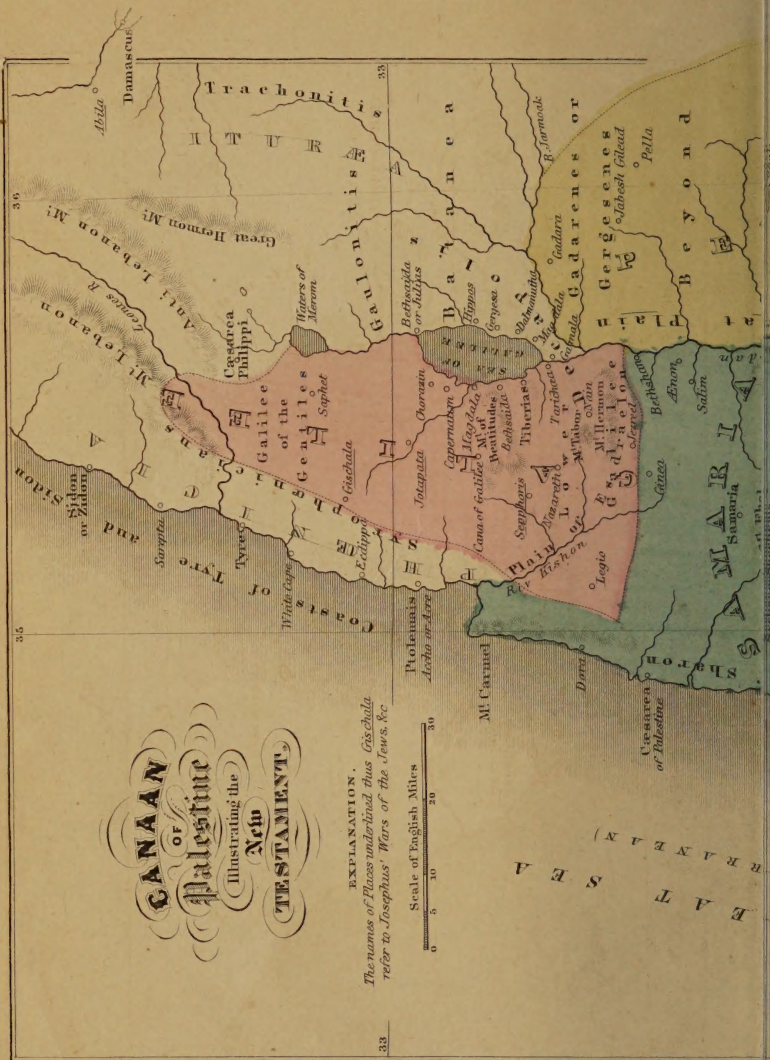
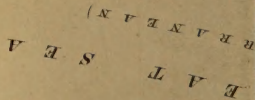


33

The names of Places underlined thus Gischala refer to Josephus' Wars of the Jews, &c

Scale of English Miles



C

93

THE PEOPLE'S COMMENTARY,

INCLUDING

BRIEF NOTES ON THE NEW TESTAMENT,

WITH

COPIOUS REFERENCES TO PARALLEL AND ILLUSTRATIVE SCRIPTURE
PASSAGES, DESIGNED TO AID BIBLE STUDENTS AND COMMON
READERS TO UNDERSTAND THE MEANING OF
THE INSPIRED WORD.

Black

BY AMOS BINNEY,
Author of the "Theological Compend."

WITH AN INTRODUCTION BY DANIEL STEELE, D.D.

The common people heard him gladly.—Mark xii, 37.
And searched the Scriptures daily, whether these things were so.—Acts xvii, 11.

NEW YORK:
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P R E F A C E.

THIS work, the labor of nearly a score of years, is supposed to occupy a place hitherto unappropriated in the literature of the Church. The writer, having suggested that something of the sort was needed, was advised and encouraged to undertake it by competent judges of his fitness, as the author of a somewhat similar popular and extensively useful work, the "Theological Compend." It is prepared especially for the common people, the comparatively unlearned, who have not the means for procuring many books, or the time for consulting them. Let this be borne in mind by those who may think that more minute explanations of *terms, phrases, customs*, etc., have been given than might seem to them desirable.

The author's chief aim has been to collect and compress in a narrow compass the results of such critical investigations of the best commentators as are thought to give the probable meaning of the sacred text, and to add such brief notes of his own as he could fortify by such ample references to the unerring word of God as are found at every point in confirmation of the notes. The author, therefore, believing that the Bible is the only authoritative standard of religious truth, (Isa. 8. 20,) and that no one text is in itself so plain but that it may be made more lucid by bringing the light of other texts to shine upon it, hopes that no one will condemn any given explanation without a candid examination of the passages referred to. The reader will at least, in this way, be able to prove all things, and hold fast that which is good. 1 Thess. 5. 21.

In preparing the work the annotator has himself been much profited in a large increase of biblical knowledge, and deeply impressed with the truth expressed by some writer, that one seldom knows whether he really does understand a subject until he either teaches it or writes upon it.

Much valuable help has been derived from many of the best commentators and other authors, and this general acknowledgment must supersede the necessity of a particular reference to any of them in connection with the notes.

That the Spirit of inspiration, who has caused all the Holy Scriptures to be written for our learning, may bless this humble effort to make the word of God expound itself, and make it an instrument in promoting his glory by extending a correct knowledge and love of sound biblical truth, is the prayer of

THE AUTHOR.

INTRODUCTION

BY REV. D. STEELE, D. D.

HAVING attentively read the entire manuscript and proof-sheets of the "People's Commentary on the New Testament," it is proper for me to publish my estimate of its character and value. Without the show of erudition, the author has compressed into his notes the results of the best biblical scholarship, wisely preferring truth to originality. Nor has there been any skipping of the hard passages, but rather a manful grappling with every difficulty.

The scriptural references, with which every note is abundantly fortified, are not copied from a reference Bible without examination, but they have been carefully gathered from a thorough and life-long study of the word of God by a mind gifted with an exegetical insight of the type of Bengel. This copious citation of proof-texts will be found specially helpful in expository preaching, and in those public Bible-readings by both the clergy and the laity which, since the successes of Messrs. Moody and Sankey, are happily becoming common in all Protestant lands.

The author's exegesis of several passages being somewhat peculiar, unlike that of other expositors, may seem, at first, to be heretical; but a careful examination of his proof-texts will, we think, convince candid readers of his orthodoxy. For speci-

mens of such unique expositions see John 6. 37-40; Acts 7. 45, 46; Rev. 20. 4-6.

That the Christian student may be "thoroughly furnished," not only for understanding the sacred oracles, but also for defending them against the attacks of the various forms of skepticism rampant in our times, it remains for us to present —

A SYNOPSIS OF THE CHRISTIAN EVIDENCES.

I. The books of the New Testament are *genuine*; i. e., they were written by the men whose names they bear as authors:—

1. They have always been received as genuine by friends and foes, and have been quoted or alluded to by a succession of Christian writers from the apostolic age to the present time. Their genuineness was never questioned by the most acute Jewish and pagan adversaries and opposing heretical sects.

2. The language and the style of writing prove them to have been composed at the time and by the authors to whom they are ascribed. The only country and age in which the Greek language was intermingled with the Hebrew, Chaldee, Syriac, and Latin, was Palestine in the first century of the Christian era. Hence the inscription on the cross was in three tongues. See Luke 23. 38.

3. The impossibility of successful literary forgeries for the establishment of a new religion among watchful enemies well qualified to detect them, as were the Jews in the interest of Mosaism, and the Gentiles in that of paganism.

II. These books have been handed down to us *uncorrupted* and *entire*, except slight clerical errors. The impossibility of making any essential alteration in the reading of these books is seen,—

1. In the multiplication of copies, both of the original and of translations, in a variety of languages, and in their early and wide diffusion in Europe, Asia, and Africa.

2. In the reverence of the Christians for these sacred writings, which kept them from tampering with them, as it deterred the Jews from interpolating or erasing a word of the Hebrew Scriptures.

3. In the variety of hostile sects and heresies all appealing to the New Testament, all jealous of one another, and all watch-

ing against any perversion of the acknowledged standard of truth.

4. The silence of enemies, who never accused Christians of corrupting their sacred books, is a strong proof that no corruption was ever made or attempted.

5. The general agreement of quotations by the early fathers of the many MSS. and ancient versions with the New Testament in our hands to-day, demonstrates its genuineness. The worst MS. extant would not destroy one article of faith or one moral precept.

III. These books are *authentic*; i. e., relate real facts.

1. The writers had the *best means of information*, Matthew-Peter, and John being eye-witnesses of the miracles and ear-witnesses of the discourses. The other writers were companions of the apostles.

2. The writers were *plain, artless, unlearned*, and incapable of so refined and complicated a scheme of fraud as the invention of Christianity. The four evangelists could no more construct the life, character, and parables, and other utterances of Jesus Christ, out of their own imaginations, than four stone masons can construct the milky way. They could not have convinced their countrymen that a man publicly crucified and buried had risen from the dead, that there had been darkness at midday for three hours, an earthquake, and the rending of the temple vail, if these events had not taken place.

3. They had *no motive* to impel them into a course of falsehood: neither the hope of riches, nor honor, nor power. If they were cheats, they were cheats not only without any motive, but contrary to every motive which usually sways men, for they preached a religion which consigns all liars to the lake of eternal fire, and for their present reward they received persecution, the spoiling of their goods, and the headsman's ax.

4. They relate particulars of times, places, and persons which touch profane history and ancient geography at so many points that falsehood would be easily detected. Instead of this, the more thorough the investigation into Christian antiquities, and the more minute the explorations in the land where the New Testament was written, the more its historical statements are confirmed,

5. The commemorative ordinances, *Baptism* and the *Lord's Supper*, and the monumental institutions, the *Lord's Day* and the *Christian Church*, all of which have existed from the time of Christ's personal presence on earth, demonstrate the truth of the facts of the gospel history. For we cannot account for these rites and institutions unless the events did really take place.

6. Profane historians allude to some of the principal facts of the gospels. Tacitus, a Roman historian, speaks of Christus, the founder of the Christians, as punished with death by Pontius Pilate.

IV. These books are *divinely inspired*.

1. Jesus Christ promised such inspiration to the apostles and primitive disciples, (see John 14. 26,) and the writers assert that they wrote under such an influence of the Holy Spirit that they communicated truth only. 1 Cor. 7. 40; 1 Thess. 4. 6-8; 2 Pet. 3. 2; and 15. 16, (where Peter classes Paul's epistles with the Old Testament Scriptures, compare 2 Tim. 3. 16,) 2 Pet. 1. 20, 21.

2. The subject-matter, such as the incarnation of the Son of God, his atoning work, and the offices of the Comforter—these facts, and many others of a like nature, God only could comprehend or disclose. Such mysteries confirm rather than invalidate the claim of inspiration.

3. The *doctrines* and *moral precepts* of the New Testament are so exalted, pure, and benevolent, that God alone could originate and reveal them to men. Some of these are exceedingly distasteful to human nature, such as justification not by our own works but by faith in the merits of another, which is offensive to pride; and the command to love our enemies, which is so repugnant to the natural heart that it could not have had an earthly origin. How came obscure and unlettered Galilean fishermen—so vastly inferior to the Greeks and Romans in science, philosophy, and the fine arts—to be possessed of a moral code so superior, and of ideas of a Supreme Being so much more spiritual and exalted, unless they were inspired?

4. The *harmony* of the New Testament proves that its writers were moved by the Spirit of God. Religion is a topic on which the opinions of men are most in conflict; yet the writers of these books exactly agree on the attributes, works, and will of God; the nature, condition, and duty of man; sin and salvation; this

world and the next. Every-where the same facts are supposed, related, and applied, the same doctrines of salvation through Christ are exhibited, the same rules of holiness are enjoined, the same motives to duty are presented, the same promises and the same threatenings—yet all with an infinite variety in the forms of expression.

5. The *preservation* of the New Testament from being lost or corrupted is a confirmation of its divine authority as an infallible standard of religious truth. While the histories of empires and whole libraries of philosophy and literature have perished forever in the lapse of ages, though no foe plotted their destruction, yet this little volume, hated and hunted by Satan and his followers through all the ages, comes down to us whole and pure. Diocletian, the Roman emperor, slew multitudes of Christians, and then on pain of death commanded the survivors to deliver up their Bibles in order to exterminate the sacred volume from the earth. Cities fall, kingdoms come to nothing, empires fade away as the smoke. Surely here is a very singular Providence—the fact that no tyrant has been able to consume, no tradition to corrupt, no heretic maliciously to interpolate the Bible, and that it should remain to this day, amid the wreck of all that is human, without the alteration of a doctrine or a precept. This strongly corroborates its Divine origin.

ADDITIONAL INTRODUCTION.

BY THE AUTHOR.

THE translations of the Scriptures into the different languages, both ancient and modern, are very numerous. That most interesting to us is the present English version, which was finished A. D. 1611, and is, upon the whole, considered the most accurate and faithful of any in the world. Yet while it is essentially the same divine word as that given to the primitive Church, it is in some points defective, and greatly needs revision. In some cases the expressions of our English version are *obsolete* in the sense in which the translators used them: in other cases a *wrong meaning* is given to the words and expressions of the original: while in other cases the *peculiar idiom* has been overlooked, so that the *full force* of the original is not expressed. In some cases the same word in the original is rendered by different words in the English; and, on the other hand, different words in the original are often rendered by the same word in the English; and owing to this want of uniformity of translation several apparent discrepancies are found, which are urged by skeptics against the Scriptures.

It is to be further observed that the words printed in the English version in *italics* are not generally in the original. They are often necessary to express the sense, and do it happily, but they sometimes add a sense which is not in the sacred text. The order of the several books of Scripture, and the titles and subscriptions of those of the New Testament, are not of divine origin; nor is any importance to be attached to the division into chapters and verses, since these divisions are often imperfect, and tend to break the sense and obscure the meaning. The inspired word invites investigation, and teaches men to bring all doctrines and practices proposed to them to the test of scriptural truth, (Isa. 8. 20; 34. 16,) and the New Testament especially enjoins the exercise of private judgment, in a teachable spirit, as essential to the exercise and progress of true religion. Note, Matt. 22. 29; Lk. 16. 29, 31; John 5. 39, 45-47; 7. 16, 17; Acts 17. 11, 12; 1 Thess. 5. 20, 21; 2 Tim. 3. 14-17; Heb. 5. 12-14; Jam. 1. 21-25; 1 Pet. 1. 11; 2 Pet. 1. 19-21; 1 Jn. 4. 1-3.

GENERAL INTRODUCTION TO THE GOSPELS.

THE word *Gospel* is compounded of the two Saxon words *god*, good, and *spell*, news. It means *good news* or *glad tidings*; especially that concerning Christ and his salvation, as sent from God to men. Luke 2. 10, 11, 14. This Gospel was at first oral or unwritten, as preached by Christ and his apostles. Matt. 4. 17, 23; 9. 35; Mark 1. 14, 15; 16. 15, 20; note Lk. 1. 1-4. The word also denotes the inspired written historical narratives of the life and ministry of Christ. Of these we have four: two written by apostles, Matthew and John; and two, Mark and Luke, by companions of the apostles Peter and Paul. See Introduction to those Gospels. Hence the testimony is *fourfold*; not properly four Gospels, but **THE ONE GOSPEL** by Matthew, by Mark, by Luke, and by John. Between the first three of these there is a remarkable agreement in the general plan, style, and manner of execution; each containing many sections common either to two of them or to all three, showing the writers made use of common sources of information. At the same time each of them has striking differences, consisting partly in the omission of what the others have given, partly in the insertion of matter peculiar to himself; so as to make it plain that all three wrote in a free and independent spirit, each recording the incidents best adapted to the end he had in view, the general end of all the writers, as guided by the Holy Spirit, being that stated in John 16. 13-15; 20. 31. The Gospel by John is peculiar in its style, and has comparatively little matter common to the other three. See Introduction to John's Gospel. The grand characteristic of their fourfold testimony is unity in diversity; their differing statements being, in themselves, proof that the writers were not mere copyists. Because some things are *omitted* by one, does not prove that another is *false* who has stated them; nor does it prove a *contradiction* because one relates facts in a different *order* from another, as the object of each was to give the *facts*, rather than the precise order in which they occurred; and the apparent discrepancies always relate to *circumstantial* matters, while the great facts and doctrines given by each are essentially the same. See "Historical Synopsis of the Gospels." It does not appear that these gospel writers attached to their works either their own names or the titles *apostle* and *saint*, however deserving of it they may have been. Comp. 1 Cor. 15. 9.

HISTORICAL SYNOPSIS OF THE GOSPELS.

Matt.	Mark.	Luke.	John.	Matt.	Mark.	Luke.	John.
.....	.....	1. 1-4.	.....	9. 36-38.	.....	.....	.....
.....	.....	1. 5-25.	1. 1-18.	10. 1, 5-42.	6. 7-11.	9. 1-5.	.....
.....	.....	1. 26-38.	.....	11. 1.	.....	.....	.....
.....	.....	1. 39-56.	.....	.....	6. 12, 13.	9. 6.	.....
.....	.....	1. 57-80.	.....	14. 6-12.	6. 21-29.	8. 19-20.	.....
1. 18-25.	.....	.....	.....	14. 1, 2.	6. 14-16.	9. 7-9.	.....
1. 25.	.....	.....	.....	.....	6. 30, 31.	9. 10.	.....
1. 1-17.	.....	2. 1-7.	.....	14. 13-21.	6. 32-44.	9. 10-17.	6. 1-14.
.....	.....	3. 23-38.	.....	14. 22-36.	6. 45-56.	.....	6. 15-21.
.....	.....	2. 8-20.	.....	.....	.....	.....	6. 22-71;
1. 25.	.....	2. 21.	.....	.....	.....	.....	7. 1.
.....	.....	2. 22-38.	.....	15. 1-20.	7. 1-23.	.....	.....
2. 1-23.	.....	2. 39.	.....	15. 21-28.	7. 24-30.	.....	.....
.....	.....	2. 40-52.	.....	15. 29-31.	7. 31-37.	.....	.....
8. 1-12.	1. 1-8.	1. 80; 3. 1-18.	.....	15. 32-39.	8. 1-10.	.....	.....
.....	.....	.....	.....	16. 1-4.	8. 11, 12.	.....	.....
3. 13-17.	1. 9-11.	3. 21-23.	.....	16. 4-12.	8. 13-21.	.....	.....
4. 1-11.	1. 12-13.	4. 1-13.	.....	.....	8. 22-26.	.....	.....
.....	.....	.....	1. 19-22.	16. 13-20.	8. 27-30.	9. 18-21.	.....
.....	.....	.....	2. 1-12.	16. 21-28.	8. 31-35.	9. 22-27.	.....
.....	.....	.....	2. 13-25.	17. 1-13.	9. 2-13.	9. 28-36.	.....
.....	.....	.....	3. 1-21.	17. 14-21.	9. 14-29.	9. 37-43.	.....
.....	.....	3. 18.	3. 22-36.	17. 22-23.	9. 30-32.	9. 43-45.	.....
4. 12.	1. 14.	4. 14-15.	4. 1-42.	17. 24-27.	9. 33.	.....	.....
4. 17.	1. 14, 15.	.....	4. 43-54.	18. 1-35.	9. 33-50.	9. 46-50.	.....
4. 13-17.	.....	4. 16-32.	.....	.....	.....	10. 1-16.	.....
4. 18-22.	1. 16-20.	5. 1-11.	.....	.....	.....	.....	7. 2-53;
.....	1. 21-28.	4. 33-37.	.....	.....	.....	.....	8. 1.
8. 14-25.	1. 29-39.	4. 33-44.	.....	.....	.....	.....	8. 2-11.
4. 23-25.	.....	.....	.....	.....	.....	.....	8. 12-59.
9. 2-4.	1. 40-45.	5. 12-15.	.....	.....	.....	.....	9. 1-41;
2. 1-8.	2. 1-12.	5. 17-26.	.....	.....	.....	.....	10. 1-21.
9. 9.	2. 13, 14.	5. 27, 28.	5. 1-47.	.....	.....	10. 17-24.	.....
.....	.....	.....	.....	.....	.....	10. 25-37.	.....
12. 1-S.	2. 23-28.	6. 1-5.	.....	.....	.....	11. 1-13.	.....
12. 9-21.	3. 1-12.	6. 6-11.	.....	.....	.....	13. 10-21.	.....
10. 2-5.	3. 13-19.	6. 12-19.	.....	.....	.....	13. 22-35.	.....
5. 1-7, 27.	.....	6. 20-49.	.....	.....	.....	14. 1-24.	.....
8. 5-13.	.....	7. 1-10.	.....	.....	.....	14. 25-35.	.....
.....	.....	7. 11-17.	.....	.....	.....	15. 1-32.	.....
11. 2-19.	.....	7. 18-23.	.....	.....	.....	16. 1-31.	.....
11. 20-30.	.....	7. 24-35.	.....	.....	.....	17. 1-10.	.....
.....	.....	7. 36-50.	.....	.....	.....	9. 51-56.	.....
9. 35; 12. 22-37.	6. 6; 3. 19-30.	3. 1-3; 11. 14-23.	.....	.....	.....	17. 11-19.	.....
12. 38-45.	.....	11. 16, 24-36.	.....	.....	.....	17. 20-37.	.....
.....	.....	.....	.....	.....	.....	18. 1-14.	.....
12. 46-50.	3. 31-35.	11. 27-28.	.....	.....	.....	10. 38-42.	.....
.....	.....	8. 19-21.	.....	.....	.....	.....	10. 22-39.
.....	.....	11. 37-54.	.....	.....	.....	.....	10. 40-42.
.....	.....	12. 1-59.	.....	19. 1-12.	10. 1-12.	.....	11. 1-54.
13. 1-52.	4. 1-34.	13. 1-9.	.....	19. 13-15.	10. 13-16.	18. 15-17.	.....
8. 18-27.	4. 35-41.	8. 4-13.	.....	19. 16-20.	10. 17-31.	18. 18-30.	.....
.....	.....	8. 22-25;	.....	16.	.....	.....	.....
.....	.....	9. 57-62.	.....	20. 17-19.	10. 32-34.	18. 31-34.	.....
8. 28-34.	5. 1-20.	8. 26-39.	.....	20. 20-28.	10. 35-45.	.....	.....
9. 1, 10-26.	2. 15-22; 5. 22-43.	5. 29-39;	.....	20. 29-34.	10. 46-52.	18. 35-43.	.....
.....	.....	8. 41-56.	.....	.....	.....	19. 1-28.	.....
9. 27-31.	.....	.....	.....	.....	.....	.....	11. 55-57;
9. 32-34.	.....	.....	.....	.....	.....	.....	12. 1.
18. 54-58.	6. 1-6.	.....	.....	21. 1-17.	11. 1-11.	19. 28-44.	12. 12-50.

Matt.	Mark.	Luke.	John.	Matt.	Mark.	Luke.	John.
21. 12, 13, 18, 19.	11. 12-19.	19. 45-48.	.....	26. 57, 59- 63.	14. 53, 55- 65.	22. 63-71.	18. 19-23.
21. 20-22.	11. 20-26.	.....	.....	27. 1-14.	15. 1-5.	23. 1-5.	18. 23-38.
21. 23-22.	11. 27-12.	20. 1-19.	.....	.....	.....	23. 6-12.	.....
14.	12.	.....	.....	27. 15-23.	15. 6-14.	23. 13-23.	18. 39, 40.
22. 15-46.	12. 12-37.	20. 20-44.	.....	27. 24-31.	15. 15-20.	23. 23-25.	19. 1-16.
23. 1-39.	12. 38-40.	20. 45-47.	.....	27. 3-10.	Acts 1. 18.	.....	.....
.....	12. 41-44.	21. 1-4.	.....	.....	19.	.....	.....
24. 1-25.30.	13. 1-37.	21. 5-36.	.....	27. 32-34.	15. 21-23.	23. 26-33.	19. 17.
25. 31-46.	.....	21. 37. 38.	.....	27. 35-50.	15. 24-37.	23. 33-46.	19. 18-30.
26. 1-16.	14. 1-11.	22. 1-6.	12. 2-11.	27. 51-61.	15. 38-47.	23. 45, 47- 56.	19. 31-42.
26. 17-19.	14. 12-16.	22. 7-13.	.....	.....	.....	.....	.....
26. 20.	14. 17.	22. 14-18, 24-30.	.....	27. 62-66.	.....	.....	.....
.....	.....	.....	13. 1-20.	27. 52, 53; 28. 2-4.	16. 1.	.....	.....
26. 21-25.	14. 19-21.	22. 21-23.	13. 21-35.	28. 1, 5-8.	16. 2-8.	24. 1-11.	20. 1, 2.
26. 31-35.	14. 27-31.	22. 31-38.	13. 36-38.	.....	.....	24. 12.	20. 3-10.
26. 26.	14. 22.	22. 19.	1 Cor. 11.	.....	16. 9.	.....	20. 11-17.
.....	.....	.....	23, 24.	33. 9, 10.	16. 10, 11.	.....	20. 18.
.....	.....	.....	14. 1-31.	28. 11-15.	.....	.....	.....
26. 27-29.	14. 23-25.	22. 20.	1 Cor. 11.	1 Cor. 15. 5.	16. 12, 13.	24. 13-35.	.....
.....	.....	.....	25.	1 Cor. 15. 5.	16. 14-18.	24. 36-49.	20. 19-23.
.....	.....	.....	14. 31-16.	.....	.....	.....	20. 24-29.
.....	.....	.....	33.	28. 16.	.....	.....	21. 1-24.
26. 30, 36- 46.	14. 26, 32- 42.	22. 39-46.	17. 1-26.	28. 16-20.	.....	.....	.....
26. 47-56.	14. 43-52.	22. 47-53.	18. 2-12.	1 Cor. 15.	Acts 1. 8-8.	.....	.....
26. 57-75.	14. 53-72.	22. 54-62.	18. 13-18.	6, 7.	16. 19, 20.	24. 50-53.	.....
.....	.....	.....	24-27.	Acts 1. 9- 12.	.....	.....	20. 80, 81; 21. 25.

THE ORDER OF TIME

IN WHICH THE BOOKS OF THE NEW TESTAMENT ARE SUPPOSED TO HAVE
BEEN WRITTEN :

DIFFERING SLIGHTLY FROM THE DATES OF THE ~~CHRONICLE~~ ~~CHRONICLE~~

MATTHEW.....	A. D. 38	PHILEMON.....	A. D. 64
I. THESSALONIANS.....	54	HEBREWS.....	64
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GALATIANS.....	58	MARK.....	65
I. CORINTHIANS.....	59	TITUS.....	65
II. CORINTHIANS.....	60	JUDE.....	66
ROMANS.....	60	II. PETER.....	66
I. PETER.....	60	II. TIMOTHY.....	66
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2008	Birth of Abraham.....	1996	cording to the decree of Cyrus.....	536
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2107	Cities of the plain destroyed.....	1897	Death of Cyrus.....	529
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2168	Birth of Jacob.....	1886	throne of Persia.....	521
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Zachariah.....			Pontius Pilate deprived of his government	36
Shallum }			Death of Tiberius; Caligula becomes em- peror.....	37
Menahem }			Conversion of Saul, or Paul.....	38
Pekahiah.....			Herod Antipas banished to Gaul.....	39
Pekah }			Claudius emperor.....	41
Jotham }			Death of Herod Agrippa I.....	44
Ahaz.....			Council of apostles and elders in Jerusa- lem.....	51
Hoshea.....			Felix procurator of Judea.....	52
Hezekiah.....			Death of Claudius; Nero emperor.....	54
Samarita taken, and the kingdom of Is- rael ended.....			Felix removed; Festus procurator.....	60
Accession of Manasseh.....			Vespasian emperor.....	69
Amon.....			Jerusalem taken by Titus.....	70
Josiah.....				
Jehoahaz of Judah }				
Jehoiakim }				
Jehoiachin }				
Zedekiah }				

FAMILY DESCENT of CHRIST FROM ADAM
Before Christ 4000 Years.
ADAM

Before Christ 4000 Years.

Adam to Abraham
according to Chronicles
Abraham to Christ
according to Matthew

Adam to Christ
according to
Luke

Wm *Flued 2343 years before*
Christ

Wm *Flued 2343 years before*
Christ

Period of
426 years

Call of Abraham 1917 years before Christ

Period of
917 years

Building of the Temple

1000 years before Christ

Period of
46 years

Temple burnt 581 years before Christ

Rebuilt by Zerobabel 70 years afterwards

Christ born about 4 years before the commencement of our Christian Aera. being 4004 years after the Creation.

Both branches of Davids family meet
in Zerubabel and both his branches
in Christ who is therefore styled the
Son of David

CHRIST

THE GOSPEL ACCORDING TO MATTHEW.

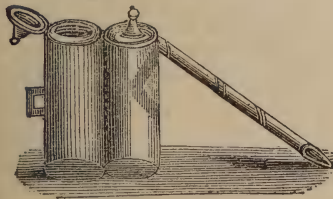
INTRODUCTION.—Matthew, also called Levi, was by birth a Galilean, by religion a Jew, and by occupation a publican or tax gatherer for the Roman government, in which business he was engaged at Capernaum when called of Jesus to follow him. Note, ch. 9. 9, &c.; Lk. 5. 27. Of his personal history nothing further is recorded in Scripture, except his call to the apostleship as one of the twelve, and his presence at the pentecost. Note, ch. 10. 1-3; Lk. 6. 12-16; Acts 1. 8-13. It is believed by many that this Gospel was written by Matthew first in Hebrew and afterward in Greek; but its precise date is uncertain, yet probably about A. D. 62. In this gospel the history of Jesus is presented as forming part of the history of the Jewish nation, he being set forth as the new-born king of the Jews, and their promised Messiah. Note, ch. 2. 1-16. The genealogy at the beginning connects the New Testament most intimately with the Old, showing that Jesus is the great antitype of Old Testament history, in which all things have been fulfilled. Note, ch. 1. 22, 23; 2. 15, 17, 23. Comp. Lk. 24. 25-27, 44-46.

[N. B.—The “A. D.” in the book, at the top of the page, indicates the *year of Christ*, and not the period called *ANNO DOMINI*. That period—the common Christian era, which was introduced by Dionysius (as is supposed) about A. D. 530—is computed to have been set four years too late. Confusion has often arisen from not distinctly noting this.]

THE book of the generation of Je’sus Christ,

CHAPTER I.

1. The book of the generation—The Greek word here rendered *book* is applied to any writing, and originally signified a writing material called *papyrus*, from which is derived our word *paper*. Note, 2 Tim. 4. 13; 3 John 13. The ancient *book* was rather a *roll* or *scroll*. Ezra 6. 1, 2; Isaiah 8. 1; 34. 4; Jer. 36. 2, 4, 32; Ezek. 2. 9. The scroll was attached, as shown in the



the son of David, the son of A’bra-ham.
A’bra-ham begat I’saac; and I’saac begat

cut, to two rollers, one at each end of the scroll, so that the reader could unroll one end as fast as he read, and at the same time roll up the other. When the roll was not in use it was carefully deposited in a case. The cut shows the end of the roll in its place; and also the inkstand or bottle, with the cover thrown off, and the reed pen or style.

The word *generation* is here used in the sense of *genealogy*; so that the whole phrase answers to the modern phrase *genealogical table*, as in Gen. 5. 1. Properly, then, this is the title of the genealogy which follows. Vs. 2-17. It is probably a true copy of the private genealogy of the family of Joseph. Note ver. 16. That it accords with the national records, as carefully kept and accredited by the Jews, appears in the fact that the Jews of that day, though enemies of Jesus, are not known to have questioned its correctness. The genealogy of Jesus through the line of Mary is given by Luke. Note, Lk. 3. 23, &c. **Jesus Christ**—On the name *Jesus*, see note, ver. 21. The word *Christ* is not primarily a proper name, but an *official title*. It is the Gr. form of the Heb. word *Messiah*, John 1. 41; 4. 25; both meaning the

Ja'cob; and Ja'cob begat Ju'das and his brethren; **3** And Ju'das begat Pha'res and Za'ra of Tha'mar; and Pha'res begat Es'rom; and Es'rom begat A'ram; **4** And A'ram begat A-min'-a-dab; and A-min'-a-dab begat Na-as'son; and Na-as'son begat Sal'mon; **5** And Sal'mon begat Bo'oz of Ra'chab; and Bo'oz begat O'bed of Ruth; and O'bed begat Jes'se; **6** And Jes'se begat Da'vid the king; and Da'vid the king begat Sol'o-mon of her *that had been the wife* of U-ri'as; **7** And Sol'o-mon begat Ro-bo'am; and Ro-bo'am begat A-bi'a; and A-bi'a begat A'sa; **8** And A'sa begat Jos'a-phat; and Jos'a-phat begat Jo'ram; and Jo'ram begat O-zi'as; **9** And O-zi'as begat Jo'a-tham; and Jo'a-tham begat A'chaz; and A'chaz begat Ez-e-ki'as; **10** And Ez-e-ki'as begat Ma-nas'-

ses; and Ma-nas'ses begat A'mon; and A'mon begat Jo-si'as; **11** And Jo-si'as begat Jech-oni'as and his brethren, about the time they were carried away to Bab'y-lon; **12** And after they were brought to Bab'y-lon, Jech-oni'as begat Sa-la'thi-el; and Sa-la'thi-el begat Zo-rob'a-bel; **13** And Zo-rob'a-bel begat A-bi'ud; and A-bi'ud begat E-li'a-kim; and E-li'a-kim begat A'zor; **14** And A'zor begat Sa'doc; and Sa'doc begat A'chim; and A'chim begat E-li'ud; **15** And E-li'ud begat El-e-a'-zar; and El-e-a'-zar begat Mat'than; and Mat'than begat Ja'cob; **16** And Ja'cob begat Jo-seph the husband of Ma'ry, of whom was born Je'sus, who is called Christ. **17** So all the generations from A'bra-ham to Da'vid are fourteen generations; and from Da'vid until the

Anointed One, set apart of God to the office of Redeemer and Saviour of men by being specially endued with the Holy Spirit. *Psa.* 2. 2; 45. 7; *Isaiah* 61. 1; note, *Lk.* 4. 18; *Acts* 4. 27; 10. 38; *Heb.* 1. 9. **Son of—**The word *son* is here used, as often elsewhere in Scripture, to denote *lineal descendant*, however remote. *Comp. ver.* 20; *Lk.* 1. 5; 3. 23, &c.; 19. 9. **Son of David—**David was the divinely appointed king of the Jews, *1 Sam.* 16. 1–13, and as such was a remarkable type of Messiah, his chosen lineal descendant and spiritual successor. *Psa.* 132. 11; *Jer.* 23. 5; note, *Luke* 1. 32; *Acts* 2. 30; 13. 22, 23. Hence predicted under the very name of *David*. *Jer.* 30. 9; *Ezek.* 34. 23, 24; 37. 24, 25; *Hos.* 3. 5. This designation of the Messiah was familiar among the Jews of his time. *Ch.* 9. 27; 12. 23; 15. 22; 20. 30; 21. 9; note, *ch.* 22. 42–46. It is equivalent to the title *the Son of God*, *Mk.* 1. 1; note, *ch.* 16. 16. **Son of Abraham—**Abraham was the chosen founder of the Jewish nation, and as the ancestor of Christ, the father of all believers, in whom all nations are blessed. *Genesis* 12. 1–3; 22. 15–18; note, *Rom.* 4. 1–18; *Gal.* 3. 16–18, 29. This foretold relation of Jesus to David and Abraham was by both of them received with faith and joy. *Ch.* 22. 43, 44; *John* 8. 56.

2–16. Begat Isaac... Jacob... Judas—The form of expression here is that of the Jewish genealogies. *Gen.* 4. 18; 5. 3, 9–32. What is here affirmed is, that Abraham was the progenitor of Isaac, Isaac of Jacob, and so on to the end of the pedigree. *Ver.* 16. The proof passages are, of *Isaac*, *Gen.*

21. 2, 3; of *Jacob*, *Gen.* 25. 26; of *Judas*, or *Judah*, *Gen.* 29. 35; 49. 10; note, *ch.* 2. 6; *Heb.* 7. 14; of *Phares* and *Zara*, or *Pharez* and *Zarah*, *Gen.* 38. 29, 30; of *Thamar*, or by *Tamar*, *Gen.* 38. 6, 24; of *Esrom*, or *Hezron*, *1 Chron.* 2. 5; of *Aram*, or *Ram*, *Ruth* 4. 19; of *Aminadab*, *Naasson*, *Salmon*, *Ruth* 4. 19, 20; of *Booz*, or *Boaz*; of *Obed*, *Jesse*, *Ruth* 4. 21, 22; of *Rachab*, or by *Rahab*, *Josh.* 2. 1, &c.; 6. 17, &c.; of *Ruth*, or by *Ruth*, *Ruth* 4. 10; of *David the king*, *Ruth* 4. 22; note, *ver.* 1, called *the king* by way of eminence, *1 Sam.* 16. 1, 13; *1 Kings* 15. 3–5; note, *Acts* 13. 22, 23; of *Solomon*, *2 Sam.* 12. 24; of *her*, &c., i. e., by *Bathsheba*, the wife of *Uriah*, the history of which is found *2 Sam.* 11. 12; of *Roboam*, or *Rehoboam*, *1 Kings* 11. 43; of *Abia*, or *Abijam*; *Asa*, *1 Kings* 14. 31; 15. 8, &c.; of *Josaphat*, or *Jehoshaphat*, *2 Chron.* 17. 1, 2; of *Jo-ram*, or *Jehoram*, *2 Kings* 8. 16; of *Ozias*, or *Uzziah*, *2 Kings* 15. 13; of *Joatham*, *Achaz*, *Ezekias*, or *Jotham*, *Ahaz*, *Hezekiah*, *2 Kings* 15. 7, 38; 16. 20; of *Manasses*, or *Manasseh*; *Amon*, *2 Kings* 20. 21; 21. 18; of *Josias*, *Jechonias*, or *Josiah*, *Jehoiakim*, *2 Kings* 23. 34, 36. **Carried away to Babylon—**Note, *ver.* 17; of *Sulathiel*, *Zorobabel*, or *Zerubbabel*, *1 Chron.* 3. 17, 19; of *Abiud*, &c. As some of the names in *vs.* 13–15 cannot with certainty be traced in the O. T., most likely they were taken by Matthew from other well-known accredited Jewish documents, as probably were several of the names given in the list. *Luke* 3. 23, &c. **Joseph, the husband of Mary—**Note, *vs.* 18–20.

17. So all the generations—The

carrying away into Bab'y-lon are fourteen generations; and from the carrying away into Bab'y-lon unto Christ are fourteen generations.

foregoing table is here summed up by a division into three parts, in order to make prominent the three great eras in the history of Israel. This was a customary formula appended to the Jewish genealogies, and Matthew here probably gives it as a part of the original document which he is quoting. From Abraham to David, including David, there are just fourteen generations. To make out the second list, David's name is probably repeated, so as to be both the *last* of the first fourteen, and the *first* of the second fourteen. This accords with the Jewish usage. In recording the reigns of their kings, one and the same year is often reckoned both as the last year of one king and as the first year of his successor. **The carrying away into Babylon** refers to the *migration* of the captive Jews under Nebuchadnezzar, which captivity began about 600 B. C., and continued 70 years, as God had decreed and foretold. 2 Kings 24. 3, 4, 10-16; Jer. 25. 1-14; 29. 1-10; Dan. 1. 1, 2; 9. 2. **Babylon** was the great capital of ancient Chaldea, situated on the banks of the river Euphrates, and on the site of the famous tower of Babel. Comp. Gen. 10. 8-10; 11. 1-9; Micah 5. 6. Its walls are described as 60 miles in circumference, 300 ft. high, and 75 ft. wide. On each of its four sides were twenty-five brazen gates, from each of which streets directly crossed to the opposite gates. It was noted for its extensive hanging gardens, its enormous royal palace, and its temple of Belus, devoted to the impure worship of the god Bel and other idols. But more especially did it excel in wealth and fame, and consequent pride, corruptness, and final ruin, as described by the prophets. Isa. 13. 1, 2, 19-22; 14. 4, 12-16; 47. 1-10; Jer. 51. 12, 13, 24-29, 44-58; Daniel 4. 28-33. Its name is used symbolically, Rev. 14. 8; 16. 19; 17. 5; 18. 2, &c. A Christian Church existed in Babylon, 1 Pet. 5. 13.

18. **The birth of Jesus**—Referring back to ver. 16. **On this wise**—Rather, *in this manner*, as distinguished from

18 Now the birth of Je'sus Christ was on this wise: When as his mother Ma'ry was espoused to Jo'seph, before they came together, she was found with child of the Holy Ghost.

the natural way of birth in the preceding pedigree. Note, vs. 20, 23. **When as his mother**, &c.—Rather, *whereas his mother was espoused*; i. e., engaged in marriage to Joseph, an act as sacred as the marriage vow itself. Exod. 21. 8, &c.; Deut. 20. 7. Note, vs. 19, 20. Of the mother of Jesus the Scripture says but little after the narrative of the birth and childhood of Jesus. Vs. 18-25; Lk. 1. 27-56; 2. 1-52. She is briefly mentioned in ch. 12. 46, 47; John 2. 1-5; 19. 25-27; Acts 1. 14. There is no other distinct allusion to her in all the N. T., nor does it appear from any history, before about the 5th century, that she was regarded as immaculate, or an exception to the depravity of the race as stated, Rom. 3. 9-23; 5. 12; Gal. 3. 22; 1 John 1. 8-10. In no instance is worship or mediation said to belong to her. Note, ch. 2. 11; Luke 1. 28, 42, 48; 1 Tim. 2. 5. Though she was highly favored in being his mother, Jesus himself declares a higher blessing on all his true disciples. Note, ch. 12. 48-50; Lk. 11. 27, 28. Of Joseph, Mary's husband, still less is recorded, further than what is here said of him in connection with Mary. Vs. 19-25; ch. 2. 13, 19-23; Lk. 1. 27; 2. 4, &c. **Before they came together**—Before he took her to his home (vs. 20, 24) from her father's, where the espoused often remained for some time before marriage. Deut. 20. 7. **Found with child**—As yet the *fact* only of her conception was discovered, not the *source*. Note, ver. 20. **The Holy Ghost**—The word *ghost* is the Saxon word for *spirit*, and *Holy Ghost* is therefore synonymous with *Holy Spirit*. The term denotes not a divine influence or power merely, but a distinct *person*, one of the three in the unity of the Godhead. Note, ch. 3. 11, 16, 17; 28. 19; John 14. 16, 17, 26; 15. 26; 1 John 5. 7. He is called the *Holy Ghost*, not because he is holier than the Father and the Son, but because it is his office to make believers holy. Romans 15. 16; Acts 15. 8, 9.

19 Then Jo'seph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. **20** But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jo'seph, thou son of David, fear not to take unto thee Ma'ry thy wife: for that which is conceived in her is of the Holy Ghost. **21** And she shall bring forth a son,

19-21. **Her husband**—Her *espoused*. Note, verse 18. **Being a just man**—Rather, *although* a just man, i. e., a strict observer of the divine law, yet not willing to make public her supposed offense by having her punished according to the law. Deut. 22. 23, 24. **Put her away privily**—By a private bill of divorce. Deut. 24. 1. **The angel of the Lord**—The word *angel* signifies *messenger*; note, ch. 4. 11; and in the highest sense it is thus applied to the Son of God. Mal. 3. 1; note, Acts 7. 30. But here evidently the angel is *Gabriel*, who brought to Mary this same message. Note, Luke 1. 26-35. **In a dream**—Dreams are commonly mere vagaries of thought in sleep, unworthy of any regard. Eccl. 5. 3; Isa. 29. 8; Jer. 23. 25, &c.; Zech. 10. 2; Jude 8. But, as in the O. T., so in the first age of the N. T., they were often made the means of supernatural revelation and guidance. Gen. 28. 12-15; 37. 5, &c.; 40. 5, &c.; 1 Kings 3. 5-15; Dan. 7. 1; Job 33. 15, 16; Joel 2. 28; note, ch. 2. 12, 13, 19, 22; 27. 19; Acts 2. 17. **Joseph... son of David**—By lineal descent. Luke 2. 4; note, verse 1. **Conceived... of the Holy Ghost**—Note, ver. 18; Luke 1. 35. **Call his name Jesus**—Comp. Lk. 1. 31. *Jesus* is the Gr. form of the Heb. *Joshua*, meaning Saviour. The original name was *Hoshea*, which Moses, by God's command, changed to *Joshua*, to indicate him as the divinely appointed saviour of Israel from their temporal enemies. Comp. Num. 13. 3, 16; Josh. 11. 15-23; note, Acts 7. 45; Heb. 4. 8. So here the Son of Mary is, by God's angel, named *Jesus*, to indicate him as God's appointed Saviour of his spiritual Israel from their spiritual enemies. Note, Lk. 1. 30-33, 68-79; Acts 4. 12. **Save his people**—Referring principally to the Jews, called the lost sheep of the house of Israel. Note, chap. 10. 5, 6; 15. 24;

and thou shalt call his name JE'SUS: for he shall save his people from their sins. **22** Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, **23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-man'u-el, which being interpreted is, God with us. **24** Then Jo'seph, being raised from sleep, did as the angel of the Lord

Acts 3. 26; but including ultimately all such as are given to him by the Father to redeem. Psal. 2. 8; note, John 6. 37; 17. 2; Rev. 5. 9. **From their sins**—From the curse and controlling power of sin, in the most complete sense. Note, Rom. 6. 6, 11-14, 18; Eph. 2. 25-27; 1 Thess. 5. 23, 24; Tit. 2. 14; 1 John 1. 7, 9; 3. 3-6, 9; 5. 18.

22, 23. **All this was done**—All included in the narrative. Vs. 18-21. **That it might be fulfilled**—Not that the prophecy quoted ver. 23 was the *cause* of the event, but the event was necessary to the execution of the divine purpose as expressed in the prediction. This is the sense of this oft-repeated formula of reference. Ch. 2. 15, 17, 23; 8. 17; 21. 4; 26. 54, 56; 27. 35; Lk. 21. 22; 24. 44; John 12. 38, 39; 15. 25; 17. 12; 19. 24, 28, 36. God *predicts* what he foresees will certainly take place through his *voluntary agents*, and not by any predestinarian fatality. Note, Acts 2. 23; 15. 18. **Spoken... by the prophet**—The Lord inspired the *prophet* thus to speak. Note, 1 Pet. 1. 10, 11; 2 Pet. 1. 20, 21. **Behold, a virgin, &c.**—Quoting Isa. 7. 14. The original denotes a particular and known virgin, whose name even could have been given, as was that of Cyrus more than 700 years before his birth. Isa. 45. 1-4. The *virgin* may indicate *sacredness*, as in other cases. Note, ch. 21. 5; 27. 60. **Emmanuel**—A Heb. name signifying *God with us*; i. e., this shall be his nature and the character in which he shall come to be known. The Godman, the Word made flesh. Note, John 1. 1, 14; 1 Tim. 3. 16. The name denotes what he *really is*, as does the name *Jesus*, note, ver. 21; and other names, Isa. 9. 6; Jer. 23. 6; Rev. 17. 14; 19. 13, 16; note, Luke 1. 35.

24, 25. **Then Joseph**—This verse records the readiness with which Joseph

had bidden him, and took unto him his wife: **25** And knew her not till she had brought forth her first-born son: and he called his name **JE'SUS**.

obeyed the divine command. Ver. 20. **Knew her not**—Cohabited with her only in the wider sense of residence together. Luke 1. 34. This verifies the prophetic foresight of her *virginity*. Ver. 23. Comp. Gen. 3. 15; Gal. 4. 4. **Her first-born son**—These words assert the virginity of Mary *until* Jesus was born, but they do not imply that she *ever after* remained so, or that no children were born of her after this her *first-born*. The words rather imply the contrary, yet not necessarily. This question is connected with that concerning *the brethren and sisters of Jesus*. Note, ch. 13. 55, 56; Gal. 1. 19. **Called his name Jesus**—Note, ver. 21.

CHAPTER II.

1, 2. **When Jesus was born**—A detailed account of this great event is given Luke 2. 1–20. The date of the birth of Jesus is commemorated by the Christian era. The practice, however, was not adopted by Christians till about A. D. 530; and it is now generally conceded that an error was then made in fixing the era, which should have been four years before A. D. 1. Be the exact date what it may, it was a day of special gladness to the universe. Note, Lk. 2. 7–20; Heb. 1. 5–13. **Bethlehem of Judea**—Or, of Judah; thus distinguished from Bethlehem of Zebulun, in Galilee. Comp. Josh. 19. 15, 16; Judges 17. 7–9. Its ancient name was Ephrath, or Ephratah. Genesis 35. 19; Micah 5. 2. It is still in existence, about 6 mls. S. of Jerusalem: containing about 4,000 inhabitants, chiefly Christians of the Gr. Church. Though a town comparatively small and unimportant, it was early noted as the scene of the book of Ruth, and still more as the birthplace of David; 1 Sam. 16. 1; 17. 12, 58; Luke 1. 5. 11; John 7. 42; but famous most of all as the birthplace of Jesus, the promised Ruler and Saviour of the world. Note, ver. 5; Luke 2. 11. **Judea**—One of the three grand divisions of the territory on the W. of the Jordan, formerly called *Canaan*. Note,

CHAPTER II.

NOW when Je'sus was born in Beth'le-hem of Ju-de'a in the days of Her'od the king, behold, there came wise men from the east to

Acts 7. 11. The other divisions are *Galilee* (note, ver. 22) and *Samaria*, note, chap. 10. 5. The most of the territory is an elevated plain, diversified with mountains and plains, rivers and valleys, and is described as a healthy, pleasant, and fruitful land. Deut. 8. 7–9; 11. 10–12; 2 Kings 18. 32; Ezek. 20. 6; note, ch. 3. 1; Luke 1. 39. **In the days of Herod**—Near the close of his reign. This Herod, called, or rather miscalled, the Great, was the son of Antipater, a distinguished Idumean. He was made king of Judea when it embraced the whole of Palestine, and was subject to the Romans. He was noted as a deceitful, cruel, and blood-thirsty tyrant, though otherwise a capable man. He murdered his wife and three sons, and one of his many ferocious acts is recorded ver. 16. Several of his sons and successors were of similar character. Note, ver. 22; ch. 14. 1; Acts 12. 1. **Wise men**—Literally, *magi*, a name originally given among the Medes and Persians, and other eastern nations, to a high order or caste of learned priests, who gave themselves chiefly to the study of astrology and other occult sciences. Originally they were of the king's privy council, and their occupation was lawful and reputable. Dan. 1. 4; 2. 2, 27, 48; 5. 7, 8, 15; Isa. 47. 13. But in time the eastern *magi* degenerated into a miserable class of magicians or sorcerers. Note, Acts 8. 9; 13. 6–10; 19. 13. **From the east**—East from Judea, probably either Persia or Arabia. Note, ver. 11. **Jerusalem**—One of the most ancient and celebrated cities in the world, situated about 20 mls. W. of the Jordan, and 35 E. of the Mediterranean, and some 2,400 ft. above the level of the sea. It was anciently called *Salem*, and once had for its king Melchizedek, a pre-eminent type of the Messiah. Gen. 14. 18, &c.; note, Heb. 7. 1–3. Subsequently called *Jebus*. Josh. 15. 8, 63. Its present name was given when taken by David, on whose account it was also called the *city of David*. 2 Sam. 5. 6–9; 1 Chron. 11. 4–8;

Je-ru'/sa-lem, **2** Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. **3** When Her'od the king had heard *these*

things, he was troubled, and all Je-ru'/sa-lem with him. **4** And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ

note, ch. 21. 5. Its famous temple was on Mt. Moriah, 2 Chron. 3. 1; note, ch. 21. 12. Jerusalem was destroyed about 600 B. C., and rebuilt about 70 yrs. after. 2 Chron. 36. 5-23. The city and temple were finally destroyed A. D. 70, as predicted by Christ 40 yrs. before. Note, ch. 24. 1-29; Lk. 21. 5, &c. *Modern* Jerusalem occupies the same site, with a population of nearly 12,000 and about 2,000 dwellings, many of which are mean, and the whole city is but a dismal shadow of its former glory. Comp. Psal. 48. 2-13; 50. 2; 137. 1-6.

King of the Jews—The *magi* assume the fact of his being born as certain, and also as *king of the Jews*. This shows that they were *Gentiles* in search of the Jewish Messiah, for this was the title applied to the Messiah by Gentiles, ch. 27. 11, 29, 37, while the Jews themselves called him *king of Israel*. Ch. 27. 42; John 1. 49; 12. 13. In this the *magi* were probably influenced by the general expectation throughout the East that Messiah was soon to be born. This was founded on the fact that the Jews at that time had spread into all countries, and gained converts to their religion, or earnest inquirers: such, for example, as the Greeks mentioned John 12. 20. **Seen his star in the east**—That is, they, when in the east, saw, &c. Note, ver. 1. They may have taken this to be the star referred to, Num. 24. 17. As to the nature of the *star*, or *luminous* appearance, it is sufficient to know that it was *his star*, i. e., one relating to him, who, Revelation 22. 16, calls himself the bright and morning star; and that God, in some way, made known to these *magi* its meaning, and influenced them in what they did. Note, vs. 9-12. **To worship him**—Note, ver. 11.

3, 4. Herod ... was troubled—Note, vs. 1, 2. Herod was troubled with jealous fear of a rival king, and the people were troubled, not from sympathy with him, but from dread of his wonted wrath, which they feared would show itself anew; which it did, ver. 16.

Gathered ... chief priests and scribes—These two classes, with the *elders*, and *high-priest* as president, made up what in Gr. is called the *sanhedrin*, the great Jewish council. Note, chap. 16. 21; 26. 3. It was composed of seventy senators, constituting the supreme legislature of the nation, especially in ecclesiastical matters. Num. 11. 16-24; note, ch. 5. 22; Acts 9. 1; 22. 5, 30. *Chief priests*, here, is the plural of the word elsewhere rendered *high-priest*, chap. 26. 3, 50-65; so that either ex-high-priests are meant, or the heads of the 24 courses of priests. Note, Lk. 1. 5-7; note, Lk. 3. 2; John 18. 13; Acts 4. 6. The first high-priest



was Aaron. Note, Luke 1. 5. *Scribes* originally denoted men skilled in writing, who served as accountants, and also officially, like our secretary of state. 2 Sam. 8. 17; 2 Kings 12. 10; 25. 19; Jer. 36. 32. In the N. T. a scribe designates one skilled in the Jewish law, a learned and professional expounder of the O. T. Scriptures; hence called *lawyers* and *doctors of the law*. Chap. 22. 35; Luke 2. 46; 5. 17. Of this class Ezra was the true original model. Ezra 7. 10, 11, 25; Neh. 8. 1-13. But in Christ's day the scribes, who were

should be born. **5** And they said unto him, In Beth'le-hem of Ju-de'a: for thus it is written by the prophet. **6** And thou Beth'le-hem, in the land of Ju'dah, art not the least among the princes of Ju'dah: for out of thee shall come a Governor, that shall rule my people Is-ra-el. **7** Then Her'od, when he had privily called the wise men, inquired of them diligently what time the star appeared. **8** And he sent them to Beth'le-hem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I

may come and worship him also. **9** When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. **10** When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Ma'ry his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. **12** And being warned of

generally Pharisees, were denounced as a class of vile hypocrites. Note, ch. 23. 2-33. **Where Christ should be born**—Rather, where is *the Christ*, or *the Messiah*, to be born; i. e., according to the prophecies of the O. T. Note, vs. 5, 6.

5, 6. In Bethlehem—Note, ver. 1. **For thus it is written**—Not the exact words, but the sense only is here quoted from Mic. 5. 2. The scribes answer promptly, and in words equivalent to the following: *Of course*, where should he be born except at Bethlehem, the place fixed by God himself? Though written 700 years before, the Scripture is true and cannot be broken. John 10. 35; Isa. 8. 20. **Land of Judah**—Of *Judea*, note, ver. 1; or of *Israel*, ver. 20. **Not the least**—The idea is, that Bethlehem, though the least in one sense, is the greatest of all in another, viz., in being the birth-place of the Messiah, here called a *governor*, equivalent to *king of the Jews*. Note, ver. 2. **Rule my people**—Rather, *feed* or *shepherd* them, the primitive idea of ruling a people. 1 Chron. 11. 2; Ps. 78. 70-72; Isa. 40. 10, 11; Jer. 3. 15; John 10. 11; Heb. 13. 20.

7-10. Privily ... diligently—Rather, *secretly* and *with care*. Herod intended fraudulent or treacherous concealment. His motive was to avoid popular excitement, which might prevent his murderous plot. Vs. 13-16. **Search diligently**—Thoroughly or carefully, as in ver. 7. **That I may ... worship him also**—As well as you. Note, ver. 2. This, evidently, was a wily, hypocritical pretense, like that described Prov. 26. 24-26. **The star ... went before them**—This was supernatural, and proves that it was *his star*. Note, ver. 2. **Exceeding great joy**—This corresponds with Luke 2. 13, 14, 20; John 8. 56.

11, 12. The house—Referring, perhaps, to some shepherd's cottage to which Mary had moved from the manger. Note, Lk. 2. 7, 16. **Worshiped him**—And not *Mary*, for she was not an object of worship with these *wise men*. Note, ch. 1. 18. The Gr. word may signify the reverence paid either to a human or to a divine being, but here it indicates *veneration*, *adoration*, and evidently refers only to religious, not to civil or political, homage. The wise men worshiped this infant king as the Messiah. The *falling down*, or *bowing*, was the



oriental method of expressing reverence, and was low and formal in proportion to the intended homage paid. Gen. 19. 1; 43. 26. **Their treasures**—The vessels containing the costly offerings they had brought, after the oriental usage in rendering homage to a prince. Gen. 43. 11; 1 Kings 10. 2; Proverbs 18. 16. **Frankincense and myrrh**—Productions of the East, especially Arabia, used in sacrifices, and noted for their fragrant odor. Ps. 45. 8; Song 3. 6; 5. 5, 13; note, Luke 1. 9;

God in a dream that they should not return to Her'od, they departed into their own country another way. **13** And when they were departed, behold, the angel of the Lord appeareth to Jo'seph in a dream, saying, Arise, and take the young child and his mother, and flee into E'gypt, and be thou there until I bring thee word: for Her'od will seek the young child to destroy him. **14** When he arose, he took the young child and his mother by night, and departed into E'gypt: **15** And was there

John 19. 39. All this accords with the predictions Mal. 1. 11; Ps. 72. 10, 11; Isa. 60. 3-6; note, ch. 8. 11. **Warned...in a dream**—Comp. ver. 22; note, ch. 1. 20. *Wise men* indeed were they to obey God rather than Herod. Ver. 8; note, Acts 4. 19; 5. 29. And *foolish* was Herod to suppose he could defeat the plans of God. Ps. 2. 3-12; note, Acts 5. 38, 39.

13-15. The angel...appeareth—Note, ch. 1. 20. **Arise...and flee**—Even Jesus, the Saviour of the world, chap. 1. 21, is not preserved from his enemies by miracle when the exercise of human prudence can do it. Prov. 22. 3; note, ch. 12. 14-16; John 7. 1-9; Lk. 13. 31-33. **Egypt**—So called from Egyptus, the Gr. and Rom. name of a celebrated country in the N. of Africa, near the eastern end of the Mediterranean Sea, anciently called *Mizraim*, and *the land of Ham*, from Mizraim, the son of Ham. Gen. 10. 6; Ps. 105. 23, 27. It was early celebrated as the granary of the world, Genesis 12. 10; 41. 53; also for its wealth and learning. Dan. 11. 43; note, Heb. 11. 26; Acts 7. 22; 18. 24. Much of its earlier history is involved in great obscurity, and is known only by the recently deciphered hieroglyphics and by the many monuments which still exist of its pre-eminent art and industry, among the most wonderful of which are its pyramids, supposed to have been built 2000 B. C., but nobody knows when or for what purpose they were constructed. Its chief river is the Nile, hence called *the river of Egypt*. Josh. 15. 4, 47; 1 Kings 8. 65. It is noted for its annual fertilizing inundations, without which the whole land would be but a desert, a fact recognized in the prophetic denunciations against Egypt. Isa. 11. 15; 19. 5-10; Ezek. 29. 10; 30. 12. Egypt is about 60 miles

until the death of Her'od; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of E'gypt have I called my son.

16 Then Her'od, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beth'le-hem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. **17** Then was fulfilled that which was spoken by Jer'e-my the prophet,

S. W. from Bethlehem, and Joseph is directed to go thither as a safe refuge from Herod. But another reason for going there is expressed ver. 15. **Until I bring thee word**—What thou shalt do. Vs. 19-22. All things were not revealed to Joseph at once, and thus his faith was exercised, as was Abraham's. Note, Heb. 11. 8, 17. **By night**—True faith acts promptly. Comp. vs. 19-23; ch. 1. 24; Gen. 22. 3. **The death of Herod**—Which occurred A. D. 2, soon after this brutal massacre. Ver. 16. **That it might be fulfilled**—Note, ch. 1. 22. **Spoken...by the prophet**—Hos. 11. 1. **Out of Egypt...called my son**—This was originally spoken of the Israelitish nation, but was also intended as a typical prophecy of the Messiah; both of which are called *God's son* and *first-born*. Exod. 4. 22, 23; Heb. 1. 5, 6. As the national existence of Israel began with the exodus from Egypt, so the early life of Jesus, the great antitype, sets out from the same point; and thus there is a double fulfillment of one prophecy in the same sense. Comp. vs. 17, 18. Both are in Egypt because of oppressors, both are delivered by the same great saviour. Isa. 19. 20; Hos. 13. 4.

16-18. Was mocked—Baffled in his murderous plot. Note, ver. 8. Not mocked, as he thought, *of the wise men*, but of God. Ver. 12. Comp. Ps. 2. 4; Prov. 1. 26; Job 5. 12, 13; 1 Cor. 3. 19. **Slew all the children**—All the male children in Bethlehem and its suburbs from two years old down to the last born, hoping thereby to destroy Jesus, his supposed rival. Note, verses 1, 3, 7. **Then was fulfilled**—Quoting the prophecy Jer. 31. 15. This is another fulfillment of a typical, not of a literal, prophecy. Note, ver. 15; ch. 1. 22. **Jeremy**—Or *Jeremias*, is

saying, **18** In Ra'mah was there a voice heard, lamentation, and weeping, and great mourning, Ra'chel weeping for her children, and would not be comforted, because they are not.

19 But when Her'od was dead, behold, an angel of the Lord appeareth in a dream to Jo'seph in E'gypt, **20** Saying, Arise, and take the young child and his mother, and go into the land of Is-ra-el: for they are dead which sought the young child's life. **21** And he arose, and took the young child and his mother, and came into the land of Is-ra-el. **22** But

when he heard that Ar-che-la'us did reign in Ju-de'a in the room of his father Her'od, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Gal'i-lee: **23** And he came and dwelt in a city called Naz'a-reth: that it might be fulfilled which was spoken by the prophets, He shall be called a Naz-a-rene'.

CHAPTER III.

IN those days came John the Baptist, preaching in the wilderness of Ju-de'a, **2** And

the Gr. form of the Heb. name *Jere-miah*. Ch. 16. 14. **Ramah**—Or *Rama*, a village about 6 mls. N. of Jerusalem, in the tribe of Benjamin, of which tribe Rachel was the mother. Gen. 35. 18. 24. **Rachel weeping... not be comforted**—An expression of intense grief. Comp. Gen. 42. 36; 2 Sam. 18. 33. The passage primarily refers to the carrying away of the Jews to Babylon. Note, ch. 1. 17. Rachel, who was buried near Bethlehem, (Gen. 35. 19, 20,) is here poetically depicted by Jeremiah as rising from her grave to bewail the captivity of her children or descendants at Ramah, where the captives were collected before being carried away. Jer. 40. 1. In this *great mourning* Matthew finds a typical resemblance to the lamentation at Bethlehem. Ver. 16.

19-23. Appareth in a dream—Note, ver. 13; ch. 1. 20. **They are dead**—Referring to Herod. Vs. 13, 15. The plural form is used, as in Exodus 4. 19, referring to Pharaoh. Exod. 2. 15, 23. **He arose**—Promptly, as before. Note, ver. 14. **Land of Is-ra-el**—Or, of *Judah*. Note, ver. 6. **Archelaus**—A son of Herod the Great, and, like his father, a suspicious and cruel tyrant. Note, ver. 1. **Warned of God**—For the 4th time. Vs. 13. 19; ch. 1. 20. **Parts of Galilee**—That part of the country called Galilee, where Herod Antipas reigned. He was a milder prince than his brother. Note, ch. 14. 1. Galilee was the most northern of the three grand divisions of Palestine, the other two being Samaria and Judea. Note, ver. 1. The population was a mixture of Jews and Gentiles, (note, chap. 4. 15,) which was the cause of their being despised by the purer Jews of Judea. Note, Acts 2. 7; John 7. 41, 52. It was the scene of a large part of Christ's ministry. Note, ch. 4. 12, 15, &c.; 19. 1.

Nazareth—A small village, though called a city, as was Bethlehem. Luke 2. 4, 11; John 7. 42. Situated on the side of a hill overlooking a most beautiful and fertile valley, not far from Mt. Tabor, and about 20 mls. S. W. from Capernaum. Note, ch. 4. 13. Not mentioned in the O. T., and in the N. chiefly as being the home of the parents of Jesus, with whom he resided for the first 30 years of his life. Luke 1. 26; 2. 39, 51; note, Lk. 3. 33. **Might be fulfilled**—Note, ch. 1. 22. **Spoken by the prophets... Nazarene**—The name *Nazarene* denoted one exceedingly despised. The reference is, not to any particular passage, but to various predictions of the Messiah as the lowly and despised one. Isa. 49. 7; 53. 1-9; note, John 1. 46; Acts 24. 5.

CHAPTER III.

1. In those days—While Jesus was yet dwelling at Nazareth, nearly 30 yrs. after the precise time mentioned ch. 2. 23. Comp. Lk. 2. 51; 3. 1, 2, 23. **Came John**—In his official character, as sent from God. Note, John 1. 6. The predicted forerunner of the Messiah. Mal. 3. 1; 4. 5; note, ch. 11. 10-14. The remarkable incidents of his birth, name, and early history are particularly detailed Luke 1. 5-25, 57-66, 80. **The Baptist**—or *Baptizer*; so called because this was his office as distinct from that of Christ, (note, ver. 11; John 1. 33; 4. 2,) and of Paul, 1 Cor. 1. 17. **Preaching**—The word denotes the act of a *public crier*, or *proclaimer*, as rendered Lk. 12. 3; Rev. 5. 2; note, ver. 3; called *exhortation*, Luke 3. 18. **The wilderness**—The rough and thinly settled region of Judea, along the western margin of the Jordan and Dead Sea. Note, ch. 4. 1. John probably commenced his minis-

saying, Repent ye: for the kingdom of heaven is at hand. **3** For this is he that was spoken of by the prophet E-sai'as, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

try in the *hill country*, (called the *deserts*,) S. of Jerusalem, note, Luke 1. 39, 80, and finally took his position at Bethabara, note, John 1. 28; 3. 23.

2, 3. **Repent**—And *believe the gospel of the kingdom*. Mark 1. 14, 15; note, ch. 4. 23. Evangelical repentance is a *change of mind* with regard to sin, which leads one to hate, confess, and forsake it, with a view to forgiveness and salvation. Note, ver. 11; 1 John 1. 9. It is not mere sorrow, nor mere amendment; it comprehends both. Ps. 32. 5; 51. 2-4; Proverbs 28. 13; note, ver. 8; Acts 2. 38-40; 2 Cor. 7. 8-11; 1 John 1. 8-10. This is required of all men. Note, Lk. 13. 2-5; 24. 47; Acts 2. 38; 3. 19; 17. 30. **For the kingdom of heaven**—This phrase, in Matthew's gospel, is equivalent to *the kingdom of God* in the other gospels. Mk. 1. 14, 15; 4. 11; 9. 1; Luke 10. 9, 11; John 3. 3, 5. It denotes the Messiah's reign, or the sway of his gospel and dispensation over the hearts, lives, and destinies of men, as predicted by the prophets. Ps. 2. 6; Isa. 9. 6, 7; Dan. 2. 44; 7. 13, 14; note, ch. 11. 12; 13. 24-52; 16. 19; 18. 23; 20. 1; 22. 2; 25. 1, 14. As explained by Jesus himself, this kingdom is not temporal, as the Jews had expected, but wholly spiritual, the reign of grace in the hearts of men on earth, expanding and consummating in the kingdom of glory. Note, Luke 17. 20, 21; 19. 11, &c.; John 18. 36, 37; Rom. 14. 17; 1 Cor. 15. 24-28; Rev. 11. 15. **Is at hand**—Already among you. John 1. 26-29. **For this is he**—This was a part of John's preaching, and is given as a reason why he should thus preach. John 1. 23. **Esa'ias**—The Gr. form of the Heb. name *Isaiah*. Note, chapter 16. 14. **Saying**—The quotation is from Isa. 40. 3. **Crying**—Preaching or proclaiming. Note, ver. 1. As do they who are in earnest to have all hear and believe. Isa. 40. 6; 58. 1; John 1. 15; 7. 28, 37. **Prepare ye the way**—The quotation is given more fully Luke 3. 4-6. The allusion is to the ancient oriental usage

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. **5** Then went out to him Je-ru-sa-lem, and all Ju-de'a, and all the region round about Jordan,

of improving the roads before princes on their journeys. So here John comes to prepare the way for King Messiah; the preparation being of a moral kind. Comp. Zech. 9. 9, 10; note, Lk. 1. 16, 17, 76, 79.

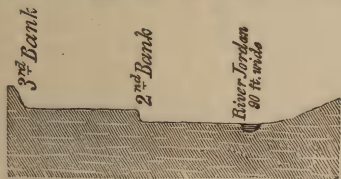
4. Raiment of camel's hair—Referring, not to the fine cloth made in the East of camel's hair, but to a coarse sackcloth made of the long shaggy hair of the camel. Note, ch. 19. 24. **Leathern girdle**—Rather, a *girdle of skin* rudely dressed, like that of Elijah, as suggested by the Gr. version of 2 Kings 1. 8. Other prophets also wore rough garments. Zech. 13. 4. On the use of the *girdle* see note, ch. 5. 40; Lk. 12. 35. **His meat**—Rather, *food*, as the same word is rendered Acts 14. 17; James 2. 15. **Locusts**—An insect resembling the grasshopper, exceedingly destructive in the E., as most vividly described Joel 2. 3-10; Exod. 10. 13-15; Deut. 28. 38, 42. They are used as food of a poor kind, and were allowed to be eaten by the law of Moses. Lev. 11. 21, 22. **Wild honey**—Found very plentifully in the East in hollow trees and clefts of rocks. Exod. 3. 8, 17; Judg. 14. 8, 9; 1 Sam. 14. 25, 26; Ps. 81. 16; Luke 24. 42. John's rough dress and frugal fare agree with those of Elijah, his type. 2 Kings 1. 8; 1 Kings 17. 6-13. The ministry of each was that of a *reprover* and *reformer*, vs. 1, 2, 7, 8; 1 Kings 18. 19; note, Luke 1. 16, 17; and their dress and food were symbols of the penitence they preached: thus showing, by example as well as word, what the people ought to be and do. Comp. John 13. 15; Phil. 3. 17; 2 Thess. 3. 7-10; 1 Tim. 4. 12; 1 Pet. 5. 3.

5, 6. Went out to him—Into the wilderness. Ver. 1. By *all Jerusalem*, &c., is meant the population generally of the city and country, as in ch. 4. 23, 24; Mk. 1. 37; Lk. 7. 29; John 3. 26; 12. 19, 32; Acts 4. 21. The expression shows that the whole nation was roused, and that John was very popular and successful. Note, ch. 11. 12; 21. 26; Lk. 3. 15; 7. 29. On **Jerusalem** and **Judea** see note, ch. 2. 1. **Jordan**—

¶ And were baptized of him in Jor'dan, confessing their sins.

7 But when he saw many of the Phar'i-sees and Sad'du-cees come to his baptism, he said

This chief river of Palestine has its sources in several small streams issuing from the Lebanon Mts. Its general direction is N. to S., forming in its course the Sea of Galilee, note, ch. 4. 18, through which its current is distinctly visible. Thence it rapidly descends, in a serpentine course, about 60 mls. into the Dead Sea. Historically it is the most interesting river in the world. It has been the scene of many miraculous events, Josh. 3. 14-17; 2 Kings 2. 7-14; 5. 8-14; 6. 4-6; but is honored most of all as the place of our Saviour's baptism. Vs. 13-17. **Baptized**—That is, *with water*, as symbolical of and preparatory to the baptism of the Spirit. Note, ver. 11. For this work John received a direct commission. John 1. 33. **In Jordan**—Rather, *at or by Jordan*, as the word is often and more properly rendered, especially when used, as here, in connection with rivers. See the Gk. of 1 Kings 17. 3, 5; 2 Kings 2. 6, 7; 6. 4; 23. 6. The words *in Jordan*, therefore, indicate not the mode, but the *place* only of baptizing, i. e., upon one of the several banks of the river. Joshua



3. 15; 4. 18; 1 Chron. 12. 15. **Confessing their sins**—Not to John, but to God, as a token of repentance and condition of forgiveness through faith in Christ, as prefigured Lev. 5. 5, 6; 16. 21, 22; Proverbs 28. 13; Psalm 32. 5; note, ver. 11; Rom. 10. 9, &c.; 1 John 1. 9.

7. **The Pharisees**—A numerous and dominant sect of the Jews, who claimed to be very strict observers of the Mosaic laws, and of all the traditions of the rabbies. Note, ch. 15. 1-9. Their name is derived from a Hebrew word signifying, *to separate*, and was

unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance: 9 And think not to say within your-

applied to them because they assumed superior sanctity, and stood apart from all others. Isa. 65. 5; note, ch. 9. 11; 15. 1-9; Luke 18. 9-14; John 4. 9. When John and Christ came they found them, as here described, a class of corrupt, vile hypocrites. Note, ch. 15. 7, 8; 23. 1-33; Lk. 12. 1; 16. 14, 15; 18. 9-14; Tit. 1. 10, 11, 14-16. **Sad-ducees**—Another prominent sect of the Jews, who derived their name from *Zadoc*, their supposed founder. They were less numerous than the Pharisees, and not as orthodox. They rejected all Scripture except the Pentateuch, denied immortality, the resurrection, and the existence of angels and spirits; in a word, they were the *freethinkers* and *materialists* of the day. Note, ch. 22. 23; Acts 23. 8. There was another Jewish sect called *Essenes*, an ascetic class who lived in seclusion, similar to the later Christian monks, denouncing marriage, meats, and other good and lawful things; and from them, perhaps, came the visionary notion of the papal convents and nunneries. Though not named in Scripture, they are probably referred to ch. 19. 11, 12; Col. 2. 18, 23; 1 Tim. 4. 3, 4. **Come to his baptism**

—A few, comparatively, of this class were penitent. The mass were insincere. Comp. ch. 21. 25; Lk. 3. 7; 7. 30. **Generation of vipers**—Rather, *brood of vipers*. Comp. ch. 23. 33, 36.

Vipers are one of many species of venomous serpents often cited as emblems of malignant men. Gen. 49. 17; Deut. 32. 33; Job 20. 16; Ps. 58. 4; Isa. 59. 5; note, ch. 10. 16; 23. 33; Lk. 10. 19; 11. 12; Rom. 3. 13. **Who hath warned you**—John saw that they had not at heart so taken his warning of repentance as to confess and turn from their sins. Note, vs. 2, 6. Comp. Lk. 7. 30. They were like Simon. Acts 8. 21-23. **The wrath to come**—The wrath of God against sin, which ever awaits the impenitent. Ps. 7. 11, &c.; note, John 3. 36; Rom. 1. 18; 2. 5, 8; Rev. 6. 16, 17; 14. 10, 19.

8-10. **Fruits meet**—Such fruits, or

selves, We have A'bra-ham to *our* father: for I say unto you, that God is able of these stones to raise up children unto A'bra-ham. **10** And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. **11** I indeed baptize you with wa-

conduct, as *befits* true penitents. Such good fruit as nothing but an entire change can produce. Note, verse 10, ch. 7. 16, 20; 12. 33. The fruit of the Spirit, as opposed to the works of the flesh. Note, Gal. 5. 16-25; Rom. 6. 21, 22. **Think not... we have Abraham**—That is, do not presume upon your hereditary descent from Abraham as a sufficient righteousness before God. This boast of the Jews John here rebukes, as did Jesus and Paul, by assuring them that the only true children of Abraham are such as are, like him, made righteous through faith in Christ. Note, John 8. 39, 40; Rom. 4. 1-17. **God is able of these stones**—See similar figurative expressions. Hab. 2. 11; Lk. 19. 40. This clearly alludes to the calling of the Gentiles, at that time *stone-dead* in their sins, to make good his promise of a seed to Abraham. Note, Gal. 3. 7-18, 28, 29; Eph. 2. 1-22. **The ax is laid unto the root**—An expressive figure of impending judgment, alluding to the cutting off of the unbelieving Jews, who were found wanting in the *good fruit* of a reformed life. Note, Luke 13. 6-9; 3. 10-14. **Cast into the fire**—Of perdition. Note, ver. 12; ch. 7. 19; John 15. 6; Heb. 6. 8; Rev. 20. 15.

11. Baptize you with water—Note, ver. 6. **Unto repentance**—And *for the remission of sins*, Mk. 1. 4; Lk. 3. 3. That is, John's work was water baptism as a token of repentance and the felt need of remission, or deliverance, from sin through faith in Christ. Note, ch. 26. 28; Lk. 24. 47; Acts 2. 38; 10. 43; 19. 3-5; 22. 16; Rom. 3. 25, 26; Heb. 9. 22. 26. John's mission was like that of the law; to bring men to a vivid sense of sin, and to faith in Christ for deliverance from it. Gal. 3. 24; Acts 19. 4; 13. 38, 39; Rom. 3. 20-28. **He that cometh... mightier**—Referring to Jesus, who was born a little after John. Luke 1. 31, &c. John was mighty, had great spiritual power over

ter unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: **12** Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

men, being filled with the Holy Ghost: Luke 1. 15-17; note, ch. 11. 11; but Jesus was *mightier* in prerogative and power, as particularly shown in Lk. 24. 19. And especially with reference to this work of baptism. John's is but the outward symbol of purification, that of Jesus the inward reality. Acts 1. 5; 2. 1-4, 33; Tit. 3. 5, 6; Rev. 1. 5. John said this when his own popularity was greatest. Acts 13. 25; John 1. 19-34; 3. 30-35. **Whose shoes**—Referring to the *sandals* then worn, a mere piece of wood or leather, like the sole of a shoe, bound to the foot by a strap called a *latchet*, Is. 5. 27. For one to tie on, unloose, and carry the sandals for another was the most menial service, but which John here deems too honorable for him. Mk. 1. 7; John 1. 27. **Baptize you with the Holy Ghost**—Impart to all who receive him by faith the sanctifying influences of the Spirit, of which he was full. Lk. 4. 1; John 3. 34; 20. 22; Tit. 3. 5, 6. **And with fire**—Referring, not to the fire of divine wrath, as in ver. 10, 12, but to the refining, purifying influence of the Holy Spirit, as predicted Is. 4. 5, 6; 9. 5; Mal. 3. 2, 3. This baptism, the promise of both the Father and the Son, (note, Lk. 24. 49; John 14. 16, 26; 15. 26,) was fully and visibly verified at the pentecost. Note, Acts 2. 3, 4, 33; Lk. 12. 49. 50.

12-15. Whose fan is in his hand—Another figure of impending judgment. Note, ver. 10. The allusion is to the oriental winnowing instrument, either a *fan* or *shovel* by which the wheat was separated from the chaff by tossing up in the wind. Is. 30. 24; 41. 15, 16; Jer. 15. 7. The separation of the **wheat** and **chaff** here, represents the separation of the wicked from the good at the final judgment. Psalm 1. 4-6. Note, ch. 13. 30, 40-43, 49, 50; 25. 31-34, 41. **Unquenchable fire**—The fire of *hell*. Note, ch. 5. 22; which, because it is *unquenchable*, must be *for-*

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.
16 And Jesus, when he was baptized, went

up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: **17** And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

THEN was Jesus led up of the Spirit into

ever or *eternal*. Note, ch. 25. 41, 46; Mk. 9. 43, &c.; 2 Thess. 1. 8, 9; Jude 7; Rev. 14. 10, 11; 20. 10, 13, 14.

Then cometh Jesus—From Nazareth in Galilee, where he had dwelt in obscurity till he was now about thirty years of age. Ch. 2. 23; Mk. 1. 9; Lk. 3. 23.

To be baptized—With this express design, being evidently led of the Spirit, as in ch. 4. 1. He that sent John to baptize with water, sent Jesus to be baptized of John, as a fit occasion for publicly testifying to his divine Sonship. Note, vs. 16, 17; John 1. 31–34. See a similar testimony, John 12. 28–30.

John forbade him—Rather, sought to *prevent* him. The question **comest thou to me?** is expressive of surprise, from a sense of unworthiness. Comp. Luke 1. 43; John 13. 6, 8. If either of us is to be baptized of the other, I am *he*. This shows that John somehow recognized Jesus as the Messiah before baptizing him, yet not with certainty until he had received the promised sign. John 1. 33, 34.

It becometh us—It is suitable for us, i. e., for Jesus as Messiah, and John as his minister, to perform all that is *right* in reference to the plan of redemption. Comp. Heb. 2. 10; 7. 26. Jesus was baptized to fulfill the requirements of the ceremonial law respecting those who received the priestly office. Exod. 29. 4; Lev. 8. 5, 6; Num. 8. 5–7. Hence he was not baptized till he was 30 yrs. of age. Lk. 3. 23. Comp. Num. 4. 3, 47. He did not personally need the baptism of repentance, being sinless; yet, as he had assumed the nature of sinners, and put himself in their stead, it was suitable that he, as the sinner's representative, should thus honor the typical ordinance, and consecrate it as a necessary institution for those he came to save. Note, 2 Cor. 5. 21; Philippians 2. 6–8; Hebrews 2. 10, 17; 4. 15; 1 John 3. 5.

16, 17. **Went up . . . out of the wa-**

ter—Rather, *from* the bed or banks of the Jordan. Note, ver. 6. There is no proof of his having been *into* or *under* the water. Comp. the case of Philip and the eunuch. Note, Acts 8. 38. The mode of baptism was evidently such as to symbolize that of the Spirit. Acts 2. 33. Note, ver. 11. **Heavens were opened**—This was probably in answer to his prayer (Lk. 3. 21) for some public recognition of his Messiahship from God the Father. Comp. the analogous occurrence, ch. 17. 5; Lk. 9. 29. Note, 2 Pet. 1. 17, 18. **The Spirit of God**—Called the Holy Ghost. Note, ver. 11.

Like a dove—The Spirit assumed the bodily form of a dove. Lk. 3. 22. The Scripture emblem of purity and innocence. Sol. Song 6. 9; Heb. 7. 26. Note, ch. 10. 16. This Spirit *abode upon him*, as predicted, Is. 11. 2. Note, John 1. 32, 33; 3. 34. **My beloved Son**—A title given to no other being. Note, Heb. 1. 4–9. Equivalent to *my only begotten*, and *his own Son*. Note, John 1. 14, 18; Rom. 8. 32. This revelation of the divine Sonship of Jesus is ascribed to the Father only. Note, ch. 11. 27; 16. 16. It was addressed to the Son, (Mk. 1. 11; Lk. 3. 22,) and also to the people, both here and in ch. 17. 5, and 2 Pet. 1. 16–18. **In whom I am well pleased**—Rather, *am delighted*, i. e., once and forever. Referring especially to his office and work as Redeemer, in which the Son himself was equally delighted. Is. 42. 1–7; 53. 10–12; Ps. 40. 6–8; Heb. 10. 5–10; 12. 2; John 10. 17, 18; 12. 27, 28.

CHAPTER IV.

1. Then was Jesus—That is, *immediately* after his baptism and recognition as the Son of God, ch. 3. 16, 17; Mk. 1. 10, 12. **Led up of the Spirit**—The Holy Spirit, who now rested upon him in his fullness. Note, ch. 3. 16; Lk. 4. 1. This was a constraining impulse of the Spirit, yet this action of

the wilderness to be tempted of the devil. **2** And when he had fasted forty days and forty nights, he was afterward hungered. **3** And when the tempter came to him, he said, If thou be the Son of God, command that these stones

be made bread. **4** But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. **5** Then the devil taketh him up into the holy city, and setteth him on a pin-

Jesus was purely voluntary. Mk. 1. 12; Lk. 4. 1. **The wilderness**—The wilder part of the Judean desert. Mk. 1. 13; note, ch. 3. 1. **To be tempted**—Not as men are solicited to sin, (note, Jam. 1. 13, 14,) but to be *tried*, as was Abraham and Job. Gen. 22. 1; Heb. 11. 17; Job 1. 12, &c. As the Son of God was manifested to destroy the works of the devil, the conflict opens at once. Note, 1 John 3. 8. Christ being tempted shows that he was capable of falling, else there could be no real temptation or sympathy between him and his tempted people. Note, Heb. 2. 18; 4. 15; John 14. 30. **The devil**—The Gr. word signifies *slanderer*, or *false accuser*. Rev. 12. 10. Called also *Satan*, (ver. 10; Mk. 1. 13,) which signifies *adversary*. 1 Pet. 5. 8. Various other titles are given him descriptive of his varied evil designs. Note, ch. 12. 24; John 8. 44; 12. 31; 2 Cor. 6. 15; 11. 3, 14; Eph. 2. 2; 1 Pet. 5. 8; 1 John 2. 14; 3. 12; Rev. 9. 11; 12. 9, 10. Wherever in the N. T. the word *devils*, in the plural, occurs it should be rendered *demons*. Note, ver. 24. Properly, the Scriptures speak of but one devil—the *chief* of fallen angels, hence called *his angels*. Note, ch. 25. 41; 2 Pet. 2. 4; Rev. 12. 7-9.

2-4. Fasted forty days... nights—That is, forty whole days, not of partial but entire abstinence. Lk. 4. 2. This was supernatural, like that of Moses and of Elijah. Ex. 34. 28; 1 Kings 19. 8. **Afterward a hungered**—Or hungry; implying that during the forty days he was free from hunger. Note, ver. 4. **The tempter**—The devil. Note, ver. 1. **Came to him**—In some visible form and with audible voice. Comp. Gen. 3. 1-5; Job 1. 6, &c.; 2 Cor. 11. 14; 1 Pet. 5. 8. **If thou be the Son of God**—Rather, *Since thou art*, &c.; thus, for the purpose of flattery, admitting the fact of his divine Sonship, as revealed by God the Father. Note, ch. 3. 17. The devils, knowing him, believe and tremble. ch. 8. 29;

Mk. 1. 24; Jam. 2. 19. **Command... stones be made bread**—To answer the double purpose of satisfying his hunger, and proving that he is the Son of God, having all power. John 3. 34, 35. **It is written**—Quoting Deut. 8. 3. Jesus here, and in vs. 7, 10, honors the *written* word of God, and shows that whatever is settled by that word admits of no contradiction or appeal. Comp. Is. 8. 20; Jer. 23. 28; Prov. 30. 5, 6; Rev. 22. 18, 19. That its teachings apply to men through all times. Note, Rom. 15. 4; 1 Cor. 10. 11. His example also suggests that the best method of repelling Satan is to resist him with this sword of the Spirit. Eph. 6. 11, 17; Rev. 12. 11. **Not live by bread alone**—That is, we are not to depend on our ordinary food, here represented by bread, as the only possible means of living, but to rely upon God for any other means of sustenance which he may prescribe or promise by way of extraordinary supplies in rare emergencies, as is clear from the passage here quoted. Deut. 8. 3. Comp. Job 13. 14, 15; Ps. 23. 1-6; Heb. 3. 17, 18. Note, ch. 6. 25, 34; Heb. 13. 5, 6. **By every word... of God**—That is, by a perfect obedience and trust to every word of God, as was here true of the man Jesus. Ver. 11. Comp. John 4. 32, 34; Lk. 22. 35; 1 Kings 17. 1-16; Job 13. 14, 15; Ps. 37. 3, 19.

5-7. The devil taketh him—Not by *compulsion*, but passively leading him, as in ver. 8. That Jesus should permit himself to be thus led of the devil is no more inconsistent than is his submitting to be tempted by him, (note, ver. 1,) or to be scourged and crucified by Satan's agents, ch. 27. 26-31; John 19. 10, 11. **The holy city**—Jerusalem. Lk. 4. 9; Neh. 11. 1. So called, as being the city of God, the *Great King*. Note, ch. 5. 35. **A pinnacle**—Rather, *wing*, referring probably to the Royal Porch, on the south side of the temple, looking down into the valley of Hinnom, a

nacle of the temple, ¶ And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Je'sus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and show-

eth him all the kingdoms of the world, and the glory of them; ¶ And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Je'sus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

dizzy height of 700 ft. Note, ch. 21. 12. **If... Son of God**—Note, ver. 3. **Cast thyself down**—And thus put to the test God's protecting care in which you trust. Ver. 4. **It is written**—The quotation is from Ps. 91. 11, 12. But the words *in all thy ways*, meaning ways of duty and Providence, the devil here omits, so as to make the promise extend to dangers presumptuously sought, and thus pervert the passage to the service of error and sin; a practice not uncommon with the devil's children. Acts 13. 10; 2 Pet. 3. 16. **Give his angels charge**—The appointed agents of God's care of his people. Ps. 34. 7; Heb. 1. 14; note, ver. 11. **Dash... against a stone**—That is, they shall walk safely who walk as God directs. Prov. 3. 5, 6, 21-26; Ps. 1. 1-3. **Written again**—Deut. 6. 16. Jesus here shows that Scripture is to be interpreted and harmonized by Scripture. In this way its meaning is profitably unfolded. 2 Tim. 2. 15; 3. 15-17. **Not tempt the Lord**—Men tempt God by presumptuously experimenting on his providence and grace. Acts 5. 9; 15. 10. God promises to keep his people only on condition that they voluntarily and rationally commit themselves to his keeping. Note, 1 Pet. 4. 19; Jude 20. 21; Acts 2. 40.

8-10. **Again... taketh him**—Note, ver. 5. **Exceeding high mountain**—As compared with those around it; perhaps Nebo, from which the prospect is extensive. Deut. 34. 1, &c. **Showeth him all the kingdoms**—With a vivid representation of their wealth and power, and *in a moment of time*, as if to take him by surprise. Lk. 4. 5, 6. Jesus is thus tempted to set up a kingdom contrary to that he had come to establish. John 18. 36. Note, ch. 3. 2. He was tempted to seize the temporal dominion of the world by his omnipotence instead of establishing a

spiritual kingdom through his self-sacrifice. John 12. 24; Heb. 2. 14. **All these... will I give**—Thus claiming the possession and the right to dispose of them at will. Lk. 4. 6; comp. John 12. 31; 2 Cor. 4. 4. **Worship me**—In other words, *serve* the devil and thou shalt *rule* the world; a temptation by which many ambitious men have been led to ruin. *Devil worship* is the most absurd and impious of all idolatrous practices. Note, 1 Cor. 10. 20; 2 Cor. 6. 15. **Get thee hence, Satan**—Rather, *begone away from me*, as in ch. 16. 23. Here Satan appears in his real character of *adversary* to God and man. Note, ver. 1. As such Jesus at once repels him, and he leaves him. Note, ver. 11. **Written**—Note, ver. 4. **Thou shalt worship**—A free quotation from the Greek version of Deut. 6. 13, 14; comp. Exod. 20. 3-5.

11. **Devil leaveth him**—For a season only, (Luke 4. 13,) as he will leave all who resist him. Eph. 4. 27; James 4. 7; 1 Pet. 5. 8, 9. His seductive onsets will be repeated till his final defeat. Note, John 14. 30; Lk. 22. 28; Rev. 12. 9-17; 20. 1-10. **Angels came**—Who had probably witnessed the contest. Note, 1 Tim. 3. 16. **Ministered**—Supplied him with food. Comp. 1 Kings 19. 5, &c. Also probably with spiritual aid. Note, Luke 22. 43. The word *angel*, in both the Old and the New Test., properly signifies *messenger*, one sent of God, and is often so rendered. As such it is applied to both Messiah and his forerunner. Mal. 3. 1. To prophets, Hag. 1. 13; to priests, Mal. 2. 7; to Christian ministers, Rev. 1. 20; 2. 1, &c.; to such whom God employs to execute his judgment, hence called evil angels, Ps. 78. 49; Is. 37. 36. Acts 12. 23; Rev. 15. 6. The term, however, ordinarily denotes an order of created beings antecedent and superior to man.

12 Now when Je'sus had heard that John was cast into prison, he departed into Gal'i-lee; **13** And leaving Naz'a-reth, he came and dwelt in Ca-per'na-um, which is upon the sea-coast, in the borders of Zeb'u-lun and Neph'tha-lim: **14** That it might be fulfilled which was spoken by E-sa'ias the prophet, saying, **15** The land of Zeb'u-lun, and the land of Neph'tha-lim, *by* the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles; **16** The people which sat in

darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Je'sus, walking by the sea of Gal'i-lee, saw two brethren, Si'mon called Pe'ter, and An'drew his brother, casting a net into the sea: for they were fishers. **19** And he saith

Job 38. 4, 7; Ps. 8. 4, 5; 2 Pet. 2. 11. They are represented as holy spirits, clothed probably with spiritual bodies, like that of Christ, and of his saints in heaven. Lk. 20. 35, 36; 1 Cor. 15. 44, &c.; Phil. 3. 21. They are represented as the appointed guardians of God's people on earth. Gen. 19. 15, 22; Ps. 34. 7; 103. 20, 21; note, Heb. 1. 7, 14; 12. 22; and as his agents in the general judgment. Note, ch. 13. 39, 41, 49. Their higher function is to attend and proclaim the Messiah through the whole of his earthly mission. Hebrews 1. 6; Luke 2. 9-14; 22. 43; Acts 1. 10, 11, and at the final judgment. Note, chap. 25. 31; 2 Thess. 1. 7, &c.

12-17. When . . . John was cast into prison—For an account of his imprisonment see ch. 14. 1-13; Mk. 6. 17-29. Matthew here passes over several intervening events, from which we learn that Jesus began his public work in Judea, and not in Galilee, as might here appear. Vs. 12-17. Comp. John 1. 19-51; 2. 13-25; 3. 1-36; 4. 1-42. **Departed into Galilee**—Rather, *returned* in the power of the Spirit. Note, Luke 4. 14. **Leaving Nazareth**—He came there and preached, but his countrymen disliked his discourse, and cast him out. Note, Lk. 4. 14-30. **Dwelt in Capernaum**—As the center of his missionary tours. Vs. 17-25. Capernaum was probably situated on the N. W. shore of the Sea of Galilee, at the point now called Tell-Hum, but the precise spot is unknown. Note, ver. 18. Jesus here wrought many of his miracles. Ch. 8. 5-16; 9. 1-8; 17. 24, &c. **Zebulun and Nephthalim**—Territories formerly occupied by the tribes bearing these names. Josh. 19. 10-16, 32-39. **That it might be fulfilled**—Note, ch. 1. 22. **Spoken by Esaias**—Heb., *Isaiah*. Note, chap. 2. 3. The quotation of vs. 15, 16, is from

Isa. 9. 1, 2. **Beyond Jordan**—A phrase meaning here W. of the Jordan, and not the E., as commonly, elsewhere. Note, ver. 25. **Sat in darkness . . . great light**—The prophet speaks poetically of the future as past, describing the people as *sitting in darkness*, &c., i. e., as in a settled condition of spiritual ignorance and moral death, when a *great light* suddenly appears to them, the light of Christ's presence and teaching. Comp. Isa. 60. 1-3; 19. 20; Lk. 1. 78, 79; 2. 32; John 1. 5, 9; 8. 12; 12. 35; Acts 26. 18, 23; 2 Cor. 4. 4-6; Ephesians 2. 1-5; 5. 8, 13; 1 Pet. 2. 9. **Began to preach**—From the time of John's arrest and consequent cessation of his ministry, note on ver. 12, Jesus began with the same theme. Note, ch. 3. 2.

18-22. Jesus, walking by the sea—Not at leisure, but on one of his tours of doing good. Note, ver. 23; ch. 9. 9; Acts 10. 38. **Sea of Galilee**—So called from its bordering on the province of Galilee. Note, ch. 2. 22. Also called Sea of *Tiberias*, from the city on the western shore, named in honor of the Emperor Tiberius. John 6. 1. Also, lake of *Gennesaret*. Luke 5. 1. From the Heb. *Chinnereth* or *Chinneroth*. Josh. 12. 3; 19. 35. It is about twelve mls. long by six wide, and 165 ft. deep, surrounded by hills varying from 500 to 1,000 ft. high, which subject it to sudden, violent winds. Ch. 8. 24. It is still famous, as of old, for its clear, pure water and abundant fish. Of the many once flourishing towns on its western shores, none are now found but *Tiberias* and *Magdala*. Note, ver. 13; ch. 15. 39. **Simon called Peter**—Simon is the Hebrew and Peter the Greek name; the latter being here given by way of anticipation. Note, ch. 10. 2; 16. 16-18; John 1. 42. **Andrew**—Note, ch. 10. 2. **Casting a net**—Or preparing it for casting, as in ver. 21; Lk. 5. 2. **Fol-**

unto them, Follow me, and I will make you fishers of men. **20** And they straightway left *their* nets, and followed him. **21** And going on from thence, he saw other two brethren, James *the son of* Zeb'e-dee, and John his brother, in a ship with Zeb'e-dee their father, mending their nets; and he called them. **22** And they immediately left the ship and their father, and followed him.

low me—They are here called to follow, or adhere to Jesus in the sense of discipleship, as in John 1. 39–42, and afterward to the apostleship. Note, ch. 10. 1–6. **Make you fishers of men**—A common figure. Jer. 16. 16; Amos 4. 2; Hab. 1. 14, 15. The imagery here connects their former with their new vocation, as in the case of David, from a lower to a higher *feeding*. Ps. 78. 70–72. They were to gather the souls of men from the sea of the world, by so adapting the bait or net of gospel truth, as to attract and capture them for salvation. Note, ch. 13. 52; 1 Cor. 9. 19–23; 10. 32, 33; 2 Tim. 2. 15. This illustration of their future work and success was afterward repeated and enlarged. Note, Luke 5. 1–11; John 21. 3–11. **James . . . John**—Note, ch. 10. 2. **Mending**—Or making ready their nets. Note, ver. 18. **Ship**—Rather, *little ship*, or small open boat, such as were used for fishing on that sea. Note, John 6. 22, 23; 21. 8.

23. Went about all Galilee—This is a summary of Christ's ministry in Galilee. Note, vs. 12–17. His general ministry, with its two great functions, working miracles and teaching, is described as *itinerant* in the widest sense. Note, ch. 9. 35; Mk. 1. 38; Lk. 13. 22; Acts 10. 38. Comp. his apostolic commission. Ch. 28. 19, 20; Mk. 16. 15, 20. **Teaching. . . preaching**—Imparting to all the knowledge necessary to salvation. Ch. 11. 1. Samples of this his teaching and preaching are recorded ch. 5–7; Lk. 4. 16, &c.; 8. 1. **Synagogues**—A Gr. word, which originally means *collection* or *congregation* met for worship, but, like our English word *church*, has come to signify the house appropriated to worship. At the time of Jesus there was one at least in every small Jewish town, in larger towns several, and in Jerusalem it is said there were no less than 480. The

23 And Je'sus went about all Gal'i-lee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. **24** And his fame went throughout all Syr'i-a: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and

service in them consisted in prayer and the reading of the Scriptures, with occasional exhortation and other religious teaching. This service Jesus and his apostles were often permitted to perform. Note, Lk. 4. 15, &c.; Acts 13. 14, &c.; 17. 1–3. **Gospel of the kingdom**—The *glad tidings* of the Messiah's kingdom. Note, ver. 17; ch. 3. 2; 9. 35; Mk. 1. 14, 15; Lk. 8. 1. **All . . . sickness . . . disease**—The two terms are probably intended to include every variety of existing disease, whether chronic or acute, i. e., of all persons who came or were brought to Jesus. Note, ver. 24; ch. 9. 35; 12. 15.

24, 25. His fame—As a teacher and healer. Ch. 7. 28, 29; 13. 54; Lk. 4. 22; 5. 15; John 6. 2; 7. 46. **All Syria**—A country N. and E. of Palestine, the precise limits of which are doubtful. In its widest extent it seems to have included the northern part of Palestine and all the country lying between the Mediterranean and the Euphrates, having for its metropolis Damascus. 2 Sam. 8. 5, 6; note, Acts 9. 2. **All sick people**—Note, ver. 23. **Torments**—A term here, and in ch. 8. 6, applied to extreme bodily pain and agony, as it is to the pains of hell in ch. 8. 29; Lk. 16. 23–28; Rev. 14. 10, 11; 20. 10. **Possessed with devils**—Rather, with *demons*; for, strictly speaking, there is but one devil. Note, ver. 1. These are called *unclean spirits*, i. e., morally impure, equivalent to *wicked*. Ch. 10. 1; Mk. 1. 27; Acts 5. 16. Being *possessed* of these evil spirits implies that they so occupied the body and mind of certain persons as to control their faculties and subject them to great torture. That these possessions are not mere poetical descriptions of disease or madness, but the real acts of spiritual agents, appears from their being distinguished here from all maladies, and the explicit *personality* as-

those that had the palsy; and he healed them. **25** And there followed him great multitudes of people from Gal'i-lee, and from De-cap'o-lis, and from Je-ru'sa-lem, and from Ju-de'a, and from beyond Jor'dan.

CHAPTER V.

AND seeing the multitudes, he went up into

cribed to them. Mark 1. 23-27; 3. 11; 5. 2-15; 9. 12-26; Luke 8. 27-35. The extraordinary prevalence of these possessions in the time of Jesus may have been permitted as a means of attesting his Messiahship and Deity in effecting their cure. Note, chap. 12. 22-29; John 9. 3; 11. 4. **Lunatic**—Affected by a species of madness supposed to be influenced by the moon. Chap. 17. 15. **Palsy**—Greek, *paralysis*; denoting a morbid relaxation of the nerves, and the loss, wholly or in part, of muscular motion, often attended with convulsions and extreme pain, as in ch. 8. 6. A disease common at that time, and ever since. Chap. 9. 2; Acts 3. 7; 9. 33. **Galilee**—Note, ch. 2. 22. **Decapolis**—A Gr. word signifying *ten cities*, and applied to places S. and E. of the sea of Galilee. (See map.) Other places are named. Mark 3. 8. **Jerusalem . . . Ju-dea**—Note, chap. 2. 1. **Beyond Jor-dan**—A phrase usually denoting the country E. of Jordan called *Perea*. Josh. 13. 8; note, ver. 15; ch. 19. 1; John 1. 28.

CHAPTER V.

1, 2. **The multitudes**—Those mentioned chap. 4. 25, which came to hear and be healed. Luke 6. 17. **A mountain**—Rather, *the mt.*; but the particular mt. is now unknown. There Jesus prayed and selected his apostles, and afterward went down with them to the plain. Note, Lk. 6. 12, &c. **When he was set**—The customary posture of Jewish teachers. Ch. 13. 1, 2; Luke 4. 16, 20, 21; 5. 3; John 8. 2; Acts 16. 13. **His disciples came**—Drew near to him, forming a circle in front of the multitudes, who also came to hear Jesus, as he addressed his disciples in particular, including his apostles. Comp. Luke 6. 12, 13, 17, 20. **Opened his mouth**—A common phrase, like *lifted up his eyes*, (note, Luke 6. 20,) indicating the special importance of what is about to be said. Judges 11. 35, 36; Job 3. 1;

a mountain: and when he was set, his disciples came unto him: **2** And he opened his mouth, and taught them, saying, **3** Blessed are the poor in spirit: for theirs is the kingdom of heaven. **4** Blessed are they that mourn: for they shall be comforted. **5** Blessed are the meek: for they shall inherit the earth. **6** Blessed are they which do hunger and thirst

33. 2; Ps. 78. 2; Acts 8. 35; 10. 34; 2 Cor. 6. 11.

3, 4. **Blessed**—This word, here and in vs. 4-11, expresses that state of spiritual happiness or rest of soul which the righteous enjoy both here and hereafter, as opposed to the state of *woe* or unrest of the wicked. Comp. Lk. 6. 20-26; Ps. 1. 1-6; Is. 3. 10, 11; 32. 17; 48. 22; 59. 8; Matt. 11. 28-30; 25. 34, 41; Rev. 14. 10-13. **Poor in spirit**—The blessing here pronounced is not on the poor as opposed to the rich, or on poverty as a mere outward state, but on poverty of spirit; on the humble and contrite who in their inmost souls feel their need of, and long for, spiritual good. Ps. 34. 18; Isa. 57. 15; 62. 2. **Theirs is the kingdom**—This includes all the blessings of Christ's kingdom, inward and outward, present and future. Lk. 17. 21; Rom. 14. 17; Eph. 1. 3, 14; James 2. 5; note, ch. 25. 34. **Mourn . . . comforted**—The *mourning* here is religious grief; that feeling which the sense of spiritual poverty begets; mourning because of sin and its penalties, called godly sorrow. 2 Cor. 7. 9-11, where see note. A mourning for sin, that leads one to repent and turn to God for forgiveness. Ps. 38. 3-6, 18; notes, Acts 26. 20; 2 Corinthians 7. 9-11. Such mourners shall be *comforted* with a sense of divine pardon. Isaiah 32. 17; 40. 1, 2; 61. 2, 3. In addition, they shall find in Christ the promised *consolation*, (Lk. 2. 25,) the abiding *Comforter*. John 14. 16-18.

5, 6. **Meek . . . inherit the earth**—Rather, *the land*; alluding to Canaan as the land promised, which was to the O. T. saints a type of heavenly rest, the ideal of all true and abiding blessedness. Deut. 8. 7-10; 11. 11, 12, 21; Judges 18. 9, 10; Ps. 37. 11, 22, 29; Isa. 60. 21. So the *meek*, those who have the spirit of Christ, the great model of meekness, (ch. 11. 29; 21. 5;

after righteousness: for they shall be filled. **7** Blessed *are* the merciful: for they shall obtain mercy. **8** Blessed *are* the pure in heart: for they shall see God. **9** Blessed *are* the peacemakers: for they shall be called the children of God. **10** Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. **11** Blessed are

ye when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. **12** Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be

2 Cor. 10. 1,) shall in him inherit every earthly and heavenly blessing. Ps. 22. 26; 25. 9; 149. 4; Isa. 29. 19; 1 Cor. 3. 21-23; Rev. 21. 7. **Hunger and thirst...filled**—This applies to those who ardently desire and earnestly seek for all that is right and good, especially the righteousness of God, which is by faith in Christ. Jer. 23. 5, 6; note, Rom. 3. 22. Such shall have their largest desire *filled, fully satisfied*. Ps. 17. 15; 36. 8; 63. 1, 5; 107. 9; Prov. 13. 25; 14. 14; 19. 22; Isa. 55. 1, 2; 58. 11; Jer. 31. 14; Lk. 1. 53; John 4. 14; 6. 35; Eph. 3. 19.

7-9. Merciful...obtain mercy—God will, in providence, reward with mercy those who are merciful to others. 2 Sam. 22. 26; Psalm 18. 25; 41. 1-3; Prov. 19. 17; Eccl. 11. 1; Luke 6. 36-38; Heb. 6. 16. Yet the largest benevolence is defective and unsaving, unless exercised in the name of Christ and out of love to him. 1 Cor. 13. 3; note, ch. 10. 41, 42; 25. 34, etc. **Pure in heart...see God**—This *purity* applies only to the new, regenerate heart, which God gives to those who purify themselves by faith and the aid of his Spirit. Comp. Isa. 1. 16, 18; Ezek. 18. 31; 36. 25-27; note, Acts 15. 8, 9; Rom. 12. 12; 2 Cor. 7. 1; Eph. 4. 22-24; Heb. 10. 22; Jam. 4. 8; 1 Pet. 1. 22, 23. Such shall **see God**; not literally, (note, John 1. 18, 1 Tim. 6. 16,) but in the sense of becoming like God, having his moral image reflected in their hearts, so as to be pure as he is pure, (ver. 48,) dwelling in light and love, they dwell in God and God in them. Ps. 17. 15; 24. 3-5; note, 2 Cor. 3-18; Heb. 12-14; 1 John 1. 5, 7; 3. 2, 3, 6, 9; 4. 12, 13. **Peace-makers...children of God**—The prince of peace-makers is Christ, who came to reconcile God and man. Isa. 9. 6; 2 Cor. 5. 19, 20; Eph. 2. 14-17. When this reconciliation actually takes place, (John 14. 27, Rom. 5. 1,) the peace-receivers become transformed in-

to peace-diffusers, and the God of peace is thus reflected in them, and they are recognized as the *children of God*. Note, Heb. 13. 20, 21; 1 Thess. 5. 23; Rom. 8. 14-16.

10-12. Persecuted for righteousness' sake—That is, because they are truly righteous, (note, ver. 6,) or as being Christ's disciples. Note, ver. 11. To be thus persecuted is cause for great joy, as being the appointed lot of all the prophets, (ver. 12,) and of Christ and his disciples. John 16. 18-21; Acts 5. 41; 9. 15; 20. 23; 1 Thess. 3. 3; 2 Timothy 3. 11, 12; 1 Peter 2. 19-21; 3. 14; 4. 14, 16. **Theirs is the kingdom**—Note, verse 3. **Shall revile you**—These are some of the many forms of persecution referred to, vs. 10-12. **Say...against you falsely**—Such suffering is *thankworthy* before God, (note, 1 Peter 2. 19, 20,) while the opposite of this has a *woe* pronounced. Note, Luke 6. 26. **Exceeding glad**—Even so as to *leap for joy*. Note, Luke 6. 23. **Persecuted...prophets**—The ancient prophets were thus misused by the Jews. 2 Chron. 36. 16; note, ch. 23. 30-37; Acts 7. 52; 1 Thess. 2. 15.

13. Ye—Jesus here (ver. 13-16) addresses his disciples more directly, and through them all Christians, as a separate body from the multitudes, or mankind at large. Note, ver. 1. **Salt of the earth**—That is, of the world of mankind, as in vs. 14, 16. This world is represented as morally corrupt. Gen. 6. 11, 12; 8. 21; Ps. 14. 2, 3; Rom. 3. 9-18; Eph. 2. 1-3. As *salt* is noted for its purifying and preserving qualities, (2 Kings 2. 21, 22,) so here it is made the symbol of divine grace by which men are purified and saved from this moral corruption and death, (Eph. 2. 1-8;) and Christians, who have this gracious salt within them, (Mk. 9. 50,) are the appointed agents for this work. Note, Eph. 4. 6; Tit. 1. 9; 2. 7, 8; 1 Pet. 2. 12; 3. 15, 16. **Salt have lost his**

salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. **14** Ye are the light of the world. A city that is set on a hill cannot be hid. **15** Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. **16** Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the

savor—Or lost its *saltness*, (Mk. 9. 50,) which is said to be often the case with a certain kind of salt in the East. As applied to Christians, the statement clearly teaches that they are liable to totally lose that grace which makes them a blessing to the world, and without which they are utterly and finally lost. Note, chap. 26. 24; John 17. 12; 1 Cor. 9. 27; 10. 12; Hebrews 6. 4-6; 10. 26-29; 2 Pet. 2. 20, 21; Rev. 2. 4, 5. **Cast out**—A figurative expression for utter exclusion from divine favor and the kingdom of God. Ps. 119. 118; Isa. 5. 5; 14. 19; 28. 3; Lam. 1. 15; Mal. 4. 3; note, ch. 8. 12; 22. 13; John 15. 6.

14-16. The light of the world—This title belongs only to Christ as the original true Light. Note, John 1. 9; 8. 12; 9. 5; 12. 46. Christ gave it to John in a secondary sense, (note, John 5. 35;) and here to Christians only as they reflect light upon the world, in virtue of his light dwelling in them. Note, John 12. 36; 2 Cor. 4. 6; Eph. 5. 8; Phil. 2. 15; 1 Pet. 2. 9. **A city... cannot be hid**—Nor can it be supposed to have been so placed, except to be seen by all around; as in the case of the candle, verse 15. True Christians are like such a *city* and *candle*: they are set to be seen of others, to attract special notice by an example, resplendent with charms. Note, verse 16; 1 Pet. 2. 12; 3. 1, 2, 15, 16. **So shine**—Note, vs. 14, 15. **See your good works**—Christians are to lead good lives, with a view to lead others so to live. Heb. 10. 24; 1 Thess. 1. 8, 9. But they must do this *that God may be glorified*, and not themselves. Note, chap. 6. 1, 2.

17, 18. Think not—Implying that some were disposed so to think. Compare chapter 3. 9; 9. 4; 10. 34. **The law, or the prophets**—A common

law, or the prophets: I am not come to destroy, but to fulfill. **18** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. **19** Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. **20** For I say unto you, That except your righteousness shall ex-

phrase for all the O. T. Scriptures. Ch. 7. 12; 11. 13; 22. 40; Lk. 24. 27, 44; Acts 13. 15. **Not come to destroy... fulfill**—Not to subvert or annul the O. T. Scriptures, but to unfold and establish them. Note, vs. 18-45; Lk. 24. 27, 44, 46; John 1. 17, 45; Rom. 3. 31; Gal. 3. 22-24; Rev. 19. 10. **Verily**—Heb., *amen*, or *truly*. Note, ch. 6. 13. Jesus alone used this word at the commencement of an address. It is a grave affirmation peculiar to him who declares himself the absolute personal *Amen*, the faithful and true Witness, (Rev. 3. 14,) especially when uttered twice. Note, John 1. 51. **I say unto you**—This is the first recorded instance of Christ's use of this phrase, implying his divine authority to speak both as lawgiver and interpreter. Note, ch. 7. 29; 17. 5; Lk. 24. 32, 45. **Till heaven and earth pass**—A proverbial phrase signifying the stability of a thing; that which can never fail. These words do not imply that the visible universe will ever be annihilated, but be renovated, and so last forever. Note, chap. 24. 29, 35; Heb. 1. 10-12; 2 Pet. 3. 7, 10-12. **Jot... tittle**—The *jot* is the smallest of the Heb. letters, and the *tittle* is the minute *point* by which some of the Heb. letters are distinguished from others like them. The sense, then, is, even the *least point* of divine law is immutable, and will ever remain in full force. Note, ver. 19; Gal. 3. 10; James 2. 10.

19, 20. These least commandments—No command of God is little in itself, (note, ver. 18,) yet the scribes and Pharisees made a distinction, both in their practice and teaching, as if some were of greater importance than others. Note, ch. 22. 35, 36. **Least in the kingdom... great**—As men disparage any of the laws of God in what they do and teach, so shall they be disparaged under the Gospel; they shall

ceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: **22** But I say unto you, That whoso-

ever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Ra'ca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. **23** Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath

be honored or degraded in Christ's kingdom in proportion as they honor or degrade these laws. 1 Sam. 2. 30; Mal. 2. 8, 9. **Righteousness of the scribes**—On *scribes* and *Pharisees* see note, ch. 2. 4, 3, 7. These, as a class, though strict observers of ceremonial and traditional laws, often violated both the spirit and the letter of the moral law. Note, ch. 15. 1-9; 23. 1-5, 13-28. The righteousness that exceeds theirs is that without which no one can ever enter the kingdom of heaven—that of the heart, in the spirit, and not in the mere letter. Note, Rom. 2. 29; Phil. 3. 3, 9. It must also be continued and complete. Psal. 106. 3; Job 17. 9; Prov. 4. 18; Ezek. 18. 24, 26; Luke 1. 74, 75.

21, 22. Ye have heard—From their teachers, the scribes and Pharisees. Note, vs. 19, 20. **Said by them of old time**—Rather, *said to the ancients*, referring to the ancient Jews who received the law through Moses. Exod. 20. 1. **Not kill**—Quoting the sixth commandment. Exod. 20. 13. **Danger of the judgment**—This was said, not by Moses, but by the scribes and Pharisees, (ver. 20,) who taught that the law against murder applied only to the outward act, and subjected the murderer merely to an inferior punishment, called the judgment, which was contrary to the true exposition. Note, vs. 22-26. **But I say**—Note, ver. 18. **Angry with his brother**—His fellow-man. Mal. 2. 10. Jesus teaches that the law extends to the heart, to the thoughts, feelings, and language, as well as to the outward acts. Note, ver. 28; ch. 12. 34-37. Such anger or hatred is incipient murder. Note, 1 John 3. 15. **Without a cause**—That is, prematurely, contrary to the law of love. Eccl. 3. 8; 7. 9; 1 Cor. 13. 5. Anger may be sinless. Note, Mk. 3. 5; Eph. 4. 25. **The judgment**—Alluding to the penalty passed by the lower court of the Jews, to which the actual mur-

derer was held liable. Deut. 16. 18; Num. 35. 30, 31. Jesus here indorses this death penalty. Note, ch. 26. 52; Rom. 13. 4. **Raca**—A Syriac word signifying a worthless, vain fellow. 2 Sam. 6. 20. Jesus refers, not to the mere utterance of this word, but to that inner spirit which dictates the use of such scornful language. Eph. 4. 29-31. **The council**—The highest Jewish court, called the *sanhedrin*. Note, ch. 2. 4. **Fool**—This term, in Scripture, carries with it an accusation of depravity and wickedness—one who lacks the moral sense. Ps. 14. 1; Prov. 1. 7; note, ch. 23. 17; Lk. 12. 20; Rom. 1. 21, 22. **Hell fire**—Literally, *worthy the gehenna of fire*. The word *gehenna* comes from two Heb. words meaning together the *Valley of Hinnom*. This was a deep glen on the S. W. side of Jerusalem, (Josh. 18. 16,) called also *Tophet*, and noted as a place of idolatrous worship, and especially of the horrid service paid to Moloch by causing children to pass through fire. 2 Kings 16. 3; Isa. 30. 33; Jer. 7. 31, 32; note, Acts 7. 43. The place was afterward used as a receptacle for all the filth of the city, and fires were kept perpetually burning; so that it finally came to denote *hell fire*, of which it was a fit symbol, and hence the Gr. word *gehenna* is translated *hell* in this and the following texts: vs. 29, 30; ch. 10. 28; 18. 9; 23. 15, 33; Mk. 9. 43, 45, 47; Lk. 12. 5; James 3. 6. The Gr. words *Hades* and *Tartarus* are also used to denote *hell*. Note, Luke 16. 23; 2 Pet. 2. 4. The dreadful nature of this state and place is implied in various figurative expressions. Note, ch. 8. 12; 13. 42; 25. 41, 46; Mark 9. 43, 44; Luke 16. 24, 28; 2 Thess. 1. 8, 9; Jude 13; Rev. 14. 10, 11; 19. 20; 20. 14; 21. 8.

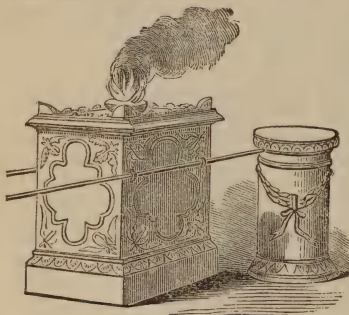
23, 24. Therefore—To apply the foregoing statement, verse 22. **Bring thy gift to the altar**—The image is taken from the *altar of burnt-offering*, where the Jews brought their sacrifices,

ought against thee; **24** Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. **25** Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. **26** Verily I say unto thee, Thou shalt by no

means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: **28** But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. **29** And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable

here called a *gift*. This altar and its offerings are described Exod. 27. 1-8;



Lev. 6. 1-13. The meaning here is, in every act of devotion—whatever you are doing by way of worship or approach to God—as in prayer. Mark 11. 25. **There rememberest**—In that state of heart-searching which pertains to true worship. Ps. 139. 23, 24; Lam. 3. 40, 41. **Hath aught against thee**—Or, if ye have aught, i. e., of just complaint against any. Mark 6. 25. **First be reconciled**—Dismiss from thy heart all ill-feeling, and, if possible, get thy brother to do the same. Note, ch. 18. 15, &c. This must be done before the gift is offered, else it will not be acceptable. Ps. 26. 6; 66. 18; Isa. 1. 11-18; Prov. 21. 27; 28. 9.

25, 26. Agree with thine adversary—The adverse party. Note, ver. 23. **Quickly...in the way**—While going to the magistrate or judge. Lk. 12. 58. By the Roman law the aggrieved could compel the other party to go with him before the court for trial, but they might agree on the way. Jesus here counsels a like settlement. Comp. Prov. 17. 14; 20. 3; 25. 8, &c. But he refers to that higher tribunal, where the *adversary* is the sinner's offended God. *Quickly and in the way*,

the short period of human probationary life; the *judge* and the *officer*, Christ himself, at his second coming with his attending angels. The *prison* is hell. Comp. Joel 2. 1, 11; Zeph. 1. 14, &c.; ch. 13. 41, 42; 16. 27; 25. 31; James 5. 8, 9; Rev. 22. 12. Brotherly reconciliation and forgiveness are necessary conditions of divine forgiveness. Note, chap. 6. 14, 15; 18. 28-35. **Verily I say**—Note, ver. 18. **Paid the uttermost farthing**—Or, *the very last mite*. Lk. 12. 59. The mite was a half-farthing, equal to two fifths of our cent. Mark 12. 42. The expression implies a hopeless incapacity of payment. Note, ch. 18. 30-35.

27, 28. Ye have heard—Note, ver. 21. **Not commit adultery**—Quoting the seventh commandment. Ex. 20. 14. The traditional perverters of this law had restricted the breach of the command to the *overt act*, as they had that of the sixth commandment, ver. 21; note, 31, 32. **But I say**—Note, vs. 18, 22. **Whosoever looketh on a woman**—This clearly extends the command to all forms of unchastity, and to all persons, whether married or unmarried. It is that look of the eye which is traced to lust in the heart, including the intent and full consent of the will, to feed thereby the lustful desire, which Jesus declares the essential crime and cause of the outward act. Note, Jam. 1. 14, 15; comp. 2 Sam. 11. 2, &c.; Prov. 6. 25-32; 7. 6, &c.; 2 Pet. 2. 14.

29, 30. Right eye—The readier and dearer of the two, as is also the **right hand**. Ver. 30. Hence used as symbols of whatever is hard to sacrifice. Psalm 137. 5; Zech. 11. 17. **Offend thee**—The Gr. word means *entrap*, or cause to *stumble*, i. e., into sin. Note, ch. 11. 6; 17. 27; 18. 6-9; 26. 31; Rom. 9. 32, 33; 14. 13, 21. **Pluck it out**—A metaphorical expression for prompt

for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. **30** And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. **31** It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce: **32** But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

and resolute self-denial, heedless of all cost to feeling, like *cut it off*. Ver. 30. Comp. Job 31. 1; Psalm 119. 37; Is. 33. 15; Gal. 5. 24; Col. 3. 5; 1 Peter 2. 11. **It is profitable**—Both in this life and hereafter, as is all godliness. 1 Tim. 4. 8. Better cast from you one offending member than have it become the means of casting the whole body and soul into hell. Note, ver. 22; ch. 10. 28. The *unquenchable fire*. Note, Mk. 9. 43, &c. The *second death*. Note, Rev. 21. 8. **If thy right hand offend**—A repetition of the foregoing sentiments. Note, verse 29.

31, 32. **Whosoever . . . put away his wife**—This is quoted from the Gr. version of Deut. 24. 1. On the meaning of this law of divorce, the two great Jewish schools in the time of Christ were divided. That of Rabbi Shammai correctly explained it, as allowing divorce for adultery only, while that of Rabbi Hillel taught that it was left to the inclination of the husband to apply it to any thing in the wife disagreeable to him; consequently divorces and adulteries had become shamefully prevalent, as in the time of Malachi. Mal. 2. 14, &c.; note, ch. 19. 3–10; John 8. 7–9; Rom. 2. 22. **But I say**—Note, ver. 22. **For the cause of fornication**—Rather, *except for fornication*: meaning not fornication in the strict sense, as distinguished from adultery, but in the usual scriptural sense, as including both. Note, ch. 15. 19; 1 Cor. 5. 1. **Causeth her to commit adultery**—That is, by thus permitting her to remarry; the unlawful divorce being no divorce at all, as taught by Christ. Note, ch. 19. 8, &c.; 1 Cor. 7. 15.

33–37. **Heard . . . of old time**—Note, verse 21. **Not forswear**—

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: **34** But I say unto you, Swear not at all; neither by heaven; for it is God's throne: **35** Nor by the earth; for it is his footstool: neither by Je-ru'sa-lem; for it is the city of the great King. **36** Neither shalt thou swear by thy head, because thou canst not make one hair white or black. **37** But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, Not perjure thyself by swearing falsely, or by breaking thy vows. These are not the precise words of the command, Exod. 20. 7; but they express all that it was commonly supposed to condemn, namely, false swearing only where the name of God was used. Lev. 19. 12; Deut. 23. 21–23. **But I say**—Note, ver. 18, 22. **Swear not at all**—Not swearing or taking oaths of every kind is here condemned, as some allege, for God himself is said to swear, (Gen. 22. 16, Is. 45. 23,) and to require it of his people; (Deut. 6. 13; Is. 65. 16; Jer. 12. 16;) so the example of Christ and Paul: (note, ch. 26. 63; Rom 1. 9;) but all irreverent, vain, frivolous swearing only is here meant. Note, ver. 35–37. **Neither by heaven . . . earth**—Quoting Is. 66. 1. Jesus here teaches that this is profane swearing—quite as really as if God's name was used, since he fills, and is Lord of, heaven and earth. Jer. 23. 24; Acts 17. 24. **Jerusalem . . . great King**—Quoting Ps. 48. 2. **Swear by thy head**—Such trivial colloquial swearing, as I will give my head or my life, if it be not true, is very common not only among the Orientals, but in our own country; but Jesus teaches that our head, and even the color of the hair, are parts of God's work, to trifle with which is to profane his name, and not be held guiltless. Exod. 20. 7. **Communication be, Yea . . . Nay**—Let your word in ordinary intercourse, respecting what is true or untrue, be simply *yea* and *nay*, or *yes* and *no*. 2 Cor. 1. 17–20; Jam. 5. 12. **Cometh of evil**—Like other evil deeds, from an evil heart, (note, ch. 15. 19,) and with evil intent. John 3. 19, 20; 1 John 3. 12.

38–42. **Ye have heard . . . it . . . said**—Note, ver. 21. **An eye for an eye**—

An eye for an eye, and a tooth for a tooth: **39** But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. **40** And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. **41** And whosoever shall compel thee to go a mile, go with him twain. **42** Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

This was the O. T. law of retaliation. Exod. 21. 24, 25; Leviticus 24. 19, 20; Deut. 19. 21; Judges 1. 6, 7. It was designed as a rule for magistrates to punish personal injuries by inflicting like for like, and not more or less as they pleased. But this rule was abused by private persons taking redress into their own hands, contrary to the O. T. precept, (Prov. 20. 22; 24. 29,) and that of Christ and his apostles. Note, ver. 39; Rom. 12. 17-19; 1 Pet. 2. 19-23. Christ in omitting "*life for life*," in his quotation of Ex. 21. 23, sanctions capital punishment. Note, ch. 26. 52. **But I say**—Note, ver. 18, 22. **Resist not evil**—Or, the evil doer by returning evil for evil. Note, ver. 38. **Smite thee**—A proverbial phrase used to express a special affront. Lam. 3. 20; Is. 50. 6; Mic. 5. 1; 2 Cor. 11. 20. Jesus does not here teach the practice of non-resistance, as some allege, contrary to the natural instinct divinely given us for self-preservation; but, rather than avenge yourselves, as in ver. 38, subdue your enemy by an example of meekness, (John 18. 22, 23; 1 Pet. 2. 20-23;) or, as here, (vs. 39-44,) by some magnanimous act of kindness. Prov. 25. 21, 22; Romans 12. 17-21; 1 Thess. 5. 15; 1 Pet. 3. 9. **Sue thee**—The same rule of conduct is here taught as in vs. 39, 41, 42. **Coat... cloak**—The *coat* was an inner garment, called a tunic, extending from the neck to the knees in the form of a shirt. That of Jesus was without seam. Note, John 19. 23. A person wearing this only was called *naked*, i. e., undressed. 1 Sam. 19. 24; Is. 20. 2-4; John 21. 7. The *cloak*, or mantle, was the loose outer garment worn over the shoulders, so as to leave the right arm free for use. This, when traveling, was confined by a girdle, (note, Lk. 12. 35,) and at night served the poor as a bed. Exod. 22. 26, 27; Deut. 24. 12, 13. The dress

43 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. **44** But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; **45** That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. **46** For if

of women differed from that of men, and was more ornamental. Deut. 22. 5; Is. 3. 18-23; 1 Pet. 3. 3. **Compel thee to go a mile**—An allusion to public couriers in the East, who had the power of pressing man and beast to carry the government dispatches with greater speed. Esther 8. 10-14. The spirit here enjoined is, that if we are pressed into such or similar hardships, if possible double the service rather than quarrel. Note, Rom. 12. 18; 15. 2, 3; 1 Cor. 10. 33. **Give to him that asketh**—The duties of *giving* and *lending* are often enjoined. Deut. 15. 7-11; Psalm 37. 21; 112. 5; Luke 6. 30-35, 38; 14. 12, 14; Gal. 6. 10. Better give to one that shall prove undeserving than to turn away the worthy poor, (note, Acts 20. 35,) yet so as not to encourage mere vagrants and idlers. Note, Eph. 4. 28; 2 Thess. 3. 10, 12; 1 Tim. 5. 8.

43-45. Ye have heard—From your traditional teachers. Note, ver. 21. **Love thy neighbor**—This was the divine law. Lev. 19. 18; note, ch. 22. 39; Rom. 13. 9, 10; Jam. 2. 8. To this the Jewish traditionists had added, **and hate thine enemy**, meaning all that were not Jews, contrary to the teaching of Jesus. Note, Lk. 10. 27-37. **But I say**—Note, ver. 22. **Love your enemies**—Not love their evil spirit or conduct, but in the sense here explained, **bless them**, i. e., as shown by the examples, ver. 45; Luke 6. 35; 23. 34; Acts 7. 60; 1 Cor. 4. 12, 13; 1 Pet. 3. 9. The O. T. teaches the same doctrine. Exod. 23. 4, 5; Prov. 25. 21. **Children of your Father**—That you may show yourselves to be such by resembling him as shown in his *sunshine and rain*, which he sends alike on **the just and on the unjust**. Luke 6. 35; Eph. 5. 1, 2. By such love we evince that we are born of God. 1 John 2. 29; 3. 7-10. **46, 47. For if... what reward**—

ye love them which love you, what reward have ye? do not even the publicans the same? **47** And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? **48** Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have

Such love as returns good for good only is natural even to the worst of men, but they have no special reward from God. Note, ch. 6. 1; Lk. 6. 32, 35.

Publicans—Those were so called who collected the Roman taxes in Judea and other countries subject to Rome. The taxes were bought for a stated sum by certain Roman knights, and by them sold to several grades of subordinate collectors, each of whom had the liberty of raising as much as he could over the lawful tax for his own benefit. Thus the business came to be exceedingly oppressive and odious, (Lk. 3. 12, 13, 19; 2. 8;) and the *publicans* as a class were reckoned by the Jews among the worst of *sinner*s. Note, ch. 9. 10, 11; 11. 19; 18. 17; 21. 31; Luke 18. 11.

What do ye more than others—Implying that Christians should excel in all proper tokens of civility and good works generally, as patterns to others. Note, Tit. 2. 7, 8.

48. Perfect, even as your Father—As children of God, make him your model of moral perfection. Note, vs. 44, 45; Luke 6. 35, 36. Be perfect, by being holy as he is holy, (1 Pet. 1. 15, 16;) by having a heart purified from all sin, and filled with love to God and man. Note, ver. 8; ch. 22. 37–39. This state of perfect holiness of heart and life, of full conformity to the will and image of God, is made the duty and privilege of all Christians in the present life, as is clearly implied in the following Scripture texts: Gen. 17. 1; Lev. 11. 44, 45; 19. 2; 20. 7, 26; Deut. 18. 13; 2 Kings 20. 3; Job 1. 1; Ps. 51. 2, 10; Ezek. 36. 25, &c.; note, Lk. 1. 6, 74, 75; John 17. 17, 19; Rom. 12. 1, 2; 2 Cor. 7. 1; Eph. 1. 3, 4; 3. 16–19; 4. 13, 24; 5. 26, 27; Col. 1. 28; 3. 14; 4. 12; 1 Thess. 5. 23, 24; Heb. 6. 1; 12. 14; 13. 21; Jam. 1. 4; 1 Pet. 1. 15, 16, 22; 1 John 1. 7, 9; 2. 5; 3. 2–9; 4. 16–18; 5. 18.

no reward of your Father which is in heaven. **2** Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. **3** But when thou doest alms, let not thy left hand know what thy right hand doeth: **4** That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

CHAPTER VI.

I. Do not your alms—Rather, your *righteousness*, including all right doing, as in ch. 3. 15; 5. 20, with special reference here to the religious duties of *alms, prayer, and fasting*, vs. 2, 5, 16. **To be seen...no reward**—Christians may, and ought to let their good works be seen of men, when to *glorify God* is the motive. (ch. 5. 16;) but if they do this *to have glory of men*, they will have their reward, not of God, but of worldly men only, (verses 2, 5, 16,) the intended approval of the two being incompatible. Note, ch. 6. 24; John 12. 43; Gal. 1. 10; Jam. 4. 4; 1 John 2. 15.

2–4. When thou doest...alms—Alms, properly, are gratuitous gifts to the poor and destitute, and Jesus here presupposes that there would always be opportunity for this duty. Note, ch. 26. 11; Mk. 14. 7; Gal. 6. 10. **Sound a trumpet**—A figurative phrase to express boasting and great parade to attract the attention and praise of others. Note, ver. 1. **Hypocrites**—Gr. *play actors*; dissemblers; those who assume a false character; applied here, and often elsewhere, to the spurious religion of the scribes and Pharisees. Note, ch. 15. 7, 8; 23. 13, &c.; Luke 12. 1. **Synagogues**—Note, ch. 4. 23. **Verily I say**—Note, ch. 5. 18. **Their reward**—That which they only seek. Note, ver. 1. **Let not thy left hand know**—A proverbial phrase to express a modest privacy; do not take the praise to thyself, or even think over the good thou doest, in contrast with the trumpeting. Ver. 2. **In secret**—Rather, *in the hidden place*, suggesting not an accidental but intentional concealment, which hiding is seen of God, and will be rewarded **openly**, both here and hereafter. Prov. 15. 3; 11. 25, 26, 31; 19. 17; Deut. 15. 10; Job 29. 12–14; Ps. 41. 1–3; note, ch. 25. 35, &c.; Lk. 14. 14; Gal. 6. 7, 9.

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee

5, 6. **When thou prayest**—A similar warning is here given against ostentatious praying, as against such almsgiving in vs. 2, 3. **They love to pray**—They love not so much the *praying*, as the *being seen of men*, so as to get the name of great devoutness. Note, ch. 23. 14; Lk. 20. 47. **Standing**—As did the Pharisee, Luke 18. 11, and the Jews generally, except on occasions of deep concern, when they kneeled. 2 Chron. 6. 13; Ezra 9. 5; Dan. 6. 10; Psa. 95. 6. Kneeling was also the practice of Christ and the early Christians. Lk. 22. 41; Acts 7. 60; 20. 36; 21. 5; Eph. 3. 14. **Verily**—Note, ver. 2. **Thy closet**—A retired apartment or separate place, as opposed to the thronged places named in ver. 5. Comp. Gen. 32. 24; 2 Kings 4. 33. It is simply the duty of *personal* or *private* prayer which is here taught, such as Jesus himself practiced. Note, chap. 14. 23; 26. 36, &c.; Mk. 1. 35; 6. 46; Lk. 5. 16; 6. 12; 9. 18. Social and public prayer were also taught and practiced. Note, ver. 9; Luke 18. 1, &c.; Acts 1. 13, 14; 12. 5, 12. **Reward thee openly**—As in the case of alms. Note, ver. 4; Acts 10. 2, 31.

7, 8. **Vain repetitions**—Rather, *babble not*; the word expresses not so much a repetition of the same words, as a senseless multiplying of them, a mere foolish prattle; like the prayers of the modern Hindu and Mohammedan devotees, and the Paternosters of the Papists, where the number of times they are repeated counts for so much more merit. Jesus compares this to the practice of the *heathen*, of which we have examples in 1 Kings 18. 26, and Acts 19. 34. It is this *vain* repetition, and not the *repetition* of the same words in earnest prayer, that Jesus here condemns, as his own practice shows. Ch. 26. 42, 44. Nor by *much speaking* does he mean *much praying*. Comp. Luke

openly. 7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as

6. 12; 18. 1; Acts 6. 4; 10. 2; Eph. 6. 18; 1 Thess. 5. 17. **Knoweth... before ye ask**—Note, ver. 32. Yet God's foreknowing what we need does not make prayer useless, for we pray, not to inform God, but in obedience to him who has made it our duty, and promised to give good things on the express condition that we ask them. Ezek. 36. 36, 37; note, ch. 7. 7–11; 18. 19; Jam. 1. 5–7; 1 John 3. 22; 5. 14, 15.

9–13. **Therefore**—Because of what is said vs. 7, 8. **After this manner**—Rather, *thus*; referring here not to what precedes, but to what follows, usually called the *Lord's prayer*, because dictated by the Lord Jesus as a model specimen of brief, simple, comprehensive prayer, designed to show how much real prayer could be compressed into the fewest words, and thus serve as a perpetual antidote to *vain repetitions*, as practiced by the superstitious and hypocrites of every age. Note, vs. 5, 7. **Our Father... in heaven**—The former clause expresses his nearness to us; the latter his distance from us. Isa. 57. 15; 66. 1, 2; Ps. 138. 6; Eph. 4. 6. The plural form, *our Father*, &c., indicates his universal fatherhood, Mal. 2. 10; 1 Cor. 8. 6, and shows that the prayer was intended for all, and for *social* use rather than private. See verse 6. **Hallowed be thy name**—Be held in reverence, i. e., regarded and treated as holy, with particular reference to the name *Jehovah*, the self-existent and eternal God, as distinguished from all false gods. Exod. 3. 13, 14; Ps. 115. 1–4; Ezek. 36. 22, 23. **Thy kingdom come**—That of the Messiah, as promised in Daniel 2. 44; Ps. 2. 7, 8, and now about to be set up. Note, ch. 3. 2. **Thy will be done**—Done on earth as purposed of God in heaven, i. e., in reference to the Messiah's kingdom. Ps. 40. 6–8; Heb. 10. 7–10; John 4. 34. Thus Christ

it is in heaven. **11** Give us this day our daily bread. **12** And forgive us our debts, as we forgive our debtors. **13** And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. **14** For if ye forgive men their trespasses, your heavenly Father will also forgive you: **15** But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

himself prayed. Note, ch. 26. 39, 42. This petition must be continued, since it includes all the ultimate effects of Christ's coming. Note, 1 Tim. 2. 1-6; John 6. 37-40; 17. 2, 3. **Give us... our daily bread**—This includes all our needed daily supplies, both for body and soul. Prov. 30. 8; note, John 6. 34, 35; Acts 14. 17. **Forgive us our debts**—Called *trespasses* vs. 14, 15, and *sins* Lk. 11. 4; i. e., sins against God, who only can forgive them. 2 Sam. 12. 13; Ps. 51. 4; Dan. 9. 8, 9; note, Mk. 2. 7. He forgives the sins of those only who confess and forsake them. Prov. 28. 13; Ps. 32. 5; 1 John 1. 8-10. **As we forgive**—Or, *for we also forgive*, Lk. 11. 4; as if our forgiveness of others must precede and be the proper condition of God's forgiving us. Note, vs. 14, 15; ch. 5. 23-26; 18. 35; Mk. 11. 25, 26; Eph. 4. 32. **Lead us not into temptation**—Meaning not in the sense of solicitation to sin, for in this sense God tempts no man, note, James 1. 13; but in the lower sense of *trial* he often does, as in the case of Christ himself, note, ch. 4. 1, and of Abraham and others. Gen. 22. 1; Heb. 11. 17; 2 Chron. 32. 31; James 1. 2-4. **Deliver us from evil**—From evil in general, and particularly that of being overpowered by trial. This deliverance is promised to all who watch and pray for it. Note, ch. 26. 41; 1 Cor. 10. 12, 13; James 1. 12; 2 Pet. 2. 9; Rev. 3. 10. **For thine is the kingdom**—This ascribes to God the *right* of universal dominion as here prayed for, note, ver. 10, the *power* to acquire it, and the *eternal glory* for having done it. 1 Chron. 29. 11; Ps. 72. 17-19; Ezek. 21. 27; Luke 1. 32, 33; Rev. 5. 9-13; 11. 15-17. **Amen**—This Heb. word is often translated *verily*, note, ch. 5. 18; but here, as often elsewhere at the close of prayers and other religious acts, it means *so let it be*, as uttered by

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. **17** But thou, when thou fastest, anoint thine head, and wash thy face; **18** That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

19 Lay not up for yourselves treasures one or more persons. Num. 5. 22; 1 Kings 1. 36; Jer. 28. 6; Deut. 27. 15, &c.; Ps. 106. 48; 1 Cor. 14. 16.

14, 15. For if ye forgive—These two verses refer to the petition of ver. 12, as if Jesus had said, A forgiving spirit gives evidence of your claim on the Divine pardon, and the absence of the one proves the absence of the other. Note, ver. 12.

16-18. When ye fast—Jesus here teaches again the doctrine of sincerity and simplicity in religious acts, and applies it to fasting, as he had before done to almsgiving and prayer. Note, vs. 1-6. Though the lesson applies to any fast, it especially refers to private and voluntary fasting. Note, ver. 18. **The hypocrites**—Note, vs. 2, 5. Referring to the frequent fasting of the Pharisees to give the appearance of extra sanctity and devotion. Ch. 9. 14; Lk. 18. 12. **Disfigure their faces**—By a sad look, and neglecting the usual practice of washing, &c. Note, ver. 17. Comp. Isa. 58. 3-5. **Verily... their reward**—Note, vs. 2, 5. **Anoint... wash**—Alluding to the daily custom among the Jews, except on days of fasting. Comp. Ruth 3. 3; Dan. 10. 3. Jesus teaches that, instead of a sad appearance, as in ver. 16, his disciples should evince unusual gladness, of which that anointing was a figure. Psalm 45. 7; Isaiah 61. 3; Ecclesiastes 9. 7, 8. On the practice of *anointing* see note, Mk. 6. 13. **Appear not unto men**—That is, in fasting seek the approval, not of men, but of God, as in your alms and prayers. Note, vs. 1-8.

19-21. Lay not up for yourselves—The simply *laying up* is not here condemned, for in some cases it is right. 1 Cor. 16. 2; 2 Cor. 12. 14. But *for yourselves*, in view of gratifying *self* only, it is sinful. Note, Luke 12. 16-21. By *treasures* here is meant those things which men regard as their

upon earth, where moth and rust doth corrupt, and where thieves break through and steal: **20** But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: **21** For where your treasure is, there will your heart be also. **22** The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. **23** But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either

chief good, whether of an earthly or heavenly nature; and what Jesus teaches is, that we make not the former, but the latter, our *treasure*, for the reason given vs. 20, 21. **Moth...rust...thieves**—These destructive agents are here used as symbols of whatever can waste such treasures, (Jam. 5. 1-3,) thus showing that earthly possessions are *uncertain riches*, (1 Tim. 6. 17; Prov. 23. 5,) and the heavenly *durable*, (Prov. 8. 18,) and therefore the *true riches* to lay up for ourselves. Lk. 16. 11; 1 Tim. 6. 18, 19; Heb. 10. 34; 1 Pet. 1. 4. **Your treasure...your heart**—The principle here stated is, that what men value most they will love most; the heart will cleave to the treasure, whatever and wherever it be, so that we may know what and where our treasure is by knowing where our governing affections tend. Hence the caution. Ps. 62. 10; 1 John 2. 15; note, verse 24; ch. 10. 37; 19. 16-24.

22, 23. The light of the body—Rather, the *luminary*: i. e., the eye is the medium of light to the body. The same word is rendered *candle* ch. 5. 15. **Single**—That is, simple, clear, set on one object and seeing that clearly, as opposed to confused or manifold seeing. It is here applied to the mind's eye, and denotes singleness of purpose, looking directly at one object, (comp. Prov. 4. 25-27,) as opposed to having two ends in view, called double-minded, Jam. 1. 8. **Full of light**—The essential meaning is, that a simple and persistent purpose of mind and heart to serve and please God in every thing, like that of Paul. (Phil. 3. 13, &c.) will make the whole character consistent and luminous. Note, ch. 5. 14-16. **Eye be evil**—Note, ch. 20. 15. **Full of darkness**—The meaning is, that a mind and heart

he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. **25** Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? **26** Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? **27** Which of you by taking thought can add one cubit unto his stature? **28** And why take ye thought for raiment?

divided between heaven and earth, God and mammon, (ver. 24,) is full of moral—the *greatest* of all—darkness. Jer. 13. 16; 23. 12; John 12. 35, 40; Eph. 4. 18.

24. Serve two masters—That is, be wholly devoted to two masters whose commands are in conflict. God requires our entire love and service. Mk. 12. 30, 31. This alone being reasonable and acceptable, Rom. 12. 1, 2, admits of no rivalry. Josh. 24. 14, &c.; 1 Kings 18. 21; note, Lk. 14. 26, 33; Romans 6. 16; 2 Cor. 6. 14-18. On the word *hate*, see note, Lk. 14. 26. **Mammon**—A Syriac word applied to *wealth*; here used for riches, considered as an idol-master or god of the heart. Job 31. 24-28; Ps. 52. 7; Mk. 10. 22-25; Lk. 12. 21; 1 Tim. 6. 9, 10, 17. It is *trust* in riches, and not wealth in itself, that is called *unrighteous*. Note, Lk. 16. 9. Some of the best of men have been *blessed of God* with great wealth. Gen. 24. 34, 35; 1 Chron. 29. 28; 2 Chron. 32. 27-29; Prov. 10. 22.

25-27. Take no thought—Rather, *be not distracted with care*: i. e., anxious care, undue solicitude, in which sense the same words are used 1 Sam. 9. 5; Lk. 10. 41; Phil. 4. 6; note, ver. 34. **Is not the life**—If God, without your care, has given life and body—the greater blessing—will he withhold the lesser gifts—food and raiment? That he will not is shown in vs. 26, 34. A similar argument is used in Romans 8. 32. **Behold the fowls**—Compare Job 38. 41; Psalm 147. 9. We have here an argument drawn from the animal and the vegetable world, showing that He who cares for the inferior creation cannot fail to provide for his rational, immortal creatures, especially for those who serve and trust him. Note, vs. 2-34. **Add one**

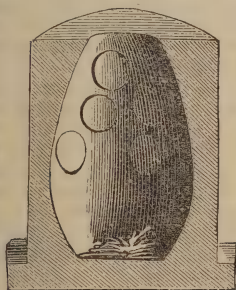
Consider the lilies of the field, how they grow; they toil not, neither do they spin: **29** And yet I say unto you, That even Sol'o-mon in all his glory was not arrayed like one of these. **30** Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? **31** Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall

we be clothed? **32** (For after all these things do the Gen'tiles seek;) for your heavenly Father knoweth that ye have need of all these things. **33** But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. **34** Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

cubit unto his stature—Or, to his *life*; i. e., who, by all his anxiety without the Divine care, can add to his growth or the length of his life? A similar use of measure as applied to life occurs Ps. 39. 4, 5.

28-30. Consider the lilies—They illustrate the precept in regard to raiment, as do the fowls in regard to food. Note, vs. 25, 26. **Solomon in all his glory**—Alluding to the preëminent, proverbial, external splendor of his reign. 1 Kings 10. 1, &c.; note, chap. 12. 42. **The grass**—Every kind of herbage as distinct from trees. Gen. 1. 11, 12. **To-day...to-morrow**—A figure of speech for any two points of time near each other. Lk. 13. 32, 33; Jam. 4. 13, 14. **Cast into the oven**—As fuel, after the manner of the East, where fuel is scarce, and all kinds of herbage, when dried, is used for the fire. 1 Kings 17. 10, 12; Ezek. 15. 6. The *oven*

most common was an earthen vessel about three feet high, narrowed at the top, and open at the bottom, where the fuel was kindled. When heat-



ed the dough was spread in thin patches and baked hard, so as to be broken. Note, ch. 14. 19. **Much more clothe you**—Referring not to the degree, as surpassing the array of the flowers, ver. 29, but to the certainty of *your* being clothed as *better than they*. Note, ver. 26. **Little faith**—Or, confidence in God's providing care; a common re-

buke. Note, ch. 8. 26; 14. 31; 16. 8; Mk. 4. 40; 8. 17.

31-34. Take no thought—Note, ver. 25. **All these things**—Those named. Vs. 25, 31. **The Gentiles seek**—Or, *the nations*, Lk. 12. 30; called *the heathen*, ver. 7: i. e., all besides the Jews. Note, ch. 10. 5. They naturally seek these things as their chief and only good, knowing nothing definitely beyond this present life to raise their aspirations and engage their supreme attention. Note, 1 Cor. 15. 32; Phil. 3. 19. **Heavenly Father knoweth**—Note, ver. 8; and will supply every need of those who serve and trust him. Isa. 33. 15, 16; Ps. 37. 3, 4, 25; 84. 11; note, ver. 33; Phil. 4. 19; Heb. 13. 5, 6; 1 Pet. 4. 19; 5. 7. **Seek ye first the kingdom**—That which God establishes, and the **righteousness** which he imparts to all who truly seek them. Note, ch. 5. 6, 20; Rom. 1. 17; 3. 26; 10. 10; 14. 17, 18. To seek these *first*, is to seek them *before* and *above* all else. Note, ch. 13. 44-46; Phil. 3. 7, &c. **Shall be added**—Note, ver. 32, ch. 19. 29; 1 Tim. 4. 8. See illustrations of this truth, 1 Kings 3. 9-13; Job 42. 10, 12. **Take...no thought**—Note, ver. 25. **Morrow...take thought**—The morrow here represents the *future*, which we may safely trust with God. James 4. 14, 15. Each day brings its own cares and trials, and to anticipate is only to increase them, and distrust him who promises the all-sufficient support. Deut. 33. 25. Note, 1 Cor. 10. 13; 2 Cor. 12. 9, 10; Phil. 4. 11-13; 2 Tim. 4. 17, 18. Proper forethought or provident care for temporal things is made our duty. Prov. 22. 3; note, 2 Thess. 3. 8-12; 1 Tim. 5. 8. As the birds are made to reprove our needless anxiety, (vs. 26-30,) so are the ants our slothfulness. Prov. 6. 6-11.

CHAPTER VII.

JUDGE not, that ye be not judged. **2** For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. **3** And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? **4** Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? **5** Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs,

CHAPTER VII.

1, 2. Judge not—That is, unjustly, rashly, or with such an unlovely spirit as you would not like to be judged by yourselves. Note, ver. 12. This does not forbid such an estimate of the characters of men as is necessary for our own guidance. Note, vs. 6, 16. Nor does it teach us to wink at or tolerate sin in others, for that would contradict the Scriptures, (Lev. 19. 17; 1 Tim. 5. 20; Tit. 1. 13,) and Jesus himself. Chap. 23. 14–33. **That ye be not judged**—One reason for not judging others unjustly is, that they may not judge us in the same way; or, more likely, the judgment referred to is that of God. Note, ver. 2. **Ye shall be judged**—Referring to the divine retribution, in which God, even in this world, often treats men as they treat others: (Gen. 9. 6; 1 Kings 2. 31–33; 1 Sam. 15. 33; Esth. 6. 10; Isa. 33. 1; Rev. 13. 10;) but especially at the final judgment. Note, ch. 25. 31–46; Rom. 2. 5–16; 1 Cor. 4. 3–5; Jam. 2. 12, 13; 4. 11, 12; Rev. 22. 11, 12.

3–6. Why beholdest...mote...beam—The case here supposed is not a real but an ideal one; the *mote* denotes any *small fault* which we suppose we can see in our brother, i. e., fellow-men; and the *beam* the *much greater fault* which we overlook in ourselves. See a similar proverbial expression. Ch. 23. 24. **How wilt thou say**—How does it become you to offer thus to correct the fault of another when you are more in fault. Vs. 3, 5. **Hypocrite**—Note, ch. 6. 2. **First cast out the beam**—The idea is, that our own sins destroy our spiritual vision, which alone can rightly judge sin in others. Luke 6. 39; Rom. 2. 21–24; 1 Cor. 2. 15; Gal.

neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: **8** For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. **9** Or what man is there of you, whom if his son ask bread, will he give him a stone? **10** Or if he ask a fish, will he give him a serpent? **11** If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? **12** Therefore

6. 1; James 5. 19, 20; Ps. 51. 10–13.

Dogs...swine—These, among the Jews, were counted unclean and contemptible. Deut. 14. 8; 23. 18; 1 Sam. 17. 43; 24. 14; 2 Kings 8. 13; 2 Pet. 2. 22; note, ch. 15. 27. The two here form a joint type of impure, malignant men. Note, Phil. 3. 2; 2 Pet. 2. 22; Rev. 22. 15. **Holy...pearls**—These are put for sacred things—Christian truth. *Pearls* are precious stones taken from shell-fish of the oyster species: found in the Persian Gulf, near the shores of Arabia and other parts. They are in value according to their size and perfection, and as such are often referred to. Ch. 13. 45; 1 Tim. 2. 9; Rev. 17. 4; 21. 21. **Trample...rend you**—The idea is, that religion is brought into contempt, and its professors insulted, when it is forced upon those who cannot value it and will not have it. Prov. 9. 7, 8; 23. 9; note, ch. 10. 14; Acts 13. 45, 46.

7–12. Ask...seek...knock—Jesus, having taught us what to pray for, (ch. 6. 9–13,) here teaches that it is not enough to *say* our prayers: we must *ask* with earnestness, *seek* with diligence, *knock* with perseverance and importunity, as these terms evidently indicate. Note, Lk. 11. 5–9; 18. 1, 8; Eph. 6. 18; Jam. 5. 16–18. **Asketh receiveth**—Comp. Gen. 32. 24–28; Jer. 29. 12, 13; Mal. 3. 10; Ps. 81. 10; Eph. 3. 20; 1 John 3. 22; 5. 14, 15. **Or what man**—What father, though a mere man, will so badly treat his child's request as here stated. Ver. 10, 11; note, Lk. 11. 11, 12. **Ye...evil**—By nature, as fallen men. Gen. 6. 5; 8. 21; Rom. 3. 9–19; Eph. 2. 1–3. **How much more**—The difference is infinite. Note, Eph. 3. 20; James 1. 17. **What-**

all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: **14** Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are

soever ye would—In all things do to others as, under like circumstances, you would like to have them do to you. This is called *the law and the prophets*, as being the *sum* of them, i. e., of the O. T. Scriptures. Note, chap. 22. 40; Romans 13. 8-10; Gal. 5. 14; James 2. 8.

13, 14. Enter ye in—Into the kingdom of God, or eternal life, as begun on earth to be completed in heaven. Note, vs. 14, 21. **The strait gate**—And the *narrow way*. Note, ver. 14. In the plan of salvation there is but *one way* and *one gate*, or *door* of entrance. John 10. 7-9; 14. 6; Acts 4. 12. That entrance will be closed against the unready at the close of this probationary life. Note, ch. 25. 10; Lk. 13. 24-29; 16. 25, 26; Rev. 22. 11. **Wide . . . broad**—The exact opposites of *strait* and *narrow*. Note, ver. 14. They represent the way of sin and death as easily entered and pursued, and hence the way of the *many*; requiring no self-denial, but only to follow the sinful inclinations of the natural heart. Gen. 8. 21; Ps. 51. 5; 58. 3; note, Rom. 3. 9-18; Eph. 2. 2, 3; 4. 17-19. **Leadeth to destruction**—The opposite of *life*. Ver. 14. That is, the way of sin righteously, naturally, and necessarily ends in destruction, or eternal misery. Ps. 11. 6, 7; note, ch. 10. 28; Rom. 3. 16; 9. 22; 2 Thess. 1. 9; 1 Tim. 6. 9, 10; 2 Pet. 2. 1. **Strait . . . narrow**—These represent the way of holiness and eternal life as difficult of entrance and pursuit, requiring a surrender of all that hinders, however dear to the natural heart, and a constant strife for the goal. Note, Lk. 13. 24; 14. 26-33; 1 Cor. 9. 24-27; Phil. 3. 7-14; 2 Pet. 1. 5-11. **Unto life**—Eternal happiness, the opposite of death or eternal misery. Note, ver. 13. Life in the N. T. often signifies not

ravaging wolves. **16** Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? **17** Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. **18** A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. **19** Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. **20** Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord,

mere *existence*, but *welfare*. John 3. 15, note. **Few . . . find it**—Simply because only few *choose* to comply with the terms. Deut. 30. 19; note, ver. 21; ch. 20. 16; 23. 37; John 5. 40.

15-20. False prophets—Rather, *false teachers*, who deceive by teaching smooth things, as of old. 1 Kings 22. 8-14; Isa. 20. 10; Jer. 23. 13, &c.; Ezek. 13. 2, &c. **Beware** of these antichrists as of Satan himself. 2 Cor. 11. 3, 13-15; 2 Peter 2. 1-3; 1 John 4. 1-3. **Sheep's clothing . . . wolves**—That is, claiming to be as harmless as sheep, yet inwardly as ready to devour you as rapacious wolves are sheep. Note, chap. 10. 16; John 10. 8, 10; Acts 20. 29, 30. **Know them by their fruits**—As trees are known, note, vs. 17, 18, so these teachers are known by the practical effects of their conduct and doctrines. Note, ch. 16. 6, 12; 23. 15; 24. 24; Tit. 1. 10, &c.; 2 Pet. 2. 1-3. **Gather grapes of thorns**—The sense is, that men know better than to look for such unnatural produce. Note, vs. 17, 18. **Even so**—The fact here asserted is, that plants as well as animals produce their like, so that the quality of a tree may be known by its fruit. Gen. 1. 11, 12. So of men. Prov. 20. 11; note, ch. 12. 35. **Cannot bring forth**—A bad tree not only does not, but cannot, produce good fruit, or the good tree bad fruit. Jam. 3. 11, 12. So of the natural degenerate man: his actions are necessarily evil; nor can he of himself change them from evil to good. Job 14. 4; Proverbs 20. 9; Jer. 13. 23; note, Rom. 8. 6-8; Gal. 5. 17. So with the perfectly regenerate man, the pure in heart; his fruit or life is holy, free from sin. Note, ch. 5. 8; Rom. 6. 22; 1 John 3. 9; 5. 18. **Hewn down**—Note, ch. 3. 10; John 15. 6.

21-23. Not every one . . . Lord,

Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. **22** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? **23** And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a

rock: **25** And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. **26** And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: **27** And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. **28** And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

Lord—That is, *Lord and Master*. Jesus claims this title, and commends its use by his true disciples, (ch. 23. 7; John 13. 13,) but not by the false-hearted. Mk. 14. 45; Lk. 22. 48. Thus teaching that of the many who make a profession of loyalty to Christ, some, but not all, will be saved. Note, vs. 22, 23. Mere lip homage is here condemned. Ch. 15. 8. **Doeth the will**—Such, and such only, as do the will of God as declared in the law which Jesus preached, can be saved. Note, ver. 24; ch. 5. 20; John 7. 16–19; 12. 47–50. **In that day**—The day of final judgment. Note, ch. 25. 31, &c.; Rom. 2. 16; 1 Cor. 3. 13; 4. 5. **Have we not prophesied**—We need not suppose that the very dialogue here given will ever be verbally repeated, but that will certainly take place in fact which these words represent. Comp. ch. 25. 11, 12, 34–45; Luke 13. 25–27; 16. 23–31. **Prophesied**—This refers either to a false profession of prophesying and miracle working, or to such *imitative* and *lying wonders* as ungodly men were sometimes permitted to perform. Note, ch. 24. 24; 2 Thess. 2. 3–12; Rev. 13. 5–15. **I never knew you**—Never approved or recognized you as my disciples, doing the Father's will. Ver. 21. In this sense the word *know* is often used. Job 23. 10; Psalm 1. 6; Nah. 1. 7; note, ch. 25. 12; 1 Cor. 8. 3; 2 Tim. 2. 19. **Depart...that work iniquity**—Banished from his presence who is of purer eyes than to behold evil. Hab. 1. 13. A separation caused wholly by their incorrigible sins. Ps. 1. 5, 6; Isa. 59. 1, 2; note, ch. 25. 41.

24–27. Heareth these sayings—Including the whole discourse from ch. 5. 2, to 7. 27. **Doeth them**—Acts them out in his habitual conduct, which is the only true wisdom. Dent. 4. 6;

Ps. 111. 10; note, ch. 12. 50; Lk. 11. 28; John 13. 17; Rom. 2. 13; James 1. 22–25; Rev. 22. 14. **Wise man**—A man of practical Christian prudence, as contrasted with the *foolish* man. Note, ver. 26; ch. 25. 2. **Upon a rock**—Rather, *the rock*, with allusion to Christ himself, the spiritual rock, 1 Cor. 10. 4, the only sure foundation of the Church. Isaiah 28. 16; note, ch. 16. 18; 1 Cor. 3. 11; Eph. 2. 20. **Rain...floods...winds**—A vivid picture of real incidents in Palestine, where sudden and heavy rains, attended with fierce winds, often so swell the streams as to cause disasters like that described ver. 27. These natural scenes are here used as symbols significant of the fearful tests which shall come upon all the world at the final judgment, (Rev. 3. 10.) when the rock-founded house of the righteous shall be found to stand, and the sand-founded house of the wicked shall fall and be swept away by the terrible retribution. Vs. 25–27. Comp. Ps. 1. 1–6; 11. 5–7; Prov. 1. 24–33; Isa. 3. 10, 11; Mal. 3. 18; note, Lk. 23. 30, 31; 1 Cor. 3. 11–15; 4. 5; 1 Pet. 4. 17, 18; Rev. 6. 14–17. **Heareth...doeth them not**—As contrasted with the practical hearers. Note, ver. 24. Mere knowledge of truth and duty, without corresponding practice, will only aggravate the sinner's doom. Prov. 1. 24–33; note, John 15. 22; Lk. 12. 47, 48; Jam. 4. 17; Heb. 6. 4–6; 10. 26–29. **Foolish man**—As contrasted with the *wise*. Note, ver. 24. Comp. Proverbs 12. 7; 22. 3; Jer. 8. 8, 9.

28, 29. These sayings—Note, ver. 24. **People...astonished**—The multitudes who heard. Ch. 5. 1. These, as usual, were greatly moved with admiration at both the matter and manner of his teaching. Chap. 13. 54; 22. 33; Mark 1. 42; 6. 2; Luke 2. 47; 4. 22, 32;

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

WHEN he was come down from the mountain, great multitudes followed him. **2** And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. **3** And Je'sus put forth

John 7. 46. **Having authority**—Original, divine authority, as Lawgiver, Expounder, and Judge. Note, ch. 5. 18; 17. 5; John 12. 48. **Not as the scribes**—Telling merely or chiefly what the Jewish rabbis taught in their traditions. Note, ch. 5. 31; 15. 2-9.

CHAPTER VIII.

1, 2. The mountain... multitudes—Whence he had ascended to address them. Note, ch. 5. 1. **Followed**—Being deeply affected by his wonderful discourse. Note, ch. 7. 28, 29. **A leper**—A man *full of leprosy*, Luke 5. 12. This is a cutaneous disease of a most loathsome and diffusive kind, and in its worst forms incurable by human means. It is said to be still prevalent in the East, though not so extensively as among the ancient Jews, by whom it was considered as a symbol of *sin*, in its defiling, diffusive, and incurable character. Lev. chaps. 13, 14. It was deemed as a special and signal judgment from God. Num. 12. 9-15; 2 Kings 5. 1-17, 27; 2 Chron. 26. 19-21. **Worshiped him**—By prostration. Mk. 1. 40; Lk. 5. 12. A mark of profound, and usually of religious, homage. Note, ch. 2. 11. **If thou wilt, thou canst**—The man fully believes Jesus is *able* to heal, and hopefully casts himself upon his *willingness*, and Jesus, as usual, rewards such implicit faith in him. Note, vs. 3, 10, 13; ch. 9. 18, 28; Mark 9. 22, 23; John 5. 6, &c.; 11. 21, 22.

3, 4. Jesus... touched him—Such a touch would have defiled others, (Lev. 13. 44, &c. ;) but the touch of Jesus instead of incurring pollution cleanses it. The *touch* of Jesus had no magical intrinsic power in itself, but it visibly connected the author with the subject of the miracle, thus showing whence came the virtue which could have been imparted without the touch, as in an-

his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. **4** And Je'sus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Mo'ses commanded, for a testimony unto them.

5 And when Je'sus was entered into Capernaum, there came unto him a centurion,

other case. Lk. 17. 12, &c. With Him who has all power, *means* are only what he makes them to be. Note, Mk. 7. 32, &c.; 8. 23-25; John 2, 6, &c.; 9. 6, 7, 30-33; 11. 41-44. **I will**—Answering to *If thou wilt*, ver. 2. **Be thou clean**—Words implying absolute infinite power, like those in Gen. 1. 3; Ps. 33. 6, 9; showing that Jesus is the mighty God. Isa. 9. 6; John 1. 1, 2; Rev. 1. 8. Comp. ver. 8; Mk. 5. 41; 7. 34; Luke 7. 14; John 11. 43. **Immediately**—The miracles of Jesus were usually instantaneous. Ver. 13; 9. 22; 15. 28; Mk. 1. 31; 2. 12; Luke 5. 25; 18. 41. **Tell no man**—That is, before he had gone to the priest, as the law required. Lev. 14. 1-32. By this Jesus provided for the official recognition of the cure before his enemies could deny it, and also gave a proof that he revered the law and complied with its requirements. Note, ch. 3. 15; 5. 17; Luke 17. 14. This command Jesus often gave against the publicity of his Messiahship, to prevent matters coming prematurely to a crisis with him. Note, ch. 12. 16; 17. 9; Mark 1. 34; 3. 12; 8. 26; John 7. 1-10. **For a testimony**—As a proof that Messiah, the great Healer, has indeed come. Mal. 4. 2. The *cleansing of lepers* was a characteristic; one of the signal marks of the Messiah. Note, ch. 11. 5.

5-7. Capernaum—Note, ch. 4. 13. **Centurion**—A Roman commander over 100 soldiers. In this account of his coming to Jesus, several particulars are left out which are supplied Lk. 7. 2-10, showing a variation, but without contradiction, as in other cases. Note, verse 28; 9. 18; 20. 20, 30; 21. 2. The centurion's state of heart was that of all who are capable of embracing Christ. In owning himself unworthy to have Jesus enter his *house*, (ver. 8.) he is accounted worthy that Jesus

beseeking him, **¶** And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. **7** And Je'sus saith unto him, I will come and heal him. **8** The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. **9** For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he

cometh; and to my servant, Do this, and he doeth it. **10** When Je'sus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Is'ra-el. **11** And I say unto you, That many shall come from the east and west, and shall sit down with A'bra-ham, and I'saac, and Ja'cob, in the kingdom of heaven: **12** But the children of the kingdom shall be cast out into outer darkness: there shall be weeping

should enter his *heart*. Isa. 57. 15; 66. 2; note, ch. 5. 3. **My servant**—Gr. *My boy*. Probably a domestic held in absolute Roman slavery, yet *dear unto him*; that is, highly prized (Luke 7. 2) as a *brother*. Compare Philemon 16; Acts 10. 7. There are three Greek words that express the condition of subordinate service: one, *oiketēs*, denotes only a *hired person*, Lk. 15. 17, 19; Mk. 1. 20; another, *doulos*, one performing *service* for another, whether voluntary or involuntary; the other, *andrapodon*, denotes a *slave* held by a proprietor, at his entire disposal. In this last sense the word does not occur in the N. Test. except in the term "men-stealers." 1 Tim. 1. 10. On the subject of servitude or slavery in the O. Test., see Exod. 21. 16, Lev. 25. 39–55; and in the N. Test., note, 1 Cor. 7. 21, 22; Ephesians 6. 5–9; 1 Timothy 6. 1, 2; Philemon 10. 20. **Palsy**—Note, chap. 4. 24.

8–10. I am not worthy—Others said he was worthy. Lk. 7. 4. **Speak the word only**—The almighty word. Note, ver. 3. Contrast the nobleman's faith, note, John 4. 46, &c., and that of Martha and Mary, John 11. 21, 32. **A man under authority**—As the centurion's *soldiers* and the *servant* are subject to his commands, so are diseases and all things subject to the absolute, supreme word of Jesus, even without his presence. Note, vs. 3, 15, 16, 26, 27. **He marveled**—Faith and unbelief were both the objects of Christ's wonder. Mk. 6. 6. **Verily**—Note, ch. 5. 18. **So great faith . . . not in Israel**—Not among the Jews, who were called *Israel*, as being the descendants of Jacob, to whom the name was first given as a reward of his great faith. Gen. 32. 26–28. The centurion's faith was the first instance of that saving faith in which the Gentiles would sur-

pass the Jews. Note, ch. 15. 22–28; Acts 13. 46–48; 28. 27, 28; Rom. 10. 19–21; 11. 25.

11–13. Many shall come—Jesus here predicts that this case of the centurion's conversion (note, ver. 10) should not be alone, but the beginning of the future great gathering of the Gentiles from all quarters of the earth into the Messiah's kingdom (Luke 13. 29) as foretold Gen. 49. 10; Ps. 2. 8; Isaiah 43. 5–9; 60. 3–5, 22; Malachi 1. 11; Rev. 5. 9; 7. 9; note, ch. 24. 31. **Sit down with Abraham**—The benefits of the Gospel are here represented under the figure of a banquet, as in Isa. 25. 6; note, ch. 22. 2, &c.; Lk. 22. 30. *Abraham, Isaac, and Jacob* were the three original heirs of this promise. Gen. 22. 17, 18; 26. 1, 4; 28. 10–14; and they are here represented as at the head of the great family of their spiritual children. Rom. 4. 11–18; Gal. 3. 7–9, 14, 16, 29. **Children of the kingdom**—Referring to the Jews as the descendants of the patriarchs, to whom the blessings of Messiah's kingdom were first promised and offered by hereditary right, but who are now disinherited because of their unbelief. Note, chap. 21. 28–32, 43; Romans 9. 4–8, 30–32; Acts 3. 25, 26; 13. 46, &c. The same title is applied to Christian believers. Note, ch. 13. 38. **Outer darkness**—Darkness is the scriptural image of perdition, as opposed to the light of God and heaven. 1 John 1. 5; Revelation 21. 23, 24. It begins within men by shutting out light from the soul, (note, John 1. 4, 5; 3. 19, 20,) and ends in the shutting up of souls to the utter deprivation of all light, and to **weeping**, &c., i. e., despairing grief and rage at the loss of what they have thus forfeited. Chap. 13. 42, 50; 22. 13; Luke 13. 27, 28; Jude 6, 13; Revelation

and gnashing of teeth. **13** And Je'sus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 And when Je'sus was come into Pe'ter's house, he saw his wife's mother laid, and sick of a fever. **15** And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word,

16. 10. The centurion—Note, ver. 5. **As thou hast believed**—According to his faith was his success. Note, ver. 8. 10; ch. 9. 22, 29. **Self-same hour**—Immediately. Note, ver. 3.

14, 15. Peter's house—At Capernaum. Ver. 5. Comp. Mark 1. 21–29. He had formerly lived at Bethsaida. John 1. 44. **Wife's mother**—This proves that Peter was married, as were others of the apostles: (note, 1 Cor. 9. 5:) thus denying the papal dogma, which enjoins celibacy on the clergy, in imitation of Peter, whom they claim to have been the first bishop of Rome or pope. This is one of the *lies* and *doctrines of devils*, referred to 1 Tim. 4. 1–3, as opposed to the express teaching of the Scriptures. Gen. 2. 18; note, 1 Cor. 11. 9–12; 1 Tim. 3. 2; Heb. 13. 4. **He touched**—Note, ver. 3; Mark 1. 31. **Fever left her**—Immediately, (Mark 1. 31; note, ver. 3,) though evidently of an alarming type. Lk. 4. 38, 39. **Ministered**—Served the company with food, as a token both of her gratitude and of her real and sudden cure. Note, ch. 9. 6–8; Acts 3. 7–10.

16, 17. The even—Or evening, i. e., about sunset of the same day that he effected the cure. Ver. 15; Mk. 1. 32; Lk. 4. 40. **Possessed with devils**—Note, ch. 4. 24. **With his word**—Note, ver. 3. **Might be fulfilled**—Note, ch. 1. 22. **Esaias**—Note, chap. 3. 3. **Saying**—The quotation here is from the Hebrew, which is more exact than the Greek version of Isaiah 53. 4. **Himself took our infirmities**—Referring, as a sample, to the cures. Ver. 16. All such physical sufferings, including temporal and spiritual death, are parts of the penalty of sin, all of which Jesus bore in his substitutional sufferings on the cross. Note, chap. 20. 28; 26. 38, 39; Romans 5. 11–21;

and healed all that were sick: **17** That it might be fulfilled which was spoken by E-sa'ias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 Now when Je'sus saw great multitudes about him, he gave commandment to depart unto the other side. **19** And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. **20** And Je'sus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. **21** And

2 Corinthians 5. 21; Hebrews 2. 9–18; 4. 15.

18–20. Great multitudes—Note, ver. 1. **The other side**—The east side of the Sea of Galilee or River Jordan. Note, ver. 28. Usually called *beyond Jordan*. Note, ch. 4. 25. **A certain scribe**—A Jewish lawyer. Note, ch. 2. 4. **Master**—In the sense of *teacher*. Note, ch. 23. 8. **Will follow thee**—The man was evidently one of the many who followed Jesus with more or less conviction that he was the Messiah. Note, John 3. 2; 12. 42. **The foxes ... birds**—These here represent the lower animals in general as being well provided for. Psalm 84. 3; 104. 17, 18; note, chap. 6. 26. The essential meaning is, that these creatures have more of a settled home than Christ himself, (2 Corinthians 8. 9,) and thus reproves those who would follow him only for ease or honors. Compare 1 Corinthians 4. 9–13; 2 Corinthians 12. 9, 10. **The Son of man**—This title Jesus, in the N. T., applies to himself 70 times. In the O. T. it is applied to the Messiah, Dan. 7. 13, and designates his real *humanity*, as the title *the Son of God* does his real *divinity*. Note, chap. 16. 16. In both titles the definite article is used, showing that he is not simply a son of man among other men, nor a son of God in the sense of adoption, as in John 1. 12, Rom. 8. 14; nor in the sense of creation, Genesis 6. 2, Job 38. 7, Lk. 3. 38; but he is emphatically and uniquely *the* Son of man and *the* Son of God, no one but Christ being so called. The two titles together give us the full idea of the *God-man*. Note, ch. 1. 23; John 1. 1, 14; Phil. 2. 6–8.

21, 22. Another of his disciples—Rather, *Another, being one of his disciples*, who, it seems, was now called to

another of his disciples said unto him, Lord, suffer me first to go and bury my father. **22** But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him. **24** And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. **25** And his disciples came to him, and awoke him, saying, Lord, save us: we perish. **26** And he saith unto them, Why are ye fearful, O ye of little faith? Then he

arose, and rebuked the winds and the sea; and there was a great calm. **27** But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side into the country of the Ger-ge-senes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. **29** And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

follow Christ in the ministry. Luke 9. 59, 60. **First...bury my father**—Who was either already dead, or old and near death. His request was probably dictated by an undue attachment to family ties and secular interest, which Jesus would correct by the test. Ver. 22; note, Luke 9. 61, 62. **Dead bury their dead**—Let the literally dead be buried by those who are dead in spirit, i. e., in sins. Eph. 2. 1; 1 Tim. 5. 6. By this extreme case Jesus teaches the supreme importance of his service, and the necessity of making every earthly feeling and interest subordinate to it. Comp. ch. 5. 29, 30; 19. 21, &c.; Luke 14. 26-33.

23-27. A ship—One of several small fishing boats. Mark 4. 36; note, chap. 4. 21. **Great tempest**—A sudden violent wind storm, such as every mountain lake is subject to, especially that of Galilee. Ch. 14. 24; Lk. 8. 23; John 6. 18. **Asleep**—Jesus, as *man*, was wearied, and was refreshed with sleep, food, and drink, like other men. John 4. 6, 7; Lk. 24. 42, 43. But he was not disturbed with fear, as were others. Ver. 26. **Save us: we perish**—Deliver us from this peril, or we shall sink and be lost. Luke 8. 23, 24. Jonah's presence caused the storm, Jonah 1. 1-15; that of Jehovah-Jesus insures safety. Note, vs. 26, 27; ch. 14. 27-31. **Fearful...of little faith**—Implying that they had *some* faith, thus qualifying the seeming assertion to the contrary. Mk. 4. 40; Lk. 8. 25. Jesus blames not their being alarmed, which was natural and rational, but their *causeless fear* while he was present. Isaiah 43. 1-7; Ps. 23. 4; 121. 4, &c.; note, ch. 14. 27, &c.; Acts 27. 20-25; 2 Tim. 4. 17, 18. **Rebuked the winds**—Caused them to cease by a word, Mk. 4. 39, as he did the fever, Lk. 4.

39, and as he cast out the demon, ch. 17. 18. **What manner of man**—An expression, not of ignorance or doubt, but of veneration. Surely, this is *the Son of God*, the *God-man*. Ch. 14. 33; Lk. 5. 8, &c.

28, 29. The other side—As proposed ver. 18. **Gergesenes**—Or, **Gad-arenes**—Mk. 5. 1; Lk. 8. 26. So called from *Gadara* and *Gergesa*, both ancient cities of Perea, and near each other, but now in ruins. The district is probably identical with that of the *Gergashites* of old. Gen. 15. 21; Deut. 7. 1; Josh. 24. 11. **There met him two**—Two men, or demoniacs, only *one* of which is mentioned Mark 5. 2; Luke 8. 27; a variation, yet no contradiction. Note, ver. 5; ch. 20. 30; 21. 2. **Possessed with devils**—Or, demons. Note, ch. 4. 24. Even a *legion*. Note, Mk. 5. 9, 15. **Out of the tombs**—Where they dwelt, unclothed and uncontrolled, for a long time. Mk. 5. 3-5; Lk. 8. 27, 29. The ordinary *tombs* were simply excavations in the sides of hills and rocks, and in solitary places, easily affording a haunt in such cases of madness, &c. Isa. 65. 4. The tombs of the rich were different. Note, ch. 27. 60. **They cried out**—The demons thus addressed Jesus through the organs of the men, of which they had full control. Note, ch. 4. 24; Mk. 9. 17-26. **What have we to do with thee**—A common phrase indicating some troublesome interference. Judges 11. 12; 1 Kings 17. 18; 2 Kings 3. 13. **Thou Son of God**—A title applied to Jesus as the Messiah. Note, ch. 16. 16. This the devils acknowledge. Note, ch. 4. 3; Lk. 4. 41. As such they *worshiped*, i. e., revered, him. Mk. 5. 6; Luke 8. 28. But with *trembling*. Jam. 2. 19. **Torment us before the time**—Before the time appointed for their final

30 And there was a good way off from them a herd of many swine feeding. **31** So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. **32** And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. **33** And they that kept them fled, and went their ways into the city, and told every thing, and what was be-

fallen to the possessed of the devils. **34** And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAPTER IX.

AND he entered into a ship, and passed over, and came into his own city. **2** And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of

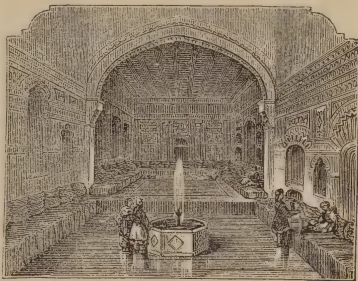
doom. Note, chap. 25. 41; 2 Pet. 2. 4; Jude 6; Rev. 20. 10. According to Lk. 8. 31, the devils entreat not to be sent into *the deep*, Gr. *abyss*, i. e., *hell*. Note, Mark 5. 10.

30-34. Many swine—About 2,000. Mk. 5. 13. **Devils besought**—Through the vocal organs of the men. Note, ver. 29. **He said... Go**—This was a *permission* simply, Mk. 5. 13, and not a *command*, as in Mk. 5. 8. For good reasons devils are sometimes suffered to enter men, note, ch. 4. 24, and trouble even the best of persons. Job 1. 6-12; note, Mk. 16. 9. In such cases the mischief must be ascribed to the devils, and not to Him who doeth all things well, Mk. 7. 37, making even the wrath of men and devils to praise him. Psalm 76. 10. **They that kept**—Fed the swine. Lk. 8. 34. **Fled... into the city**—Of the Gadarenes. Note, ver. 28. **Besought... depart**—They chose to part with Jesus and his salvation rather than their swine or the demons. Comp. Job 21. 14. Not so with those whom he saves. Lk. 8. 38; John 4. 40. For other particulars relating to this case see note, Mk. 5. 8-20.

CHAPTER IX.

1, 2. A ship—Note, chap. 4. 21. **Passed over**—Returned to the west side of the sea. Note, ch. 8. 18. **His own city**—Not Bethlehem, the place of his birth, nor Nazareth, his early, long-continued residence, note, ch. 2. 5, 23; but *Capernaum*, Mk. 2. 1, the chosen center of his operations. Note, ch. 4. 13. **They brought**—This was at the house where Jesus was tarrying. Mk. 2. 1-4; Lk. 5. 17-19. **Palsy**—Rather, *paralysis*. Note, ch. 8. 6. **Jesus seeing their faith**—By his omniscience, which sees and knows all that is in men. Note, ver. 4. The *faith* more directly noticed is that of the paralytic,

as in the case of the woman and the blind men. Note, vs. 22, 28, 29. But the faith of those who brought him is also included, as in the case of the centurion. Note, ch. 8. 13. Their faith is shown by their special efforts to reach Jesus. Note, Mk. 2. 4, &c.; Lk. 5. 19. This will be better understood by observing that houses in the East are commonly so constructed as to inclose a square open court; they are very low, with flat roofs, reached by a stair-way from the court. The roof is made of a



frame-work covered with strong matting and tiles made of baked clay, and the whole inclosed with a battlement or railing for protection, the house-top being a common resort for various purposes. Note, ch. 10. 27; Acts 10. 9. In this case those who brought the paralytic, not being able to reach Jesus through the crowds, ascended the roof, and, removing a part of its covering, let the man down at the feet of Jesus. Note, Mark 2. 4; Luke 5. 19. **Son**—Rather, *child*, an affectionate address, applicable to both sexes. It here expresses the new spiritual relation, just formed through faith. Note, ver. 22; John 1. 12. **Good cheer**—Take courage and be comforted. Ver. 22; ch. 14. 27; John 16. 33; Acts 23. 11; 27. 22-25.

good cheer; thy sins be forgiven thee. **3** And behold, certain of the scribes said within themselves, This *man* blasphemeth. **4** And Je'sus knowing their thoughts said, Wherefore think ye evil in your hearts? **5** For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? **6** But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. **7** And he arose, and departed to his house. **8** But when the multitudes saw *it*, they marveled and glorified God, which had given such power unto men.

Thy sins be forgiven—Rather, have been forgiven thee, for Jesus saw in the man the requisite *repentance* as well as *faith*. Note, ch. 3. 2. Jesus here first heals the *soul* and then the *body*, as a proof of his divine power to forgive sins, note, vs. 5-8; Mk. 2. 7-10; 1 John 1. 9; and of the superior value of the soul. Ch. 10. 28; 16. 26.

3-5. Scribes—Note, ch. 2. 4. These, with the Pharisees, had come from various parts as spies to censure Jesus, as usual. Luke 5. 17, 21; 11. 53, 54. **This man**—Rather, this *fellow*, as in chap. 12. 24; 26. 61. **Blasphemeth**—Note, ch. 26. 65. The word is often applied to *evil-speaking* among men, such as slander, &c., (1 Kings 21. 10; note, ch. 12. 31; Acts 6. 11, 13; 26. 11; Rom. 2. 24,) but here it means to assume the prerogative of God to forgive sins. Note, Mk. 2. 7; Lk. 5. 21; John 10. 33, 36. **Knowing their thoughts**—In the same sense as *seeing their faith*. Note, ver. 2. To know the hearts of men is a Divine attribute, (Ps. 139. 2; Jer. 17. 10,) and with the Jews it was a test of the Messiah's claims. Isa. 11. 2, 3; note, Heb. 4. 12, 13; John 2. 24, 25; 3. 2; 16. 30. **Think ye evil**—Rather, *why reason*, &c., i. e., inwardly calculate, and coolly decide against me. Note, Mk. 2. 8. **Whether is easier**—That is, both presuppose divine authority and power; to a mere man both are impossible; to Christ, as God, both are equally easy. Note, vs. 6-8; Mk. 5. 7.

6-8. That ye may know—I will now, by healing the paralytic, prove to you that I am God, and therefore able to forgive sins; according to your own admission. Mark 2. 7; note, ver. 5. **The Son of man**—Jesus him-

9 And as Je'sus passed forth from thence, he saw a man, named Matth'ew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Je'sus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. **11** And when the Phar'isees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners? **12** But when Je'sus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. **13** But go ye and learn

self. Note, chap. 8. 20. **Power on earth**—As well as in heaven. Acts 5. 31; 1 John 2. 1, 2. **Take up thy bed**—Probably a pallet or light mattress; that upon which he was brought. Mk. 2. 3, 4; note, Acts 5. 15. **He arose**—Immediately. Note, ch. 8. 3. **Glorified God**—Note, ch. 5. 16. **Such power unto men**—They acknowledged the power to be of God, but still thought it a *derived* power, not knowing as yet that Jesus was the *Emanuel, God with us*. Note, ch. 1. 23; 1 Tim. 3. 16.

9-11. As Jesus passed—From Capernaum to the sea-side. Mk. 2. 1, 13. **Matth'ew**—Called also Levi. Mark 2. 14; Luke 5. 27. The writer of this Gospel. See Introduction, and note, ch. 10. 3. **Sitting at the receipt of custom**—Actually attending to the duties of his office as *publican*, or tax gatherer. Luke 5. 27; note, ch. 5. 46. **Follow me**—Matthew's call here is to the ministry, preparatory to the apostleship, as were the calls of Peter and others. Note, ch. 4. 18-22. Like them he promptly obeys. Lk. 5. 28. **Jesus sat at meat**—At a reception feast which Matthew made at his own house, for his friends and former associates. Lk. 5. 29. **Pharisees**—These, with the scribes, were now present as censors, watching him as usual. Note, ver. 3; Lk. 5. 30; 6. 7. **Why eateth your Master**—Eating and drinking with any one was a mark of friendship, but not always of approval. Note, 1 Cor. 10. 25, &c. Yet these murmurers, as usual, would so interpret the conduct both of Jesus and his disciples. Luke 5. 30; 15. 2; note, ch. 11. 19. **Publicans and sinners**—Note, ch. 5. 46.

12, 13. Whole need not a physician—As if Jesus had said, "As the

what *that* meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? **15** And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. **16** No man putteth a

piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even

physician's business is with the sick, so my business, as a Saviour, is with sinners." Note, ver. 13. **Go ye and learn**—Jesus often thus keenly rebuked these proud *professing* doctors of the law. Note, chap. 12. 3, 5, 7; 22. 29, 31; John 3. 10. **What that meaneth**—Referring to Hosea 6. 6. **Mercy, and not sacrifice**—That is, moral goodness or piety first, and sacrifice not at all when the two are incompatible. Note, Mk. 12. 33. God requires of men *mercy* like that of Christ, rather than *sacrifice* like that of the hypocritical Pharisees. 1 Sam. 15. 22; Prov. 21. 3; Isa. 1. 11–15; Amos 5. 21–25; Mic. 6. 6–8; note, ch. 12. 7; 23. 23, &c.; Heb. 13. 16; James 2. 13. **Not come to call the righteous**—Not to call mankind as actually righteous to repentance, but as actual sinners, which they all are. Rom. 3. 9, 10, 23; 5. 12, &c.; Lk. 13. 2–5; 1 Tim. 1. 15, 16; 1 John 1. 8, 10. The pharisaic Jews counted themselves already righteous. Isa. 65. 5; Lk. 18. 9. They were not, therefore, effectually called to repentance, though the mission of Jesus was first of all to them as lost sinners. Note, ch. 15. 24; Luke 24. 47; Acts 3. 26; 5. 31; 13. 46.

14, 15. Disciples of John—Of John Baptist. Ch. 3. 1. These were not full followers of John, for he taught his disciples to become followers of Christ, as some actually did. John 1. 29, 35, &c.; Acts 19. 3–5. They were rather of the party who had a zeal for John as the rival of Christ. Note, John 3. 26, &c. In this they are united with the Pharisees. Mk. 2. 18; Lk. 5. 33. **Fast oft**—Note, ch. 6. 16. **Thy disciples fast not**—To this Jesus replies. Vers. 15–17. **Children of the bride-chamber mourn**—The allusion is to the oriental marriage feasts. Judg. 14. 10, 11; note ch. 25. 1, &c. Here,

the bridegroom is Christ, and the children are his disciples, who are not expected to fast while he is with them in person. Note, John 3. 29. **Then . . . fast**—When Christ is removed by death, they would have cause for sorrow and fasting, till his return by his resurrection should cause the return of their joy. Note, John 16. 16–22; 20. 20.

16, 17. No man putteth—By this parable, as it is called Lk. 5. 36, Jesus illustrates, (ver. 15,) showing that there is a *fitness of things*; that the gloomy austerities of the old dispensation, under which John lived, cannot be profitably mixed in with the free, joyous spirit of the new. Note, chap. 11. 18, 19. The doctrines of Jesus cannot be combined with the traditions of Pharisaism. Note, vs. 14, 15. **New wine . . . old bottles**—Another parable, or simile, illustrating the same idea as that of ver. 16. The *bottles* referred to are those used in the East, made of the skins of animals, which, when *old* and rigid, are liable to burst from the fermentation of the new wine; but when *new* they are flexible and strong. Thus Jesus teaches that, as in secular affairs so in religion, new emergencies require new means to meet them; but these must be wisely adapted, since the disciple of the old economy does not readily adapt his views and feelings to the new order of things. Luke 5. 39; Acts 10. 14, 15; 15. 1–5; Rom. 14. 1–4.

18, 19. A certain ruler—His name was *Jairus*, and his office a *ruler of the synagogue*, Mk. 5. 22, called the *minister*. Note, Lk. 13. 14; Acts 13. 15. **Worshipped him**—That is, revered him by falling at his feet, Lk. 8. 41, not necessarily denoting divine worship. Note, ch. 2. 11; 8. 2. **Is even now dead**—A strong expression of his fear, having left her *at the point of death*. Mark

now dead: but come and lay thy hand upon her, and she shall live. **19** And Je'sus arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: **21** For she said within herself, If I may but touch his garment, I shall be whole. **22** But Je'sus turned him about, and when he saw her, he said, Daughter, be of good com-

fort; thy faith hath made thee whole. And the woman was made whole from that hour. **23** And when Je'sus came into the ruler's house, and saw the minstrels and the people making a noise, **24** He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. **25** But when the people were put forth, he went in, and took her by the hand, and the maid arose. **26** And the fame hereof went abroad into all that land.

5. 23; Lk. 8. 42. **Come and lay thy hand**—This supposes that the personal *presence* and *contact* of Jesus was *essential* to the cure, which was not true, yet it was the popular belief. Ver. 21; Luke 6. 19; Mark 3. 10; 8. 22; John 4. 46-54; 11. 21, 32. Contrast the centurion's faith. Ch. 8. 8, 10, 13. **Je'sus arose, and followed**—Attended by his disciples and a great crowd. Mk. 5. 24; Lk. 8. 42. This narrative is resumed vs. 23-25.

20-22. **A woman... diseased**—The law relating to this disease is found Lev. ch. 15. Attention in this case is called especially to its long continuance, and the hopelessness of recovery by human skill. Note, Mark 5. 26; Luke 8. 43. **Came behind him**—To escape observation, either from shame or fear of the law. Lev. 15. 25; note, Mark 5. 33. **The hem**—The border of fringe. Num. 15. 38, 39. **Said within... may but touch**—Secretly believed that a touch only was sufficient to heal her. Note, ver. 18. **Jesus turned... said**—All that was said and done is not here stated. Note, Mk. 5. 30-34; Lk. 8. 45, &c. **Daughter... good comfort**—The same words are addressed to the paralytic. Note, ver. 2. **Thy faith... made thee whole**—Rather, *saved thee*, i. e., from thy *disease*, and also from thy *sins*, which is implied in calling her *daughter*, like that of *son*, note, ver. 2. Her faith was simply the *instrumental*, the power of Jesus the *efficient*, cause of her immediate cure. Lk. 8. 46, 48; note, vs. 2, 29.

23-26. **Came into the ruler's house**—Note, vs. 18, 19. Matthew here passes over the message received by the father on the way. Note, Mk. 5. 35, 36; Luke 8. 49, 50. **Minstrels... a noise**—The *pipers* or *flute players*, and other persons who were employed for the purpose; a common practice

both at the ancient and modern oriental funerals. 2 Chronicles 35. 25; Jer. 9. 17-21; Amos 5. 16. **Give place**—Retire and withhold your weeping. Mk. 5. 39. **The maid**—Or damsel, 12 years old. Mk. 5. 42. **Not dead, but sleepeth**—That she was *really* dead is evident, note, Lk. 8. 53-55, yet not dead permanently; her death in his hands was but *as a sleep*, from which she was to be speedily awakened, as in the case of Lazarus. Note, John 11. 11-14. The dead are all alive to Him who is *Lord* both of the dead and the living. Lk. 20. 38; Rom. 14. 9; Rev. 1. 18. In Scripture the term *sleep* is often thus applied to all the dead, and particularly the righteous dead; thus teaching that death is to be followed by an awakening to future life. Deut. 31. 16; Job 7. 21; 14. 12; Dan. 12. 2; note, ch. 27. 52; John 11. 11; Acts 7. 60; 1 Cor. 15. 6, 18, 20; 1 Thess. 4. 13-15; 5. 10; 2 Peter 3. 4. **Laughed him to scorn**—That is, in derision of him, knowing that she was dead. Luke 8. 53. **People... put forth**—When the crowd were put back, (verse 24,) Jesus, attended by her parents and Peter, James, and John, entered the room where the child was lying. Lk. 8. 51. **Took her by the hand**—As was his custom, to connect himself with the miracle. Note, ch. 8. 3. For the same reason he used audible expressions. Note, Mk. 5. 41. **Maid arose**—Immediately, and walked, (Mk. 5. 42,) her departed spirit having returned to the body. Luke 8. 55. **Fame... went abroad**—The fame of Jesus, as in verse 31; ch. 4. 24. Jesus here raised the dead from the *bed*; he raised another from the *bier*, Luke 7. 14, 15; still another from the *grave*, John 11. 43, 44; and will finally raise all the dead by the same omnipotent word. John 5. 28, 29.

27 And when Je'sus departed thence, two blind men followed him, crying, and saying, *Thou Son of Da'vid*, have mercy on us. **28** And when he was come into the house, the blind men came to him; and Je'sus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. **29** Then touched he their eyes, saying, According to your faith be it unto you. **30** And their eyes were opened; and Je'sus straitly charged them, saying, See *that* no man know *it*. **31** But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

27-31. Two blind men — Blindness is very common in the East, supposed to be owing to the strong light of the sun by day, and the practice of sleeping in the open air, thus exposing the eyes to the hurtful night dews, &c. Hence the many miraculous cures of the blind. Chap. 12. 22; 15. 30; 20. 30; Mk. 8. 22; John 5. 3. **Son of David** — Thus recognizing Jesus as the Messiah. Note, ch. 1. 1. **Believe ye** — Jesus thus drew forth the profession of that faith which he has made a prerequisite both of healing and of salvation. Note, ver. 2; ch. 8. 13; Mk. 9. 23, 24; John 11. 26, 40; Rom. 10. 9, 10. **Touched** — Note, ch. 8. 3. **According to your faith** — Not on account of its merit, but in proportion to their faith as a means. Note, ver. 22. The same idea is differently expressed chap. 8. 13. **Eyes were opened** — As were other organs in other subjects. Mk. 7. 34, 35; Luke 1. 64. Comp. Isa. 35. 5, 6. **Straitly charged** — Strictly charged them, as was his custom. Note, chapter 8. 4. **Spread abroad his fame** — The same result as in the case of the leper, where the reason is found for this frequent charge of Jesus. Note, Mk. 1. 45.

32-35. Dumb man possessed — This was not a case of natural defect, like that Mk. 7. 32, &c., but a victim of demoniacal possession, (note, ch. 4. 24,) like those ch. 12. 22; Mk. 9. 17. **Dumb spake** — The cause of his dumbness being removed, as in ch. 12. 22. **Never so seen in Israel** — That is, among the Jews. Referring, not to the greatness of this miracle as compared with others, but to the *many* he had now wrought (ch. 8 and 9) in fulfillment of the prophecy. Isa. 35. 5, 6.

33 And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Is'ra-el. **34** But the Phar'i-sees said, He casteth out devils through the prince of the devils. **35** And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. **37** Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; **38** Pray ye

Never before have we had such evidence of the Messiah's actual appearance. Note, ch. 11. 3-6; 12. 22, 23; John 7. 31. **He casteth out devils** — They thus admit the *fact* of the miracle, verse 33. **Prince of the devils** — Rather, *chief of the demons*, referring to *Satan*. Note, chapter 4. 1, 10. This blasphemous charge is repeated and fully answered, note, ch. 12. 24-32. **Jesus went about** — Note, ch. 4. 23. Jesus was the great exemplar of gospel preachers and pastors, in fulfillment of the prophecy, Jer. 3. 15; the true Shepherd ever in search of his lost sheep. Note, ch. 18. 11-13; John 10. 14-16. Whatever may be said in favor of a local settled ministry, the example and teaching of Jesus cannot be quoted in its defense. Note, ch. 4. 23; Mk. 1. 38, 39; Lk. 8. 1; 13. 22; Acts 10. 38. The ministerial call is to the largest circuit, the harvest field of the world. Vs. 37, 38; ch. 13. 3, 38; Mk. 16. 15, 20.

36-38. Moved with compassion — Jesus was often thus moved. Chap. 14. 14; 15. 32; 20. 34; Luke 7. 13. **Fainted . . . scattered** — The two terms express the extreme spiritual helplessness and imminent exposure of the people under their professed religious guides, who were rather *wolves* than *shepherds*. Note, chap. 7. 15; 10. 16; John 10. 12, 13. Comp. Num. 27. 17; 1 Kings 22. 17; Zech. 10. 2. **Harvest truly is plenteous** — The *harvest*, here, is the multitude of souls before him. Ver. 36. It includes, however, the world of mankind as a vast *harvest field* (chap. 13. 37, 38) given to Christ to redeem and save. Psal'm 2. 8; note, John 6. 37-40; 4. 34-38. **The laborers are few** — At that time none but Jesus; next the *twelve*,

therefore the Lord of the harvest, that he will send forth laborers into his harvest.

CHAPTER X.

AND when he had called unto *him* his twelve disciples, he gave them power

chap. 10. 1, 5; then the *seventy*. Luke 10. 1. **Pray ye . . . send forth**—Rather, *thrust* forth laborers, implying the *urgent necessity* which *constrains* men who feel unwilling and unable of themselves to labor in this great work. Those who are fittest are often thus backward. 1 Corinthians 9. 16; Exod. 4. 1-17; Jeremiah 1. 4-10; 20. 9. God sends only whom he will, and to do this he will be moved by prayer. Exod. 4. 13, &c.; Ezek. 36. 36, 37. Hence Jesus himself prays, note, Lk. 6. 12, 13, as he here teaches his twelve disciples, and also the *seventy*. Luke 10. 2. Note, Acts 1. 24, 25. Their prayers served to prepare themselves, as well as to influence others, to become laborers; so if there were more *praying* there would be more *laborers* and more saved. God wills to save all men, not absolutely, but by the appointed means of prayer and preaching and faith. 1 Tim. 2. 1-8; Rom. 10. 12-17.

CHAPTER X.

1. Called . . . his twelve disciples—The twelve from among his disciples whom he had previously called to accompany him as ministers. Note, ch. 4. 18-22; 9. 9. He now calls them to the apostleship. Note, ver. 2. The number twelve corresponds to the twelve tribes of Israel to whom they are first sent. Note, ver. 6; chap. 19. 28; Rev. 21. 12-14. **Gave them power**—This power Christ, as God, had in himself. Chap. 4. 23, 24; John 3. 2; Acts 10. 36-38. He gave it to his apostles as a proof that their commission was from him; hence they ever acknowledged it as *his power*, and not their own, (note, Acts 3. 6, 16; 4. 10,) as did the *seventy*. Luke 10. 17. **Against unclean spirits**—Or *demons*; i. e., to cast them out. Note, ch. 4. 24; Mk. 16. 17.

2-4. Apostles—The word signifies persons *sent forth*, as were the twelve. Ver. 5. Jesus himself employed it as their official designation. Lk. 6. 13. In

against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. **2** Now the names of the twelve apostles are these: The first, *Si'mon*, who is called *Pe'ter*, and *An'drew* his brother; *James the son* of *Zeb'e-dee*, and *John* his brother; **3** *Phil'ip*, and *Bar-thol'o-mew*; *Thom'as*, and

the highest degree it is applied to Christ himself (Heb. 3. 1) as *sent* of the Father. John 17. 18; 20. 21. As *apostles* thus *sent*, it was essential that they had *seen* Christ in person, and *been with* him, so as to be his witnesses. Note, Mk. 3. 14; Acts 1. 21, 22; 10. 38, &c.; 26. 15, 16; 1 Cor. 9. 1. It is not therefore to be held that any subsequent body of men can be their successors in the *full* sense of the apostolate; but so far as they were sent of Christ to *preach*, ver. 7, every such preacher, through all time, is a true successor. Note, ch. 28. 19, 20; Rom. 10. 15. **Simon . . . Peter**—His original name was *Simon*, the same as *Simeon*, in Heb. Note, Acts 15. 14. *Peter*, in Gr., is the same as *Cephas*, in Syriac, the name given him by Jesus. John 1. 42; note, ch. 16. 17, 18. Here he is the *first* named, not in the sense of any *primacy*, or superiority; but probably as being the oldest, and naturally the most forward, of the apostles. Note, ch. 16. 16-19. He was one of Christ's *select three*. Note, chap. 17. 1. **Andrew**—Noted as bringing his brother Peter and others to Jesus. Note, John 1. 40-42; 12. 22. **James**—The son of Zebedee and Salome. Compare ch. 27. 56; Mk. 15. 40. He is thus distinguished from the other *James*, verse 3, noted as one of the *select three*, note, ch. 17. 1, and as the *first apostolic martyr*. Note, Acts 12. 1, 2. **John**—Noted as one of the *select three*, note, chap. 17. 1, and still more as the bosom friend of Jesus. Note, John 13. 23. (See *Introd. to Gos. by John*.) **Philip**—Prominently noticed John 1. 43-48; 6. 5-7; 12. 21, 22; 14. 8, 9. **Bartholomew**—Heb. form, *Bar-Thol-mai*, i. e., son of *Tholmai*, *bar* being the Syriac word for *son*, as in ch. 16. 17, Mk. 10. 46, Acts 13. 6. The same as *Nathaniel* of Cana, who is highly commended by Jesus. Note, John 1. 45-47. **Thomas**—The same name in Aramaic as *Didymus* in Gr., both meaning a *twin*. John 11. 16. Some of his char-

Matth'ew the publican; James *the son of Alphaeus*, and Leb'be-us, whose surname was Thad'de-us; 4 Si'mon the Ca'nan-ite, and Ju'das Is-car'i-ot, who also betrayed him. 5 These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of

the Gen'tiles, and into *any* city of the Sa-mar-i-tans enter ye not: 6 But go rather to the lost sheep of the house of Is'ra-el. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye

acteristics are noticed John 14. 5, 6; 20. 24-29. **Matthew**—The writer of this Gospel. See Introd. and note, ch. 9. 9, &c. **James**—As distinguished from the James, in ver. 2, he is called *the less*; rather, *younger*, or *little*, with reference to his age or his stature. Mk. 15. 40. On *James*, the Lord's brother, see note, ch. 13. 35; Gal. 1. 19. **Son of Alphaeus**—Also called *Cleophas*, or *Clopas*, the husband of Mary. Note, John 19. 25. **Lebbeus...Thaddeus**—Also called *Judas*, the brother of James, Lk. 6. 16, as distinguished from the other Judas. Note, ver. 4; John 14. 22. **Simon the Cananite**—The word *Cananite* here in Aramaic is the same as *Zelotes* in Heb., Lk. 6. 15, which signifies *Zealot*; thus indicating that he formally belonged to the fanatical sect of Judas the Gaulonite. Note, Acts 5. 37. **Judas Iscariot**—Rather, Judas of Kerioth. Josh. 15. 25. **Betrayed him**—As if the most notorious title by which he could be indicated is that of *betray-er*, or *traitor*. Lk. 6. 16; note, ch. 26. 14-16; 26. 47-50; 27. 3-5; John 6. 64, 70, 71; 17. 12; Acts 1. 16-20, 25.

5, 6. **Sent forth**—As *apostles* and *missionaries*. Note, ver. 2. They were sent forth in *pairs*, at different times, so as to leave some of their number always present with Christ as his personal witnesses. Note, Mk. 3. 14; 6. 7. He probably followed them as he did the seventy. Lk. 10. 1. **Go not...way of the Gentiles**—That is, among them. Those sent of Jesus must know *where not to go*, as well as *where to go*, ver. 6, &c., as in the case of Paul. Note, Acts 16. 6, 9; Rom. 1. 13. By the *Gentiles* is meant all who were not Jews, and hence called *heathen*, and *sinners*, as being ignorant of the true God and without hope in Christ. Note, ch. 18. 17; Gal. 2. 15; Eph. 2. 11, 12. They are also called *Greeks*. Note, John 12. 20; Rom. 1. 14, 16; 10. 12; 1 Cor. 1. 22-24; Gal. 2. 3; 3. 28. **Samaritans**—They occupied the country called Samaria, lying between Judea

and Galilee. Note, ch. 2. 1, 22. They were a mixed race, partly Jews and partly heathen, introduced by the Assyrians to supply the place of those they had carried into captivity, and hence their religion was a mixture of Judaism and Paganism. 2 Kings 17. 24-41. Being excluded by the restored Jews from helping rebuild the temple at Jerusalem, (Ezra 4. 1-3,) they built one on Mt. Gerizim. From that time the Jews and Samaritans were hateful to each other. Note, John 4. 20, 21. **Lost sheep of...Israel**—Alluding to the Jews. Note, chap. 9. 36. Called *lost sheep* not merely in the sense in which all sinners are, (Isa. 53. 6; 1 Pet. 2. 25; note, Luke 19. 10,) but as God's once adopted people, (note, Rom. 9. 4,) caused to go astray by faithless shepherds. Jer. 50. 6, 7, 17; Ezek. 34. 2-10; note, ch. 9. 36. The apostles were thus at first restricted to the Jews, as was Christ himself, note, chap. 15. 22, because the Christian Church was to be founded on the Jewish, as the best medium through which to enlighten others. Note, John 4. 22; Rom. 2. 17-20; 3. 1-3; 9. 3-5; Acts 3. 25, 26. This restriction was removed by Christ's ascension and the gift of the Holy Ghost. Note, ch. 28. 19; Acts 1. 8; 2. 1-21, 33, 39; 10. 34, 35, 44-48; 13. 46, &c.; Eph. 2. 14, &c.

7, 8. **As ye go, preach**—Note, ch. 3. 2. They were to be *itinerant preachers*. Note, Mk. 16. 15, 20. The *manner* as well as the matter of their preaching must be like that of Christ. Note, ch. 4. 17, 23; 9. 35; 13. 52; Mk. 1. 38; Lk. 9. 6; 10. 1; 13. 22. **Heal the sick**—So far as they had occasion, or were divinely guided. Note, ver. 1. **Freely...received...give**—Their maintenance as preachers was allowed, (note, ver. 10,) but the miraculous power by which their Gospel was attested had cost them nothing, and they must not make a mercenary use of it. Comp. 2 Kings 5. 15-27; note, Acts 3. 6; 8. 18-20.

have received, freely give. **9** Provide neither gold, nor silver, nor brass in your purses; **10** Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. **11** And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. **12** And when ye come into a house, salute it. **13** And if the house be worthy, let your peace come upon it: but if it

be not worthy, let your peace return to you. **14** And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. **15** Verily I say unto you, It shall be more tolerable for the land of Sodom and Go-morrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. **17** But be-

9, 10. Gold . . . silver . . . brass—The coin then current. Mark 6. 8; Lk. 9. 3. **Purses**—Rather, *girdles*, i. e., of the outer garment, which served also as *purses*, (note, ch. 5. 40;) called *bosoms*, Luke 6. 38. **Scrip**—A bag, or sack, used for carrying provisions. 1 Samuel 17. 40. **Two coats**—Referring to the inner garment. Note, ch. 5. 40. **Shoes . . . staves**—Rather, *sandals*, nor *a staff*; i. e., they must go *as they were*, with such outfit as they had. Mk. 6. 8, 9. **The workman is worthy**—His future wants would be supplied without these additional preparations, which would occasion delay. Note, Luke 9. 59–62; 10. 4. This implied promise was fulfilled. Note, Luke 22. 35. The true Gospel laborer, (note, ch. 9. 38,) who gives himself wholly to the ministry, is entitled to an adequate support. Note, Acts 6. 2–4; 1 Cor. 9. 7–14; Gal. 6. 6; 1 Tim. 5. 17, 18; 2 Tim. 2. 2–4.

11–13. Inquire who in it is worthy—They were carefully to *search out* those who were predisposed to receive them and their message, and dwell in the house of such till they left the city; not shifting about as if discontented, or difficult to please. Lk. 10. 7, 8. **Salute it**—With the word *Peace*. Note, v. 13. **Be worthy**—Note, v. 11. **Let your peace**—The *peace*, or blessing you desire, shall come upon it, ver. 12. This was, and still is, the customary oriental form of salutation. Gen. 43. 23; Judges 19. 20; 1 Sam. 25. 6; 1 Chron. 12. 18. **Let your peace return**—If they reject you or your message the blessings you wished them shall rest on yourselves; a consolation to ministers who seem to themselves to do no good. Ps. 35. 13; note, Acts 20. 35.

14, 15. Not receive you—Neither as guests nor preachers. Vs. 7, 13. **When ye depart**—As made your duty. Note, ver. 23. **Shake off the**

dust—As a testimony against them. Lk. 9. 5; 10. 11. By this symbolical action they divested themselves of all *responsibility* for the guilt of their rejection. Such symbolical acts were common. Neh. 5. 13; note, chap. 27. 24; Acts 13. 51; 18. 6. **Verily**—Note, chap. 5. 18. **More tolerable**—Different degrees of punishment will be awarded in the day of judgment, corresponding to the measure of opportunity conferred and abused. Note, ch. 11. 20–24; 12. 41, 42; 23. 14; Luke 12. 47, 48; Hebrews 10. 29. **Sodom and Gomorrah**—These were the two principal cities of the plain of Jordan at the S. E. border of Palestine, a plain described as being originally very fruitful and pleasant, but, on account of the great wickedness of the people, it was first destroyed by a miraculous fire, and then, as supposed, overflowed by the waters of the Dead or Salt Sea, and thus made a standing type both of aggravated sin and fearful retribution. Gen. 13. 10–13; 18. 20; 19. 24, 25; Isa. 13. 19; Jer. 49. 18; 50. 40; Lam. 4. 6; Ezek. 16. 49, 50; Amos 4. 11; Zeph. 2. 9; note, Luke 17. 29; 2 Pet. 2. 6; Jude 7.

16. I send you—Note, verse 5. **Sheep . . . wolves**—An impressive image of the contrast between the apostles, as ministers of Christ, and their surrounding enemies. Note, verse 17. The terms *sheep* and *wolves* are common symbols of the opposite qualities of *innocence* and *malice*—of the *people of God* and their *enemies*. 2 Sam. 24. 17; Ps. 78. 52; 44. 11, 22; Jer. 5. 6; Ezekiel 22. 27; note, ch. 7. 15; John 10. 12; Acts 20. 29. **Serpents . . . doves**—The *dove* is a common emblem of innocence and purity. Sol. Song 6. 9; note, ch. 3. 16. The *serpent* here is the emblem, not of malignant cunning, as in Genesis 3. 1, but of that prudence and self-defensive quality in avoiding danger for

ware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: **18** And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gen'tiles. **19** But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. **20** For it is not ye that speak, but the Spirit of your Father which speaketh in you. **21** And

the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. **22** And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. **23** But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Is-ra-el, till the Son of man be come. **24** The

which the serpent is noted. The meaning, then, is, that Christians, and especially Christian ministers thus exposed, should be perfect models of *innocence* and *purity*, and at the same time *prudently* avoid all needless exposure to wrathful men. Proverbs 22. 3; note, ver. 23; Rom. 16. 19; Phil. 2. 15; 1 Tim. 4. 12; Titus 1. 7, 8; 2. 7, 8.

17, 18. Beware of men—Especially of those who act the part of *wolves* (note, ver. 16; chap. 7. 15) or *greedy dogs*. Isaiah 56. 11; note, Phil. 3. 2. **The councils**—Note, chap. 5. 22. **Scourge you**—With a whip made of three lashes, knotted often with prickly thongs for the greater severity, and was hence called a *scorpion*. 1 Kings 12. 11; Ezekiel 2. 6. Scourging is described as a punishment in the Mosaic law, (Deut. 25. 2, 3,) and was inflicted on Christ and his apostles. Note, ch. 27. 26; Acts 5. 40; 22. 24; note, 2 Cor. 11. 24. **Synagogues**—Note, chapter 4. 23. These were also used as courts of justice, where scourging was often inflicted. Chapter 23. 34; Acts 22. 19; 16. 23. **Governors and kings**—Such rulers as are mentioned Acts 4. 5-7; 12. 1; 24. 1, &c.; 25. 1, 10, 23. **Testimony against them**—Rather, *to them*; i. e., your being thus brought before these rulers will serve to convince them of the divinity of your mission, (note, vs. 19, 20; Lk. 21. 12, 13,) and thus result in a furtherance of the Gospel. Note, Acts 8. 4; 13. 46-48; Phil. 1. 12, 13.

19, 20. Take no thought—Be not unduly anxious. Note, ch. 6. 25. **It shall be given you**—Both the *how* and the *what*; i. e., the form and the substance of what you shall say shall be inspired of the Spirit. Note, ver. 20. **Not ye...but the Spirit**—You will be required to speak only as the instruments of the Holy Spirit, who will so

inspire your discourse as to suit it to the special emergency. Note, Mk. 13. 11; Lk. 12. 12; 21. 14, 15. This does not forbid preparation on the part of Christ's ministers. Note, ch. 13. 52; 1 Tim. 4. 15; 2 Tim. 2. 15. Similar instances of special inspiration are given. Exodus 4. 10-16; Jeremiah 1. 6-9; Acts 2. 4; 6. 8, 10.

21, 22. Deliver up the brother—As in ver. 17. The opposition to the Gospel will be so violent as thus to sever the tenderest ties of natural affection and friendship. Mk. 13. 12; Lk. 21. 16; note, vs. 34-36. **Hated of all**—That is, all who hate Christ will hate his disciples. Note, vs. 24, 25; John 15. 18-21; 2 Tim. 3. 12, 13. **Endureth to the end**—All who endure persecution for Christ's sake to the end of life shall be finally and forever saved. Ch. 24. 13; 2 Tim. 4. 6-8; 1 Pet. 4. 12-16; Rev. 2. 10. This implies that even the apostles were liable to *fall* and be *lost*, as was Judas. Acts 1. 25; John 17. 12; note, 1 Cor. 9. 27.

23. Persecute you in this city—Any one city into which you may enter. Vs. 11, 14. **Flee ye**—They were not fanatically to brave danger and covet martyrdom, nor tarry where they could be no longer useful; but to go where they could meet with better success. Lk. 9. 6; Acts 8. 1-4, &c.; 13. 46, 47. **Verily**—Note, ch. 5. 18. **Not have gone over**—Not have completed your special mission to Israel before your field of labor will be enlarged. Note, ver. 6. **The Son of man**—Jesus himself. Note, ch. 8. 20. **Be come**—Referring here, not to his coming at the final judgment, as the expression generally does, (note, ch. 24. 3,) but to his coming after his resurrection to meet his apostles, and extend their commission to all nations, as fulfilled in chap. 28. 7, 19; note, ch. 16. 28.

disciple is not above *his* master, nor the servant above his lord. **25** It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Be-el-ze-bub, how much more *shall they call* them of his household? **26** Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. **27** What I tell you in

darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. **28** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. **29** Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. **30** But the very hairs of your head are all

24, 25. Disciple is not above his master—Jesus teaches his disciples not to expect their enemies to treat them better than they treat him, their Master and Lord. Note, ver. 25. **Be as his master**—The sorest trials they could expect would only the more perfectly prove their discipleship. Luke 6. 40; John 13. 16; 15. 20; 1 Peter 4. 12–16. **Called . . . Beelzebub**—Rather, *Beelzebub*. This refers to the charge brought against Jesus of collusion with Beelzebub in working miracles. Note, ch. 12. 24. *Beelzebub* was the *Fly-god* of the Philistines; so called as protecting his worshipers from the plague of flies and other noxious insects. 2 Kings 1. 2–6. This name was changed by the Jews to *Baal-zebub*, which signifies *Dung-god*; an expression of the utmost contempt, and hence, as applied to Jesus by the *Pharisees* and *scribes*, the grossest insult is intended. Ch. 12. 24; Mk. 3. 22. **His household**—The disciples of Christ the Master. Ver. 24.

26, 27. For there is nothing covered—This is stated as a reason why the apostles are not to *fear* their enemies. Ver. 16, &c. They are sent forth to reveal the hidden mysteries of the Gospel far and wide, (note, ver. 27,) and their foes cannot easily destroy or hinder them. Note, vs. 28–31; Mk. 16. 18, 20; Acts 9. 15, 16; 18. 9, 10; 23. 11; 2 Tim. 4. 17, 18. **What I tell you in darkness**—Christ's apostles were to be more public in their teaching than he had been; his word was to be established in them before it could be presented in its fullness to the world. Note, ch. 13. 10–16; Mk. 4. 10, 11, 33, 34. **Preach . . . housetops**—Give fearless utterance to all that I have taught you. This they did. Acts 4. 13, 29, 31. The *housetops* being flat, were used for proclaiming devotions and for various other purposes. 1 Sam. 9. 25, 26; 2 Kings

23. 12; Isa. 15. 3; Jer. 19. 13; 48. 38; Zeph. 1. 5; note, Acts 10. 9.

28. Fear not them which kill the body—As they will kill some of you. Note, ch. 23. 34; Acts 7. 59, 60; 12. 2, 3. **Not . . . kill the soul**—Their power extends only to the body. Lk. 12. 4. This clearly implies that man has a soul; i. e., a spiritual, rational, and immortal part distinct from his body; and that while the body is subject to death the soul is not, but continues in a state of conscious existence. Gen. 2. 7; Eccl. 12. 7; note, ch. 16. 26; 22. 32; Lk. 8. 55; 16. 22; 23. 43; Acts 2. 27; 7. 59; Rev. 6. 9, 10. **Fear him**—Fear to incur God's displeasure by neglecting your duty through fear of man. Ver. 26; Heb. 12. 28, 29; Jam. 4. 12. **Destroy both . . . in hell**—Gr., *in Gehenna*; note, ch. 5. 22; a decisive proof that there is a hell for the *body* as well as the soul, and that its torment will be adapted both to the one and the other. Psalm 9. 17; 50. 22; Dan. 12. 2; note, Lk. 16. 23, &c. To *destroy*, here, is not to kill nor annihilate, but to *ruin*, to bring to positive *loss* and misery by an eternal exclusion from the society and felicity of heaven. Note, chapter 16. 26; 25. 41, 46; Luke 13. 27, 28; Acts 3. 23; 2 Thess. 1. 7–10; Revelation 22. 11, 12.

29–31. Two sparrows . . . farthing—Or, *five sparrows for two farthings*. Lk. 12. 6. The idea is the same, the little value of the sparrows as indicated by the market price, two farthings being equal to about one cent of our money. Note, ch. 5. 26. **Not fall . . . without your Father**—Not perish without his knowledge and permission, indicating the most exact care. Note, ch. 6. 26. **Very hairs . . . numbered**—A strong proverbial expression for a special providence, implying complete safety. 1 Kings 1. 52; 2 Sam. 14. 11;

numbered. **31** Fear ye not therefore, ye are of more value than many sparrows. **32** Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. **33** But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. **34** Think not that I am come to send peace on earth: I came not to send peace, but a sword. **35** For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. **36** And a man's foes *shall be* of his own

household. **37** He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. **38** And he that taketh not his cross, and followeth after me, is not worthy of me. **39** He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. **41** He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man

note, Lk. 21. 18; Acts 27. 34. **More value**—Note, ch. 6. 26, 30; 12. 12.

32, 33. Shall confess me—Make such a public profession of his faith in Christ as is grounded on a heart-union with him. Rom. 10. 9–12; 1 John 2. 7, 9; 4. 2, 3; 5. 1. This is called a *good profession*. Note, 1 Tim. 6. 12. **Him will I confess**—Acknowledge his confession of me as genuine and true, as opposed to that of another class. Note, ver. 33; ch. 7. 22, 23; Lk. 13. 25–27. **Deny me before men**—As did the Jews. Acts 3. 13, 14. This includes also not only all open apostasy from Christ and his religion, but the silent neglect of those duties by which he is truly confessed. Note, 1 Tim. 1. 19, 20; 5. 8. Such Christ will *deny*, i. e., disown their confession of him. Note, ver. 32; Mk. 8. 38; Luke 9. 26; 12. 9; 13. 25–27; 2 Tim. 1. 8; 2. 12.

34–36. Think not—Note, ch. 5. 17. **Not . . . peace . . . sword**—Though Christ is the Prince of peace, Isa. 9. 6, and his Gospel a message of peace, (Lk. 1. 79; 2. 14; John 14. 27; Eph. 2. 14,) yet it introduces strife, as here denoted by the figurative term *sword*; i. e., such variance and divisions as are specified vs. 35, 36. **To set . . . variance**—The effect of my mission will be a conflict and separation between those who *confess* and those who *deny* me, vs. 32, 33, even of the tenderest relations. Micah 7. 6; note, Luke 2. 34; 12. 49–53.

37–39. He that loveth father—From this unavoidable division among near friends (vs. 35, 36) would arise the necessity of choosing between them and Christ, thus furnishing an unerring *test* of attachment to Christ, which, to be genuine, must be supreme. Note, Lk. 14. 26, 33. **Taketh not his cross**

—Jesus, knowing that he was to bear his own cross to his crucifixion, (note, ch. 27. 32,) here teaches that his followers must be ready to bear each *his cross*, i. e., in the form of sufferings for his sake, even at the cost of all natural affection, not excepting life. Note, vs. 37, 39; ch. 16. 24, 25; Lk. 9. 23. The spirit of Christ is the spirit of martyrdom. Note, John 11. 16; Acts 5. 41; 20. 23, 24; 21. 13; 2 Cor. 12. 9, 10; Gal. 2. 20; 5. 24; 6. 14; Phil. 3. 7–10; Heb. 12. 12; 13. 13; 1 Pet. 2. 20, 21. **He that findeth his life**—A twofold life is here referred to, the life of the body and eternal life, or the salvation of the soul. He who avoids the cross, ver. 38, by denying Christ, ver. 33, may preserve his natural life for a time, yet by doing so he would lose his soul; and though by following the opposite course he should lose his life, he would in this way save his soul. Note, ch. 16. 25, 26; Lk. 9. 24, 25; 17. 33; John 12. 25.

40–42. Receiveth you receiveth me—Jesus here identifies himself with his true disciples; he and they are so united, that what is done to them is considered as done to him, and also to God the Father, who sent him, since the two persons are so united that what is done to one is done to the other. Comp. Isa. 63. 9; Zech. 2. 8; note, ch. 18. 5; 25. 40, 45; Lk. 10. 16; John 13. 20; 17. 21–23; Acts 9. 4; 1 Cor. 8. 12. **Receiveth a prophet . . . righteous man**—By these are meant those gospel ministers who *speak* and act in behalf of Christ. Ch. 23. 34. He who receives such *in the name of*, i. e., with a full recognition of their Christian character, shall be regarded as possessing the same character, and entitled to share the same reward. Dan. 12. 3; note, vs.

in the name of a righteous man shall receive a righteous man's reward. **42** And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

AND it came to pass, when Je'sus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. **2** Now when John had heard in the prison the works of Christ, he sent two of his disciples, **3** And said unto him, Art thou he that should come, or do we look for

40, 42. **These little ones**—Alluding to his disciples present as representing such generally, even the feeblest of them. Note, ch. 18. 3-5; 25. 40. **Cup of cold water**—The cheapest of all gifts, representing the smallest acts of kindness; which, if done *in the name of a disciple*, i. e., because he belongs to Christ, (Mk. 9. 40,) the reward meet and due to such an act shall certainly be bestowed. 1 Kings 17. 8-24; note, ch. 5. 7; 18. 5; 25. 40; Heb. 6. 10; 3 John 5-8.

CHAPTER XI.

1. Made an end of commanding—Comp. ch. 26. 1; Lk. 7. 1. This ver. should not have been separated from ch. 10, since it is plainly the conclusion of the commands or instructions commenced ch. 10. 5. **Departed**—Supposed to be from Capernaum. Note, ch. 9. 1. **To teach**—Note, ch. 9. 35.

2, 3. John . . . in . . . prison—Note ch. 4. 12; 14. 3, &c. **The works of Christ**—Those miraculous works by which the *Messiah* was to be made known. Note, ver. 5; John 3. 2; 7. 31. Jesus had done such works before the imprisonment of John, but now performed them more frequently, as reported to John by his disciples. Lk. 7. 18. **Sent two of his disciples**—That is, two of John's disciples, who still adhered to him as superior to Christ. Note, chap. 9. 14. **Art thou he that should come**—Or, *the coming one*, i. e., the Messiah, he whose coming has for ages been expected under this designation. Genesis 49. 10; Hag. 2. 7; Mal. 3. 1; Ps. 40. 7; 118. 26; John 4. 25; 6. 14; 11. 27. Probably John's motive in sending this message was not to remove any doubts

another? **4** Je'sus answered and said unto them, Go and show John again those things which ye do hear and see; **5** The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. **6** And blessed is *he*, whosoever shall not be offended in me.

7 And as they departed, Je'sus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? **8** But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. **9** But what went ye out for to see? A prophet? yea, I say unto you, and

of his own, but to convince his disciples as to the Messiahship of Jesus, by witnessing his miracles. John would thus, as on other occasions, lead his disciples to believe in Jesus. John 1. 29-36; Acts 19. 4. Their going seems to have had this desired effect. Note, chap. 14. 12.

4-6. Go and show John again—Return and tell John what you yourselves have seen and heard. Luke 7. 21, 22. **The blind receive their sight**—These miracles were the proofs on which Jesus rested his claim to the Messiahship, according to the prophecies, Isa. 35. 5, 6; 61. 1, &c.; Mal. 4. 2, and the expectation of the Jews. Note, John 3. 2; 7. 31. **Not be offended in me**—Not *stumbled* by my claims and sayings, as many were. Note, chap. 13. 57; Rom. 9. 32, 33.

7-10. As they departed—As soon as John's disciples were gone with their message. Verse 4; Luke 7. 24. **What went ye . . . to see**—What kind of man did you find John to be when you resorted to him in the wilderness? Note, ch. 3. 1, &c. **A reed shaken**—The *reed* is a fragile plant, and hence often, as here, taken as an emblem of weakness and instability. 1 Kings 14. 15; Isa. 36. 6; Ezek. 29. 6. The question is equivalent to a strong negative: surely you found not John to be an unstable, wavering character, like those described Eph. 4. 14; James 1. 6. **In soft raiment**—That is, *luxurious* or *gorgeous* clothes. Lk. 7. 25. The question implies that John's dress was the very opposite. Ch. 3. 4. **Kings' houses**—Or *courts*. Lk. 7. 25. Alluding, perhaps, to that of Herod. Acts 12. 21. **A prophet**—Jesus here anticipates the

more than a prophet. **10** For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. **11** Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. **12** And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it by force. **13** For all the prophets and the law prophesied until John.

real answer. Chap. 14. 5; 21. 26. **Yea, more than a prophet**—Rather, *much more*, Luke 7. 26, as explained verses 11, 15. **It is written**—Mal. 3. 1. **My messenger**—The passage quoted predicts two messengers. The one called the messenger of the covenant was the Messiah; the other was John, called Elijah. Mal. 4. 6; note, ver. 13. **Before thy face**—That is, *immediately before* the Messiah's advent, and as his forerunner. Note, chap. 3. 3; John 1. 6, &c. John was not only a prophet, but a subject of prophecy, and stood in a nearer relation to Christ than all the O. T. prophets, of which he was last. Ver. 13. Hence more than a prophet. Ver. 10.

11, 12. **Them . . . born of women**—A common phrase for mankind, or the human race. Job 14. 1; 15. 14; 25. 4. **A greater than John**—That is, no one more highly honored by his relative position with respect to Christ. Note, vs. 9. 10; Lk. 1. 15, 76; John 5. 35. **The Baptist**—Note, ch. 3. 1. **Least in the kingdom**—Rather, *less*; that is, as John excels every one under the O. T. dispensation. Even Abraham, the founder, and Moses, the lawgiver of Israel, as well as John himself, is excelled by every one, even the humblest Christian, who has actually entered into Christ's kingdom under the dispensation of the Spirit. Note, ver. 25; ch. 13. 16, 17; 1 Pet. 1. 10–12; 2 Corinthians 3. 3–11. **From the days of John**—From the time he began to preach *the kingdom of heaven is at hand*. Note, ch. 3. 1, 2. **Suffereth violence**—A strong figure expressive of the eagerness with which the multitude received the gospel message both of John and of Christ. Lk. 16. 16.

13–15. **Prophets and the law**—The whole O. T. revelation. Note, ch.

14 And if ye will receive *it*, this is E-li'as, which was for to come. **15** He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, **17** And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. **18** For John came neither eating nor drinking, and they say, He hath a devil. **19** The Son of man came eating and drinking, and they say, Behold a

5. 19; Lk. 24. 27, 44. **Until John**—That is, they all *prophesied* of this kingdom as yet *to come* until John, when its coming *began*. Note, ver. 12; John 1. 45. **This is Elias**—The Gr. form of the Heb. name *Elijah*, under which name the coming of John was predicted, (Mal. 4. 5,) for the reason that he was to come in the spirit and power of Elijah. Note, ch. 17. 10–13; Lk. 1. 17. **Hath ears . . . hear**—A proverbial expression to call serious attention to some great truth. Ch. 13. 9; Mk. 4. 23, 24; Rev. 2. 7.

16, 17. **This generation**—Note, ch. 23. 36. The contemporaries of John and Jesus, alluding to the Pharisees and scribes. Note, Luke 7. 30. **Children . . . in the markets**—Or *market-places*. Lk. 7. 32. Open squares or spaces in a city, places of public resort for business, amusements, &c. Notes, ch. 20. 3, &c.; 23. 7; Acts 16. 19; 17. 17. Children are here referred to as imitating in their plays the customary joyful and sorrowful occasions of the East. Note, ver. 17; ch. 9. 23; Lk. 15. 23. **Piped . . . mourned**—Played a lively tune, as on a festive occasion, and a mournful tune, as at a funeral. Note, ver. 16. The application of this analogy is made vs. 18, 19.

18, 19. **John came**—In his official character, as sent of God. Ver. 14; John 1. 6. **Neither eating nor drinking**—A hyperbolical description of John's abstinence and ascetic life as distinguished from that of Christ. Note, ver. 19; comp. ch. 3. 4; Lk. 7. 33. **Hath a devil**—Is possessed by a *demon*. The same charge was brought against Jesus. John 7. 20; 8. 48; 10. 20. **The Son of man**—Christ himself. Note, ch. 8. 20. **Eating and drinking**—Living like other men, and associating with sinners, with special allusion to the

man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: **21** Woe unto thee, Cho-ra'zin! woe unto thee, Beth-sai'dal for if the mighty works, which were done in you, had been done in Tyre and Si'don, they would have repented long ago in sackcloth and ashes. **22** But I say unto you, It shall be more tolerable for Tyre and Si'don at the day of judg-

feasts. Note, ch. 9. 10; John 2. 1, &c.

They say—Those referred to ver. 18.

A man gluttonous—A hyperbolic description of Christ's freer conduct, as opposed to that of John. Ver. 18. Thus they found fault with both John and Christ, like fickle, capricious children, whom nothing could please. Is. 5. 2-23. **Wisdom is justified**—Infinite wisdom, as found in God and Christ. Col. 2. 2, 3; comp. chap. 23. 34; Luke 11. 49; 1 Cor. 1. 24, 30; and **her children** are those who are made wise unto salvation through faith in Christ. 2 Tim. 3. 15. These *justify*, i. e., approve of Christ, as opposed to the captious children of vs. 16, 17; ch. 21. 32; Luke 7. 29.

20-22. Upbraid the cities—Rebuke and denounce judgments against their impenitent inhabitants. Note, vs. 21-24. **Most of his mighty works**—That is, *most* in number, on account of his more frequent presence in these cities, though none are *recorded* as having been done in Chorazin and Bethsaida. Ver. 21. A confirmation of John 21. 25. **Woe unto thee**—An expression of pity—but of pity giving place to righteous judgment. Chap. 18. 7; 23. 13-29; 26. 24; Lk. 6. 24, &c. **Chorazin...Bethsaida**—These cities, together with Capernaum, (ver. 23,) were situated near each other on the western shore of the Sea of Galilee. They were then flourishing, but now, and for ages past, no certain traces of them exist. Note, ch. 4. 13, 18. There was another *Bethsaida* on the N. shore of the same sea. Lk. 9. 10. **Tyre and Sidon**—The two ancient cities of Phœnicia, north of Palestine, distinguished for their commerce, wealth, and maritime power; and also for their wickedness and consequent fall, which left them signal monuments of desola-

tion, than for you. **23** And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sod'om, it would have remained until this day. **24** But I say unto you, That it shall be more tolerable for the land of Sod'om in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from

tion. Gen. 10. 19; Jos. 11. 8; 19. 28, 29; 1 Kings 5. 1, &c.; Is. 23; Jer. 47. 4; Ezek. 26. 18; Joel 3. 4-8; Zech. 9. 2-4.

Would have repented—By the timely repentance of the people the cities would have remained, as is said of Sodom. Note, ver. 23; comp. Jer. 18. 7, 8; 26. 3, 13; Jonah 3. 8-10. **Sackcloth and ashes**—Used as badges of deep sorrow and repentance. Esth. 4. 1, 3; Jer. 6. 26; Jonah 3. 5-8. **More tolerable**—Note, ch. 10. 15.

23, 24. Capernaum—Note, ch. 4. 13. **Exalted unto heaven...hell**—The people having been highly exalted in privileges, which they abused, are doomed to a corresponding depth of woe. Note, vs. 20-22. The terms *heaven* and *hell* are often used as here in antithesis to each other, to denote simply the opposite extremes of space, or of exaltation and degradation of a moral kind. Ps. 139. 8; Job 11. 8; Is. 7. 11; 14. 14, 15; Amos 9. 2; note, Rom. 8. 39; 10. 6, 7. **Sodom...would have remained**—The people would have repented and the city not have been destroyed. Note, ver. 21; Lk. 17. 29. **More tolerable**—Note, ch. 10. 15. We here learn (verses 21, 23) that Christ's knowledge extended to contingencies, i. e., to things which *would* have occurred under certain conditions, such as the acts of free agents, as opposed to absolute predestination or fatalism. Note, John 6. 64; Acts 2. 23.

25, 26. Jesus answered—To his own joyful thoughts. Lk. 10. 21. A common expression, even where there is no preceding question. Ch. 21. 21; 28. 5; Lk. 14. 3; John 2. 18; 5. 17, 19. **I thank thee, O Father**—Jesus here expresses his full concurrence with the Father in the plan of salvation, as in John 5. 19, &c. **Hidden these things**—Referring to the *mysteries* of the Gos-

the wise and prudent, and hast revealed them unto babes. **26** Even so, Father; for so it seemed good in thy sight. **27** All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest. **29** Take my yoke upon you, and learn of me; for I am

pol. Note, chap. 13. 11. God is often said to *do* what he is simply the incidental occasion of. Note, ch. 10. 34-36; Lk. 2. 34; John 9. 39; Rom. 9. 17, 18, 33. So here, he is said to have *hid* these things from the wise and prudent, the conceited, (note, 1 Cor. 1. 19,) and revealed them unto babes, humble inquirers, the children of wisdom, (note, ver. 19,) and the little ones, (ch. 10. 42,) who receive gospel truth in its simplicity. Note, chap. 13. 14-16; John 12. 39, 40; 2 Cor. 3. 14. **It seemed good**—Because it was right and just that salvation should be offered to all alike, but actually received by such only as come to Jesus for it. Note, verses 27-30.

27. All things are delivered unto me—The whole system of salvation is committed to the Son as mediator, including the gift of all men to be redeemed, and the power to save them to the uttermost that come unto God by him. Psalm 8. 2; note, John 3. 55; 6. 37-40; 17. 2, 3; 1 Tim. 2. 3-6; 4. 10; Heb. 2. 9; 7. 25. **No man knoweth the Son**—The three persons in the Godhead alone are fully known to one another; and there is no true saving knowledge of the Father but through the Son. Note, John 1. 18; 16. 7, 13-15; 1 John 5. 20. **The Son will reveal**—In the order of Christian experience, the Holy Spirit or Comforter reveals the Son, John 14. 26; 16. 14, 15, and the Son, the Father. John 14. 6, 23; 17. 2, 3, 6, 26.

28-30. Come unto me—The long-looked for coming One, (note, ver. 3,) the true *Shiloh*, unto whom the gathering of the people should be. Gen. 49. 10. The invitation, though addressed to a specified class, is truly universal. Isaiah 55. 1, &c.; Rev. 22. 17. To all out of Christ and truly in need of rest. Note, ver. 29. **Labor...heavy laden**—A

meek and lowly in heart: and ye shall find rest unto your souls. **30** For my yoke *is* easy and my burden is light.

CHAPTER XII.

AT that time Je'sus went on the sabbath day through the corn; and his disciples were hungered, and began to pluck the ears of corn, and to eat. **2** But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do up-

figure expressive of that form of legal bondage which oppressed the Jewish Church. Note, ch. 23. 4; Acts 15. 10; Galatians 5. 1. **Give you rest**—Rest of *soul*. Note, ver. 29. **Take my yoke**—The *yoke* is a symbol of subjection and service. Gen. 27. 40; 1 Kings 12. 9-11; Jer. 27. 2, 8; Ezek. 34. 27. So here, to take the yoke of Christ, is to fully submit to his service and teaching, which is a service of perfect freedom. Note, John 8. 32, 36; Rom. 8. 1, 2; 1 Cor. 7. 22; 2 Cor. 3. 17; Gal. 5. 1, 13. **Meek and lowly**—The reason why we should learn of him. Note, John 13. 15; Phil. 2. 5, &c.; 1 Pet. 2. 21. **Rest unto your souls**—Inward spiritual rest or peace of mind. Jer. 6. 16; Isa. 26. 3; 32. 17; note, John 14. 27; Rom. 8. 1; 14. 17; Phil. 4. 7. As contrasted with the *unrest* of the wicked. Isa. 57. 20, 21. **Easy...light**—Because the service of Jesus is that of *love*, to which nothing is offensive or grievous, but all acceptable and joyous. Love knows no burdens. Psal. 119. 32, 165; Isa. 32. 17; Rom. 14. 17, 18; 1 John 5. 3.

CHAPTER XII.

1. At that time—The first of the seven Sabbaths between the passover and the pentecost. Note, Luke 6. 1. **Through the corn**—Rather, *corn-fields*. Mark 2. 23; Lk. 6. 1, i. e., fields sown with grain; probably wheat or barley, the common grains of Palestine. Com. ch. 13. 25; John 6. 9; Jer. 41. 8; Ezek. 4. 9; Joel 1. 11. **Pluck the ears**—And rub them in their hands to separate the kernel from the chaff. Lk. 6. 1.

2-4. The Pharisees—Note, ch. 3. 7. **Thy disciples**—The complaint was addressed both to Jesus and to the disciples themselves. Mk. 2. 24; Lk. 6. 2. **Not lawful**—To pluck the corn to satisfy one's hunger was lawful;

on the sabbath day. **3** But he said unto them, Have ye not read what Da'vid did, when he was ahungered, and they that were with him; **4** How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? **5** Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? **6** But I say unto you, That in this place is *one* greater than the temple. **7** But if ye had known what *this* mean-

(Deut. 23. 25;) but the complaint is against their doing it on the Sabbath; a common charge of these over-zealous spies. Verse 10; Mk. 3. 2; Lk. 14. 1-3; John 5. 10; 9. 16. **Have ye not read**—You Pharisees, who boast of your Scripture knowledge. John 7. 47, 48. Jesus often thus rebuked them. Vs. 5, 7; ch. 9. 13; John 3. 1, 10. **What David did**—Referring to 1 Sam. 21. 1-6. David is quoted as the great model of Jewish piety, whose official acts were proper examples to those placed in similar situations, except when specially condemned, as in 1 Kings 15. 5; note, Acts 13. 22. **Entered . . . house of God**—Referring to the *tabernacle*, the temple not being then built. Note, Acts 7. 44. **The showbread**—Heb., *bread of the presence*, i. e., of the *divine presence*. This consisted of 12 loaves placed on a table in the holy place, and renewed every Sabbath, when the old were eaten by the priests only. Lev. 24. 5-9; Exod. 29. 32, 33; note, Heb. 9. 2.

5, 6. **Not read in the law**—Note, ver. 3. **Priests . . . profane the Sabbath**—That is, after the reasoning of the Pharisees, (ver. 2,) the priests did what would have profaned the sabbath, in killing and dressing the animals for sacrifice, and other labors connected with the temple service. Num. 28. 9, 10. **Blameless**—Because they did only what was divinely required, as in the case of circumcision. Note, on John 7. 22, 23. **One greater than the temple**—Christ himself; who is greater even than *all* created things. Note, vs. 44, 42; Rom. 9. 5; Phil. 2. 9-11; Heb. 1. 4-6.

7, 8. **If ye had known**—Note, chap. 9. 13. **The Son of man**—Christ himself. Note, chapter 8. 20. **Lord even of the sabbath**—Meaning, not

eth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. **8** For the Son of man is Lord even of the sabbath day. **9** And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his hand withered*. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. **11** And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold

to break it, but to *preside over* and *modify* or rightly *interpret* it, as he does every precept of the moral law. Note, ch. 5. 17, &c. This includes the divine right to change the time of its observance, as he afterward did, from the seventh to the first day of the week. Note, John 20. 19. The *sabbath* was first instituted of God as a day of *rest*, at the end of the creation week. Gen. 2. 1-3. It was afterward made one of the ten commandments as given to Moses, (Exod. 20. 8-11,) and often re-enjoined as a holy perpetual covenant. Exod. 31. 12-16; Deut. 5. 12-15. This law enjoins the observance of a *seventh day after six days'* labor, but does not specify any particular day as universally binding, for the good reason that precisely the same day could not well be observed in all parts of the world. The true observance of the sabbath is that which best promotes the temporal and eternal welfare of man, for whose benefit it was appointed. Note, Mk. 2. 27. To work the works of God belongs to every place and time. Note, ver. 12; Mk. 3. 4; John 5. 17.

9, 10. **Went into their synagogue**—On another sabbath, and taught, Lk. 6. 6, as was his custom. Note, Luke 4. 16. **His hand withered**—Or, *dried up*; either a preternatural case, like that 1 Kings 13. 4-6, or a case of common paralysis. Note, ch. 8. 6. **They asked him**—The scribes and Pharisees put the question, *watching* him, with a desire and purpose of accusing him of sabbath-breaking. Mk. 3. 2; Lk. 6. 7; 14. 1-3. Jesus, knowing their purpose, asked them, Is it lawful to do good, &c. Note, Mk. 3. 4; Lk. 6. 8, 9.

11-13. **What man . . . among you**—Is it consistent for you to deny me the right of healing a man on the sabbath, (ver. 10,) when you yourselves

on it, and lift *it* out? **12** How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. **13** Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 Then the Phar'isees went out, and held a council against him, how they might destroy him. **15** But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all; **16** And charged them that they should not make him known: **17** That it might be fulfilled which was spoken by E-sai'as the prophet, saying, **18** Behold my servant, whom I

must sometimes practice similar deeds of mercy toward the lower animals, i. e., if you strictly obey the law. Exod. 23. 4, 5; Deut. 22. 1-4. Comp. Luke 13. 15-17; 14. 5, 6. **A man better than a sheep**—Or than any other mere animal. Note, ch. 6. 26; 10. 31. **It is lawful to do well**—Rather, *to do good* and not evil. Note, Mk. 3. 4; John 5. 17. **Stretch forth thine hand**—This would seem to be impossible; but Jesus addresses the man's *faith*, a faith which makes all things possible. Note, ch. 9. 28, 29; Mk. 9. 23.

14-16. Pharisees... held a council—Consulted how they might take advantage of the words and acts of Jesus in order to kill him; for which purpose they combined with the Herodians, whom they hated. Note, ch. 22. 15, 16. **Jesus... withdrew**—To the sea of Galilee, Mark 3. 7; prompted, not by fear, but by that same wise discretion he had enjoined upon his disciples. Note, ch. 10. 16, 23. Jesus will elude his enemies till his hour for crucifixion has fully come. Note, John 7. 1-8. **Multitudes followed**—The particulars of which, including the result, are given Mark 3. 7-12. **Not make him known**—Note, ch. 8. 4. This restriction applied not so much to his residence as to his Messiahship. Note, ch. 16. 20; 17. 9; Mk. 1. 34; 3. 12.

17, 18. Might be fulfilled—Rather, *this was fulfilled*. Note, chapter 1. 22. **Esa'ias**—Heb., *Isaiah*. Note, ch. 3. 3. **Behold my servant**—This passage (vs. 18-21) is a free quotation from the Heb. of Isaiah 42. 1-4. By *my servant*, &c., is meant the Messiah. Comp. Isa. 52. 13, 14; 53. 11; 49. 6, 7; note, Lk. 22. 27; Phil. 2. 7. **My beloved**—

have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gen'tiles. **19** He shall not strive, nor cry; neither shall any man hear his voice in the streets. **20** A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. **21** And in his name shall the Gen'tiles trust.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw. **23** And all the people were amazed, and said, Is not this the Son of Da'vid? **24** But when the Phar'isees heard

Beloved Son. Note, ch. 3. 17. **Put my Spirit**—Without measure; (John 3. 34;) referring to the descent, in his fullness, of the Holy Spirit on Jesus at his baptism, (note, ch. 3. 16; 4. 1,) called the *anointing*. Isa. 61. 1; Luke 4. 18; Acts 4. 27; 10. 38; Heb. 1. 9. This unction is the privilege of all believers. **1 John 2. 20, 27. Show judgment to the Gentiles**—That is, *make known* saving truth and righteousness to them. Comp. Isa. 2. 2-4; 11. 2-10; 61. 1-3, 8-11; 62. 1, 2; Mal. 1. 11.

19-21. Not strive, nor cry—Referring both to the personal character of Christ and the nature of his kingdom as being *peaceful*, in contrast with the warlike spirit of the world. Isaiah 9. 6, 7; Hos. 1. 7; Zechariah 4. 6, 7; 9. 9, 10; note, ch. 21. 5; 26. 51, 52; Luke 9. 54-56; 17. 20, 21; John 18. 36, 37; Romans 14. 17; 2 Cor. 10. 3-5; Eph. 6. 10-20; Revelation 12. 10, 11. **Bruised reed... smoking flax**—Proverbial expressions descriptive of the mode of spreading the Messiah's reign among men. He will not crush the contrite heart, nor extinguish the least spark of repentant feeling in the sinner. Isa. 40. 11; 57. 15; 61. 1-3, &c.; note, chapter 11. 28-30; Luke 4. 18. **Judgment unto victory**—Till his truth and righteousness become triumphant. Note, Luke 21. 24; Acts 3. 19-21; Rom. 11. 25; 1 Cor. 15. 24-28. **In his name... Gentiles trust**—As their only hope of salvation. Note, Acts 4. 12; 10. 34, 43, &c.; 13. 47, 48.

22-24. Possessed with a devil—Note, ch. 4. 24. **Blind, and dumb**—Similar to another case, with the addition of blindness. Note, ch. 9. 32, &c. **Son of David**—That is, the Messiah. Note, ch. 1. 1. **The Pharisees**—With

it, they said, This *fellow* doth not cast out devils, but by Be-el'-ze-bub the prince of the devils. **25** And Je'sus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: **26** And if Sa'tan cast out Sa'tan, he is divided against himself; how shall then his kingdom stand? **27** And if I by Be-el'-ze-bub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. **28** But if I cast out devils by the Spirit of God, then the kingdom of God is come unto

you. **29** Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. **30** He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men. **32** And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall

the scribes, Mark 3. 22, who were alarmed, as usual, at the popular impression. Ver. 23; chap. 9. 33, 34; John 7. 31, 32; 11. 45-47; 12. 18, 19. **This fellow**—A common expression of contempt. Chapter 26. 61; Luke 23. 2; John 9. 29; Acts 18. 13; 22. 22. **Doth not cast out devils**—Note, chap. 9. 34. **Beelzebub**—Note, chap. 10. 25.

25-28. Knew their thoughts—Note, ch. 9. 4. **Every kingdom**—Or state divided against itself as such, arrayed as a body against its own interests, must certainly fall. Mk. 3. 25, 26. **If Satan cast out Satan**—As suggested, ver. 24, Satan would have made war upon himself, resulting in self-destruction, which is incredible and absurd. Mk. 3. 23, 26. **If I by Beelzebub**—If this your charge be true. Ver. 24. **Your children**—That is, your *disciples*, Jewish exorcists who had been taught the art of magic in the schools of the Pharisees. Note, Acts 19. 13, 14. These *professed* to cast out devils, and the power may have been divinely allowed for a time, as in the case of the magicians of Egypt. Exod. 7. 11, 22; 8. 7, 18. **Be your judges**—Shall convict you of folly and injustice in ascribing what I do to Satan when you make no such charge against them and their work. They are thus self-condemned. Job 15. 6; Lk. 19. 22. **If I ... by the Spirit**—That is, in possession of and union with the Holy Spirit, (note, ver. 18,) called *the finger of God*. Lk. 11. 20. The three distinct persons in the Godhead, being one in essence, act in perfect concert. Note, John 16. 13-15. **Kingdom ... is come unto you**—Rather, *upon you*, as in Luke 11. 20; i. e., the Messiah's reign has surprised you by its unexpected com-

ing, as predicted Mal. 3. 1. Note, John 1. 26.

29, 30. How can one enter—Comp. Lk. 11. 21, 22. Jesus here gives the true explanation of his casting out devils. Satan, as a strong man armed, has usurped possession of this world, and of the souls of men; but Messiah, being stronger than he, casts him out of all true believers, and will finally cast him out of the world. Note, John 12. 34; 14. 30; Lk. 10. 17, 18; Acts 26. 18; Heb. 2. 14; 1 John 3. 8; Rev. 12. 10, 11; 20. 10. **Not with... against me**—A proverbial expression teaching the fact that between the two kingdoms of Satan and Christ there can be no concord, no compromise, no middle party or neutrality. 1 Kings 17. 21; 2 Cor. 6. 15-17; Rev. 3. 15, 16; note, Mk. 9. 40.

31, 32. All manner of sin—Whether in its ordinary or its more aggravated forms, such as common blasphemy. Mk. 3. 28; note, ch. 9. 3. **Be forgiven**—On condition of repentance and faith in Jesus. Note, ch. 3. 2; Lk. 24. 47; Acts 2. 38; 13. 38, 39. **Blasphemy against the Holy Ghost**—This refers especially to the groundless and malignant charge of the Pharisees in ascribing to Satan what they *knew* to be of the Spirit of God. Note, vs. 24-28; Mark 3. 29, 30. **Not be forgiven**—As more explicitly stated in ver. 32. **Against the Son of man ... Holy Ghost**—The distinction here made is a contrast between a contemptuous disparaging of Christ as he appeared in his veiled condition, which might be done ignorantly, in unbelief, (note, 1 Tim. 1. 13,) and the same treatment of him when his character and mission were attested by the Holy Ghost, thus precluding salvation. Note, chap. 13. 15; John

not be forgiven him, neither in this world, neither in the *world* to come. **33** Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. **34** O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. **35** A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. **36** But I

3. 19, 20; Acts 2. 23; Heb. 2. 3, 4. **Not be forgiven him**—But is in danger of *eternal damnation*. Note, Mk. 3. 29. There is, then, but one unpardonable sin, (note, ver. 31,) and this is evidently referred to in Heb. 6. 4–8; 10. 26–29; 1 John 5. 16. **Neither in the world to come**—This does not imply that other sins may be forgiven after death. Rev. 22. 11. The Jews taught that only death could wipe away blasphemy of the name of God. In refutation of this error Jesus says that blasphemy against the Holy Ghost shall not be forgiven; neither before death, *nor, as you vainly dream, by means of death*. Note, John 8. 21, 24.

33, 34. Either make the tree good—There is a correspondence between men's hearts and their actions, as there is between a tree and its fruits; the one is known by the other. Note, ch. 7. 16–20. There is here a double reference: 1. To Jesus; let the Pharisee show that his works are evil, or admit that he is good. Vs. 28, 29. 2. To the Pharisees, whose hearts are shown to be full of evil, and, therefore, can neither do nor speak good things. Vs. 34, 35. **Generation of vipers**—Note, ch. 3. 7. **How can ye, being evil**—Implying that the thing is impossible. As no tree or fountain can of itself change its natural course, (Luke 6. 44; James 3. 11, 12,) so no mere natural man can regenerate himself. Job 14. 4; Jer. 13. 23; note, John 3. 6; 6. 44, 65; Rom. 8. 7, 8.

35–37. Good treasure... evil treasure—The human heart is here represented as a treasury either of good or of evil, and each one can only give forth what is actually in his treasury. Note, ch. 15. 18, 19. But divine grace will effect a change from evil to good in every heart that properly receives and improves it. 2 Corinthians 6. 1, 2; Tit.

say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. **37** For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Phar'i-sees answered, saying, Master, we would see a sign from thee. **39** But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign

2. 11–14; Eph. 2. 8–10; Phil. 2. 12, 13. **Every idle word**—The term *idle* here includes not only what is *morally useless*, but also *hurtful and wicked*, referring especially to the blasphemy of the Pharisees. Ver. 24. It is true, however, that every trifling, vain, and useless word, as well as every other act, must pass the final judgment-trial. Note, 1 Cor. 3. 13. **By thy words... condemned**—Meaning, so far as they are the exponents of character they will be taken into the account, as flowing from the heart and largely indicating the character. Prov. 4. 23; 13. 3; Psal. 12. 2–4; James 3. 2, 6, 8.

38–40. Scribes... Pharisees—Note, chap. 2. 4; 3. 7. **Master**—That is, *Teacher*. Note, ch. 23. 8. Applied here ironically, as in ch. 9. 11. **Would see a sign**—Like all *cavilers*, they profess not to be satisfied with the proof Jesus had given them of his divine mission, but have a standing demand for something more and greater. Ch. 16. 1; Mk. 8. 11; Lk. 11. 16; John 4. 48; 1 Cor. 1. 22. **An evil... generation**—Note, ver. 34. These scribes and Pharisees are so called (verse 38) as being not only generally wicked, but literally *adulterous*. Note, ch. 5. 31, 32; John 8. 9; Rom. 2. 22. The allusion here, however, is to their *spiritual adultery*, equivalent to apostasy from God, according to the O.T. figure of a conjugal relation between God and Israel, his chosen spouse. Is. 54. 5; Jer. 3. 20; 5. 7; Ezek. 16. 20, 32–34; Mal. 2. 11; 14. 16; note, 2 Cor. 11. 2. **No sign be given**—None such as they demanded. Ver. 38. This refusal was on the ground that no one has the right to superfluous evidence of what is already sufficiently proved. Note, chap. 21. 23–27; Luke 16. 31. **Sign of... Jonas**—The Greek form of the Heb. name *Jonah*. By the *sign* is meant that Jonah's burial, as to time,

of the prophet Jo'nas: **40** For as Jo'nas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. **41** The men of Nin'e-veh shall rise in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jo'nas; and, behold, a greater than Jo'nas is here. **42** The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost

parts of the earth to hear the wisdom of Sol'o-mon; and, behold, a greater than Sol'o-mon is here. **43** When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. **44** Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. **45** Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of

was typical of Christ's burial. Note, ver. 40. **In the whale's belly**—Rather, *in the great fish*. Jonah 1. 17: probably one of the *sea monsters*, many of which were anciently found in the Mediterranean, where this event occurred. Compare Genesis 1. 21; Psa. 104. 25, 26; Is. 27. 1; Job 41. 1. In this matter Jonah was a type of Christ, i. e., as to his miraculous deliverance. Ver. 40; comp. Jonah 1. 4-17; 2. 10; 4. 6-8. These recorded events of Old Test. history, denied or explained away nowadays by some, are referred to here as *facts*. Comp. ch. 24. 38; Luke 17. 26-29, 32; 1 Peter 3. 20; 2 Peter 2. 5-7; 3. 5, 6. **The Son of man**—Note, ver. 32. **Three days and three nights**—That is, according to the Jewish mode of reckoning, which applied this phrase to one whole day with any part, however small, of two other days. So here Christ was to be in the tomb, here called *the heart of the earth*, *three days*, i. e., from Friday P. M. till the dawn of the Christian sabbath. Note, ch. 16. 21; comp. ch. 27. 63; 28. 1.

41, 42. Men of Nineveh—Or, Ninevites. *Nineveh* was the capital and center of the Assyrian empire, situated upon the east bank of the river Tigris, and is first mentioned in Gen. 10. 11. It is described as an immense city of about 50 miles in circumference, with walls 100 ft. high, and 1,500 towers, each 200 ft. high. In the time of Jonah, about 800 years B. C., it probably contained not less than 600,000 inhabitants. Jonah 3. 3; 4. 11. On account of their great wickedness, Jonah was sent to warn them of their speedy destruction, but their timely repentance delayed, for a time, the fall of the city. Jonah, ch. 3. It was afterward, however, utterly destroyed, as had been predicted by other prophets. Zeph. 2. 13-15; Nahum 2. 13. **Rise in judgment**—The

example of the Ninevites, who, though heathens, repented at the preaching of Jonah, will serve in the day of judgment to condemn this generation of impenitent Jews to whom Christ was then preaching. Vs. 34, 39; note, ch. 10. 15; 11. 22, 24. **Greater than Jonas**—Note, ver. 6. **Queen of the south**—Called *queen of Sheba*, 1 Kings 10. 1. Supposed to be the southern part of the Arabian peninsula, called here *the uttermost parts of the earth*; a hyperbole for a great distance. Deut. 28. 49. **Rise up in the judgment**—As an example of admiration for the wisdom of a mere man, as contrasted with the scorn of the Pharisees for that of a divine teacher. John 7. 15, 46-49. **Greater than Solomon**—Note, ver. 6; ch. 6. 29. Solomon was wise above any other mere man. 1 Kings 4. 29-34; but *here*, in Jesus, was *wisdom* itself. Note, Lk. 11. 49; 1 Cor. 1. 30.

43-45. Unclean spirit is gone out—Jesus here refers to the apostate condition of the Jews of that generation as compared with former generations. Note, vs. 34, 39. The similitude used is the man out of whom he had cast the unclean spirit or demon. Note, vs. 22, 28, 29. **Walketh through dry places**—Barren and uninhabited deserts, considered as the haunts of evil spirits. Job 30. 3-8; Isa. 65. 4; Rev. 18. 2. Note, chap. 8. 28. The state described is that of restless discontent. Job 1. 7; note, 1 Pet. 5. 8. **Return into my house**—Into the man from whom he was cast out, representing the Jews. Note, ver. 43. **Empty, swept**—As applied to the Jews, their hearts were unoccupied with holy influences, (having grieved away the Holy Spirit, note, vs. 31, 32,) and all ready for the repossession of evil spirits. Note, ver. 45. **Seven other spirits**—A

that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. **47** Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. **48** But he answered and said unto him that told him, Who is my mother? and who are my brethren? **49** And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! **50** For whosoever shall do the will of my Father which is

in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

THE same day went Je'sus out of the house, and sat by the sea side. **2** And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. **3** And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; **4** And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured

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proverbial expression for a large, indefinite, or full number, as in ch. 18. 21, 22; Gen. 4. 24; Job 5. 19; Eccl. 11. 2; Prov. 26. 25; note, Mk. 16. 9. **Worse than the first**—If men do not grow better under the means of grace they will grow constantly worse, till their last state will be worst of all. Prov. 1. 24-32; 29. 1; Is. 5. 1-7; Jer. 7. 24-28; note, 2 Timothy 3. 13; Hebrews 6. 4-8; 10. 26-29; 2 Pet. 2. 20-22. **Even so . . . this wicked generation**—That generation of Jews suffered for their fathers' sins, and were severely punished for their own. Note, ch. 13. 12-15; 23. 31-38.

46-50. His mother . . . brethren—Concerning the *brothers* and *sisters* of Jesus. See note, ch. 13. 55, 56. **Stood without**—Outside of the house; they were evidently anxious for his safety. Note, Mk. 3. 20, 21, 31; Lk. 8. 19, 20. **Who is my mother**—Jesus did not scorn or lightly esteem his mother, (John 19. 26, 27,) yet did not allow her to interfere with his divine business. Lk. 2. 49; John 2. 4. **Stretched forth his hand**—And *looked on his disciples*, (Mk. 3. 34,) as if to point them out as samples of his spiritual household and dearest relations. Note, ver. 50. **Whosoever shall do the will**—No affection can exist between kindred equal in tenderness and strength to that which subsists between Christ and those who *do the will of God*. Note, 7. 21; Lk. 11. 27, 28; John 13. 17; 15. 14; Rom. 2. 13; James 1. 22, &c. In this sacred relation Jesus shows no respect of persons. Acts 10. 34, 35; Rom. 10. 12; Gal. 3. 28; Col. 3. 11.

"There is neither bond nor free,
Male nor female, Lord, with thee;
Names and sects and parties fall;
Thou, O Christ, art all in all."

1, 2. **Out of the house**—Probably that of Simon and Andrew. Note, ch. 8. 14. **The sea side**—Sea of Galilee. Note, ch. 4. 18. **Great multitudes**—The situation is like those described, Mark 3. 9, 10; Luke 5. 1, 3. **Sat . . . stood**—Such was the custom of teacher and hearers. Note, ch. 5. 1.

3. **Spake many things**—Of which only samples are preserved, the writer's aim being to illustrate by examples the mode and end of Christ's ministry. Mk. 4. 33, 34; John 20. 30, 31; 21. 25. **In parables**—Seven of which are here recorded as spoken on one and the same occasion. Vs. 3, 24, 31, 33, 44, 45, 47. A *parable* is an illustration from analogy; the *comparing* of something well understood with what is not so well understood. Mk. 4. 30. A popular mode of teaching by *similitudes*, where the truth is presented as in a *picture*. Judg. 9. 8-15; 2 Sam. 12. 1, &c.; 2 Kings 14. 9; Ps. 78. 2; 80. 8, &c.; Isa. 5. 1-7; Ezek. 17. 2, &c.; 24. 3; note, Gal. 4. 24. The parables of Jesus excel all others in profoundness, simplicity, and spirituality, as did all his teaching. Note, ver. 54; ch. 7. 28, 29; John 7. 46. **A sower went forth to sow**—The sower represents the *gospel preacher*, primarily *Christ himself*, (note, ver. 37,) and the seed sown the *gospel word*. Note, ver. 19. His *going forth to sow*, shows that to be the preacher's specific work. Note, ch. 9. 35; 28. 19; Rom. 10. 15, 18; Acts 5. 42; 8. 4; 20. 20. He must *go about* doing good, (Acts 10. 38,) sowing beside all waters. Isa. 32. 20.

4-9. **The way side**—The trodden path by the edge of the field, which being unplowed, the seed would be left exposed to the *fowls*. Note, ver. 19.

them up: **5** Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: **6** And when the sun was up, they were scorched; and because they had no root, they withered away. **7** And some fell among thorns; and the thorns sprung up, and choked them: **8** But others fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. **9** Who hath ears to hear, let him hear. **10** And the disciples came and said unto him, Why speakest thou unto them in parables? **11** He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. **12** For

whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. **13** Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. **14** And in them is fulfilled the prophecy of E-sa'ias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: **15** For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. **16** But

Stony places—Not ground covered with stones, but a bed of *rock*, covered with a thin soil. Lk. 8. 6. Descriptive of places in Palestine where the seed sown speedily springs up, and, for want of roots, as speedily decays. Ver. 6; note, vs. 20, 21. **Among thorns**—Upon soil not cleared of thorns springing up to *choke off* the good seed by a natural ranker growth. Note, verse 22. **Thorns** is a general name for the many kinds of noxious prickly plants which abound in Palestine. Gen. 3. 18; Judg. 8. 7, 16; Job 31. 40; Isa. 7. 23, 24; 34. 13; Hos. 10. 8; Prov. 24. 31; note, ver. 22. **Good ground**—As compared with the other soils. Vs. 4-7. **Hundredfold**—Perhaps the highest rate of increase in Palestine, (Gen. 26. 12,) yet a moderate estimate in comparison with the yield of other parts, both in ancient and modern times: Note, ver. 23. **Ears to hear**—Note, chap. 11. 15.

10, 11. The disciples—The apostles and other friendly adherents. Mk. 4. 10. **Why . . . in parables**—This Jesus answers, ver. 11, &c. **Given unto you to know**—All candid inquiring hearers who, like you, have a willing, receptive mind for the truth, shall know it. Note, vs. 12, 16; John 7. 17; Acts 17. 11, 12. **Mysteries**—The truths respecting the nature of the Messiah's **kingdom**, and the mode of its establishment in the heart of man and of society, called *mysteries*, as being concealed from the natural man until disclosed by the Spirit through the Gospel. Note, Romans 11. 25; 16. 25, 26; 1 Cor. 2. 7, &c.; 2 Cor. 3. 13-18. **But to them**—Those *without* the circle of his disciples, (Mk. 4. 11,) who cared not to know these mysteries. Note, vs. 13-15.

12, 13. Whosoever hath—A proverbial expression applicable alike in temporal and spiritual things, teaching that the true way of securing and increasing what we have is by improving it, and that failing to do this is equivalent to losing it. The willing and receptive mind will ever grow richer in religious knowledge. Job 17. 9; Ps. 84. 7; Prov. 4. 18; Hosea 6. 3; John 7. 17; 1 John 2. 27. But he who lacks this state of heart shall forfeit his present susceptibilities for receiving the truth. Note, ch. 25, 28, 29; Lk. 8. 18; 19. 42; Hebrews 6. 7, 8; Rev. 2. 4, 5; 3. 3, 11. **Therefore . . . in parables**—He spake only in parables to these Jewish cavillers, in order to take from them the means of knowing truths which they would merely abuse. Note, ver. 15; ch. 11. 25. He would not cast pearls before swine. Note, chap. 7. 6. **Seeing see not**—They have the faculties and opportunities of understanding gospel truths, but do not rightly improve them, because they do not desire to know. Job 21. 14, 15. They love darkness rather than light. Note, vs. 14, 15; John 1. 5; 3. 19, 20.

14, 15. Is fulfilled—Rather, *receiving its fulfillment*; that is, the prophecy here quoted from Isa. 6. 9, 10, is being fulfilled, not for the first time, but more especially in the days of Messiah. Comp. Jer. 5. 21-31; Ezek. 12. 2. **By hearing**—Note, ver. 13. **Heart is waxed gross**—Rather, *grown fat*, that is, in a figurative sense, stupid and insensible; every feeling in them had become carnal, and sold under sin. Rom. 7. 14. Compare Deut. 31. 20; 32. 15; Jer. 5. 27, 28; Is. 29. 10-14; 42. 17-20; 44. 20. **Lest . . . I should heal them**

blessed *are* your eyes, for they see: and your ears, for they hear. **17** For verily I say unto you, that many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the sower. **19** When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which

—Implying that they were not *converted*, i. e., turned from their sins to God, (Acts 26. 18,) as they might have been, had they been willing. Note, Acts 13. 46. Their unwillingness resulted in *judicial blindness* to moral obligation. Isaiah 59. 1, 2; Jer. 2. 17; Zech. 7. 11–13; note, chapter 23. 32–38; John 8. 43; 12. 39, 40; Acts 28. 26–28; Romans 11. 8–10; 2 Cor. 3. 14, 15; 4. 3, 4; 2 Thess. 2. 10–12.

16, 17. Blessed are your eyes—In that their eyes and ears were *open*, so as to see and hear with good effect, in contrast with the self-blinded, obstinate Jews. Vs. 13–15. They loved the truth, and came to the light with willing, receptive hearts. Note on John 3. 20; 20. 29. **Prophets and righteous men**—Note on 10. 41. The truly pious of O. T. times manifested a longing, profound interest for the times of the Messiah. Lk. 10. 24; John 8. 56; Eph. 3. 5, 6; Heb. 11. 13, 39, 40; 1 Pet. 1. 10–12.

18, 19. Hear ye...the parable—Ye, my disciples, who desire to understand the parable, (Mk. 4. 10; Luke 8. 9,) hear with the spiritual perception given you. Note, ver. 11. This explanation given by the infallible author himself of his first parable, serves as a key to all his other parables. Mk. 4. 13; note, ver. 51. **The word of the kingdom**—Note, ch. 4. 23. The seed is the word, which the sower soweth. Luke 8. 11; Mark 4. 14. **Understandeth it not**—Because of willful and judicial blindness. Note, vs. 13–15; Eph. 4. 18. **The wicked one**—Called *Satan*. Mk. 4. 15; Lk. 8. 12; note, ch. 4. 1.—**Catcheth away**—*Immediately*, (Mk. 4. 15,) before it makes an effectual impression. Lk. 8. 12. This power of Satan is not compulsive, but simply beguiling by craft, in turning the atten-

tion from the word to other objects. **20** But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; **21** Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. **22** He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. **23** But he that received seed into the good ground is he that

tion from the word to other objects. 2 Cor. 4. 4; 11. 3, 13–15; 2 Thess. 2. 8–12. **This is he**—Referring to the hearer by the wayside. Ver. 4.

20, 21. Received...stony places—The second class of fruitless hearers are those represented in the parable by the stony places. Note, ver. 5. They receive the word *anon*, i. e., *immediately*, but superficially. Mk. 4. 16. Their religion is an impulse of sudden, shallow emotions, covering a heart still stony and unchanged. Comp. Ezek. 11. 19; Zech. 7. 12. **Not root in himself...offended**—He has no true Christian decision, no sound conviction and conversion. He has not the *root of the matter*, i. e., no principle of true religion in the heart. Job 19. 28; Acts 8. 21. Hence *when persecution ariseth* against the word he is easily *offended*, i. e., made to *stumble and fall away*. Hos. 6. 4; Mark 4. 17; Luke 8. 13; Rom. 9. 32; Rev. 2. 5.

22. Among the thorns—The third class of fruitless hearers are those represented in the parable by the thorns. Note, ver. 7. These are the worldly minded, in whom the word really takes root and springs up—but their worldliness so *chokes the word* that no fruit is brought to perfection. Luke 8. 14; Mk. 4. 19. **Deceitfulness of riches**—So called as often eluding the grasp of those who seek them, and as giving the possessor less enjoyment than they promise. Prov. 23. 4, 5; Eccl. 5. 10–20; 6. 1, 2; Lk. 12. 16–23; 16. 9; 1 Tim. 6. 9, 10, 17.

23. Into the good ground—The fourth class of hearers are those represented in the parable by the good ground, (note, ver. 7,) that is, honest and good hearts, (Lk. 8. 15;) called *good*, not as being so by nature, (Romans 3. 9–12; Ephesians 2. 3,) but

heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: **25** But while men slept, his enemy came and sowed tares among the wheat, and went his way. **26** But when the blade was sprung up, and brought forth fruit, then appeared the tares also. **27** So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? **28** He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather

them up? **29** But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. **30** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: **32** Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them;

as made so by the ingrafted, renewing word, which they readily receive and obey. Lk. 8. 15; Jam. 1. 18, 21-25; 1 Pet. 1. 22, 23. **Some a hundredfold**—The numbers here specified simply represent various degrees of fruitfulness, according to a difference of gifts and their improvements. Ch. 25. 14-30; Luke 12. 48; 2 Cor. 8. 11, 12.

24, 25. Another parable—Note, ver. 3. **Kingdom of heaven**—Note, ch. 3. 2. The phrase is here used to denote the nature of the *visible Church*, as exhibiting a mixture of members, worthy and unworthy, the reason of it, and why it must be so till the end. Note, verses 25-30. **A man...sowed good seed**—The man represents the *Son of man*; the good seed, the children of the kingdom; and his field, the world. Note, vs. 37, 38. Called his field, as being given him for his work of redemption. Psal. 2. 8; note, John 6. 37, &c. **While men slept**—The mischief was done at a time when men were off their guard, as when asleep or at night, the usual time seized upon for practicing evil. Job 24. 13-17; John 3. 19, 20; Rom. 13. 12, 13; Eph. 5. 11, 12. **His enemy**—The devil. Note, ver. 38, 39. **Sowed tares**—The literal tare is a species of darnel, a common noxious plant in the East, similar to the American chess, both of which abound among wheat, which at first they strongly resemble. The tares here represent the children of the devil. Note, vs. 38, 39.

26-30. When the blade...brought forth fruit—The wheat is not distinguished from the tares till the fruit appears; so in the visible Church, the true and false members are known only

by their different fruits. Note, chap. 7. 16-20. John 15. 4, 5. **Householder**—Or sower. Note, ver. 24. **Whence...tares**—This is equivalent to the old query respecting the origin of evil, especially in the Church. Isa. 5. 2-4; Jer. 2. 21. This Jesus sufficiently answers. Note, vs. 25, 38, 39. **Gather them up**—Root out the tares from the wheat. Verse 29. **Nay; lest**—As in the literal field, so in the Church, some in their fiery zeal would rid it of all imperfection at once and at any risk; but Jesus teaches that this is not left to them, and that he will do it in due time. Note, ver. 30; Lk. 9. 54-56; 1 Cor. 4. 5. **Let both grow together**—For the reason given verse 29. **The harvest...reapers**—This represents the end of the world, when the Son of man shall send his angels to sever the wicked from the righteous, and fix their final doom. Note, verses 39-43, 49, 50; ch. 3. 12; 25. 31-46.

31-35. Another parable—Note, ver. 13. This is a sort of supplement to that of the tares. Note, ver. 24, &c. **Mustard seed...least of all**—Not absolutely the least, but proverbially so, as in chap. 17. 20. **Greatest among herbs**—Not absolutely, but in relation to the small size of the seed. As the growth of a kingdom had been set forth under a similar image, (Ezek. 31. 3-9; Dan. 4. 10-12,) so this seed is taken to illustrate the growth of Christ's kingdom, by showing the greatness of the tree as compared with the smallness of its origin. Comp. Daniel 2. 34, 35, 44; Isaiah 9. 7; 60. 21, 22; Ezek. 47. 1-12. Note, ver. 33. **Another parable**—Teaching the same general truth as that of the mustard seed. Note, vs. 31, 32.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. **34** All these things spake Je'sus unto the multitude in parables; and without a parable spake he not unto them: **35** That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. **36** Then Je'sus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. **37** He answered and said unto them, He that soweth the good seed is the Son of man; **38** The field is the world; the good

seed are the children of the kingdom; but the tares are the children of the wicked *one*; **39** The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. **40** As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. **41** The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; **42** And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. **43** Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto

The figure here is **leaven**, that substance which is used to ferment meal. The same term is sometimes used in the sense of *evil*, as in chap. 16. 11, 12; 1 Corinthians 5. 6-8; but here it illustrates the silent but sure all pervading and assimilating power of divine grace in the believing heart. Note, Rom. 10. 9, 10; Eph. 3. 16-20; 1 John 2. 27; 3. 3, 9; 4. 16; 5. 18. **All... in parables**—That is, on this occasion, Jesus adopted the mode of teaching by parables, for the reason given. Verses 10-15; Mk. 4. 33, 34. **That it might be fulfilled**—Note, ch. 1. 22. **Spoken by the prophet**—A free quotation from the Gr. version of Ps. 78. 2. The history of ancient Israel, which the psalm recounts, was typical of the higher mysteries of Christ's kingdom, as Paul teaches, 1 Cor. 10. 11. **Things... kept secret**—The hidden truths of the Gospel. Note, ver. 11.

36-39. Sent the multitude away—Dismissed them; he himself returning to the house. Note, vs. 1, 2. **His disciples came**—For an explanation of this, as they did of a former, parable. Note, ver. 10. **He that soweth**—We have in these verses the interpretation of the parable of the wheat and tares from Christ himself, as already given. Note, verses 24-30. **The children of the kingdom**—Such as really belong to the kingdom of Christ; not by mere hereditary right, as claimed by the Jews, (note, chap. 8. 12,) but by adoption of divine grace through faith. Note, John 1. 11, 12; Rom. 8. 14-17; Gal. 3. 26, &c. **Children of the wicked one**—That is, of the devil, being the seed of his sowing. Note, verse 39. **Enemy**—Note, ver. 25. He is said to

sow these seeds, not as though he can create evil beings, but only *spoil the good*; the evil act ascribed to him is not a *generation*, but a *degeneration*. Jer. 2. 21. All sinners partake of his nature as children of their father. Note, chap. 23. 15; John 8. 44. **The harvest is the end**—At the end of the present system of the material universe, and of man's probationary state, comes the time of clear discrimination and of final separation between those who are now mingled in society and in the visible Church. Malachi 3. 16-18; 4. 1, 2; note, verse 30; 1 Cor. 4. 5; 15. 24, &c.; 2 Pet. 3. 7-13. **Angels**—Note, ver. 41.

40-43. So shall it be—Note, ver. 41, &c. **Son of man**—Note, chap. 8. 20. **Send forth his angels**—Christ, as the appointed judge, (Acts 17. 31,) sends these as his official aids and representatives. Vs. 49, 50; ch. 16. 27; 24. 31; 25. 31; 2 Thess. 1. 7; Jude 14; Rev. 14. 14-19. **All things that offend**—All persons who practice evil and who cause others to practice it. Ps. 1. 5, 6; Jude 15. **Furnace of fire**—This is one of the many figures used to denote the most intense and unutterable torment. Note, ch. 3. 12; 8. 12; 10. 28; 25. 41; Mk. 9. 43, &c.; Luke 16. 24; 2 Thess. 1. 8, 9; Rev. 9. 1, 2; 20. 10, 14, 15. **Then... righteous shine forth**—The word *then* implies that they had been, as it were, under a cloud, until their separation from the offending class, but their glory shall henceforth shine in its full brightness. Dan. 12. 3; 1 Cor. 13. 12; 1 John 3. 2. **Kingdom of their Father**—Note, 1 Cor. 15. 24.

44-46. Again, the kingdom—To give still another sample of this mode

treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: **46** Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: **48** Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. **49** So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, **50** And

shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. **51** Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. **52** Then said he unto them, Therefore every scribe, *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence. **54** And when he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? **55** Is not this the carpenter's son? is not his mother called Mary? and

of instruction. Note, vs. 13, 33. **Treasure hid**—A case of what is called treasure-trove, that is, treasure found, the owner of which is unknown, a common thing in the East, now as in ancient times. Job 3. 21; Prov. 2. 4; Jer. 41. 8. **He hideth... buyeth**—The parable determines nothing as to the exact morality of the case, but simply makes the man a *model* as to the avidity with which men should give up all to secure the Gospel treasure, the riches hid in Christ, as in other parables. Note, Lk. 16. 1–10; 18. 1–8; comp. vs. 45, 46; Lk. 12. 33; 14. 33; Phil. 3. 7, &c.; Heb. 11. 26; 2 Pet. 1. 4–11. **Again... goodly pearls**—On *pearls*, see note, ch. 7. 6. This parable very nearly resembles that of the hidden treasure. Note, ver. 44. **Of great price**—Of surpassing, incomparable value, representing spiritual wisdom, (Job 28. 12–19; Prov. 3. 13–18; 4. 5–7; 8. 11; 1 Cor. 1. 30,) the *true riches*, (note, Lk. 16. 11; Rev. 3. 18,) as secured by faith and good works. Jam. 2. 5; 1 Tim. 6. 18, 19.

47–50. Again, the kingdom—Note, ver. 44. **Like unto a net**—The figure in this parable is borrowed from *fishing*, with special design, perhaps, of instructing his apostles, some of whom were formerly fishermen, and were now called to be fishers of men. Note, ch. 4. 18–22; Lk. 5. 1–11. The *net* represents the Gospel, with its ministers and other agencies by which it is to be spread in the great *sea* of the world till it is *full*, i. e., when the Gospel has fully done its work. Note, ch. 24. 14. **Good... bad**—Representing the mixture of *good* and *evil* in the visible Church at the

time of separation. Note, ver. 49. **So shall it be, &c.**—Note, ver. 40–43; ch. 22. 1–14.

51, 52. Understood all these things—All these parables, (ver. 3,) some of which he had expounded. Note, ver. 18, 36, &c. **Every scribe**—The allusion is to the Jewish scribes who were expected to be skillful in teaching the Jewish laws and religion, note, ch. 2. 4; so here Jesus applies the title to those whom he calls to be *teachers in the kingdom of heaven*, i. e., of the Christian religion. Note, chap. 10. 7; 28. 19, 20. Christ's ministers should be always learning—laying in a plenteous stock of truths, in order to be ready to impart to others their gathered wisdom, especially out of the O. and N. T. Scriptures. Note, Acts 18. 24–28; 2 Tim. 2. 15; 3. 14–17; 1 John 2. 7, 8; Jude 3.

53–56. Finished these parables—The seven, beginning with that of the sower. Note, ver. 3. **Departed thence... own country**—Left Capernaum, his principal residence during his ministry, and came to Nazareth, the home of his childhood and early manhood. Note, chap. 4. 13; 2. 23. **Taught... synagogue**—As was his custom. Note, ch. 4. 23; Lk. 4. 16. **Whence... wisdom... mighty works**—Thus they admit his performances to be superhuman. Mark 6. 2, 3; John 6. 42; note, vs. 55, 56. **Carpenter's son**—Early tradition assigns this trade to Joseph, the reputed father of Jesus, and also to Jesus himself, Mark 6. 3. It was the Jewish custom to teach all their sons some trade. Note, Acts 18. 3. Hence this question was not one of

his brethren, James, and Jo'ses, and Si'mon, and Ju'das? **56** And his sisters, are they not all with us? Whence then hath this *man* all these things? **57** And they were offended in him. But Je'sus said unto them, A prophet is not without honor, save in his own country, and in his own house. **58** And he did not many mighty works there because of their unbelief.

contempt, but of surprise and doubt, how a common artisan should attain to such wonderful wisdom and power. Note, vs. 57, 58; ch. 7. 28, 29; Lk. 4. 22, 32; John 7. 15, 46. The rational conclusion of some was, that God was with him. John 3. 2; 9. 30-33; Acts 10. 38. **His brethren... sisters**—The brothers and sisters of Jesus. His *sisters* are mentioned only here and in Mk. 6. 3, where the *names* of the brethren only are recorded. Since three of these names (James, Simon, and Judas, or Jude) are found in the list of the apostles, (Lk. 6. 16,) some consider them as identical with the apostles; but they are mentioned as *distinct* from the apostles, (note, Acts 1. 13, 14; John 2. 12,) and also as being *unbelievers*, and that long after the apostles were chosen. John 7. 5. As to their true relation to Jesus, opinions differ. Some insist that the term *brethren* here means *half-brothers* or *cousins*, the children either of Joseph by a former marriage, or of Mary the sister of the mother of Jesus, mentioned John 19. 25. But, in reply, first, these *his brethren* are so called some ten or twelve times in the N. T., and are never called *cousins*, or even *kinsmen*, and yet these terms were in common use. Lk. 1. 36, 58; 2. 44; Acts 10. 24; Rom. 16. 7, 11, 21. Second. His *brethren* are mentioned in connection with his *mother* and his *sisters*, and all as belonging to the same *house* or *family*, ver. 55-57; Mark 6. 3, 4. Third. There is good reason for considering them as the real, literal brothers and sisters of Jesus, i. e., as the younger children of Mary, the mother of Jesus; and the doctrine of her perpetual virginity, a mere figment. Note, ch. 1. 25.

57, 58. Offended in him—Were *stumbled* with respect to his humble condition and connections, and refused to receive him as the Messiah, as did others. Note, vs. 55, 56; John 1. 46;

CHAPTER XIV.

AT that time Her'od the tetrarch heard of the fame of Je'sus, **2** And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

3 For Her'od had laid hold on John, and bound him, and put *him* in prison for He-ro'-di-as' sake, his brother Phil'ip's wife. **4** For

6. 42; 7. 5, 52; Rom. 9. 32, 33. **Not without honor**—God's most highly favored agents are often honored more by strangers than by their immediate connections, who are apt to be moved by envy at the distinction put upon their formerequals. Ps. 41. 9; note, 4. 24-27. **Did not many mighty works**—Not that he was unable in himself, but *because of their unbelief*; i. e., the people *generally* had not that receptive faith upon which the miraculous power of Christ was suspended. Note, ch. 21. 22; Mk. 9. 23. Exception is made of the *few* who had the requisite faith. Mk. 6. 5.

CHAPTER XIV.

1, 2. At that time—About one year after Jesus commenced his public ministry. Note, ch. 4. 17. **Herod**—Herod *Antipas*, the second son of Herod the Great, and of similar character. Note, ver. 3; ch. 2. 1. **Tetrarch**—A word originally signifying *the ruler of a fourth part*, but in time applied to any inferior ruler or tributary king, as was this Herod. Mark 6. 14, 27. **Fame of Jesus**—Then widely spread abroad. Note, ch. 4. 24; Mark 6. 14. **His servants**—Or *courtiers*; probably household counselors, some of whom became disciples of Jesus. Lk. 8. 3; Acts 13. 1. **This is John**—This was one of various opinions respecting Jesus, (note, chap. 16. 14,) and Herod adopts it, though with doubt. Lk. 9. 7-9. **He is risen**—This Herod believes, though evidently in doctrine a Sadducee. Comp. ch. 16. 12; Mk. 8. 15. But Herod's conscience had smitten him, as the murderer of John, vs. 9, 10, knowing that he was a holy man; note, Mk. 6. 20.

3-5. For Herodias' sake—Herodias was the daughter of Aristobulus, another of the sons of Herod the Great, and was married to her uncle, Herod Philip. Leaving him,

John said unto him, It is not lawful for thee to have her. **5** And when he would have put him to death, he feared the multitude, because they counted him as a prophet. **6** But when Her'od's birthday was kept, the daughter of He-ro'di-as danced before them, and pleased Her'od. **7** Whereupon he promised with an oath to give her whatsoever she would ask. **8** And she, being before instructed of her mother, said, Give me here John the Baptist's head in a charger. **9** And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. **10** And he sent, and beheaded

she married another uncle, Herod Antipas, (ver. 1,) who had divorced his own wife, the daughter of Aretas. Comp. 2 Cor. 11. 32. Thus Antipas and Herodias were guilty both of adultery and incest. Note, ver. 4. **Not lawful**—Comp. Lev. 18. 16; 20. 21. John had also reproved Herod for all his other evil deeds. Lk. 3. 19, 20. A worthy example of ministerial fidelity in rebuking sin without respect to persons. Ch. 3. 7, &c.; Lev. 19. 17; Prov. 27. 5; note, Acts 24. 24, 25; 1 Tim. 5. 20. **Feared the multitude**—Feared a shower of stones from them. Lk. 20. 6. This was a common fear. Ch. 21. 26; Mk. 11. 32.

6-8. **Herod's birthday**—Which was observed with great display. Mk. 6. 21. An ancient kingly custom. Gen. 40. 20. **Danced before them**—A sort of theatrical, lewd exhibition, never practiced in the East by respectable women. Comp. Is. 23. 16; Esth. 1. 12. **Promised with an oath**—Confirmed his rash, extravagant promise by an oath. Mk. 6. 22, 23. Comp. Esth. 5. 3; 7. 2. **Instructed of her mother**—Who told her what to ask. Mk. 6. 24; comp. 2 Chron. 22. 3. **Give me here**—That is, *now, without delay*, lest the king repent. Comp. Mk. 6. 25. **A charger**—Large dish or platter. Lk. 11. 39.

9-12. **The king**—Herod. Note, v. 1. **Was sorry**—Exceedingly so. Mk. 6. 26. He feared only that it would make him trouble. Note, ver. 5. His was not a godly sorrow. Note, 2 Cor. 7. 9-11. **For the oath's sake**—As if he thought *perjury* a greater sin than *murder*. Comp. Judg. 11. 31-35; Dan. 6. 14-16. No oath can lay a man under obligation to do wrong; it is a sin to take such an oath, (Eccl. 5. 2,) and an additional sin to fulfill it. Note, Acts 18. 18. **Them which sat with him**—His

John in the prison. **11** And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. **12** And his disciples came, and took up the body, and buried it, and went and told Je'sus.

13 When Je'sus heard of *it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. **14** And Je'sus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and princely guests. Mk. 6. 21. He is moved to keep his oath by a feeling of false shame, lest his company should think he was troubled with religious or moral scruples. An instance of the falsely-called *law of honor*, as practiced by gamblers, duelists, and the like. Not so the apostles. Note, Acts 5. 29. **His head was brought**—A ghastly present by an executioner to a dancing girl, and by her to her mother, who was the principal actor in this horrid tragedy. Note, ver. 8. **His disciples ... told Jesus**—That is, John's disciples who were now attached to Jesus, perhaps as the result of John's embassy. Note, ch. 11. 2.

13, 14. **When Jesus heard**—Of that which was told, vs. 1-12. **He departed**—From the scene of danger, as was his custom. Note, ch. 12. 15. Another reason was to afford his apostles some rest from the labors of their first mission, from which they had just returned. Note, Mark 6. 31. **Into a desert**—They crossed the sea of Galilee to an unfrequented spot on the northern shore, belonging to Bethsaida. Note, Lk. 9. 10. **Followed him on foot**—Ran around on the shore so rapidly as to meet him when he landed. Mark 6. 33. Jesus could not be hid. Mk. 7. 24. **Moved with compassion**—On account of their bodily wants, as in ch. 15. 32; but most of all because of their spiritual destitution. Note, chap. 9. 36.

15-18. **Evening**—The Jews reckoned two evenings: the first, here referred to, began at 3 o'clock P.M.; the second, here referred to, at 6. Ver. 23. **His disciples came**—The twelve apostles. Lk. 9. 12. To try their faith in his power to provide in all emergencies, Jesus first asked them, through Philip,

the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. **16** But Jesus said unto them, They need not depart; give ye them to eat. **17** And they say unto him, We have here but five loaves, and two fishes. **18** He said, Bring them hither to me. **19** And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. **20** And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. **21** And they that had eaten were about five thousand men, besides women and children.

whence the multitude were to be fed. Note, John 6. 5, 6. **The time is now past**—The day was far spent. Mk. 6. 35. **But five loaves**—The *loaves* here were of barley-meal made into small, thin cakes, baked hard on the side of the oven, so as to be broken. Note, ver. 19; ch. 6. 30. The disciples thought this a slender supply. John 6. 7, 9. Three such loaves were required for a meal for one person. Lk. 11. 5. But Jesus will have them begin with what they have, (ver. 16,) and trust in him for the supply, vs. 18–21. Compare Num. 11. 21–23; 2 Kings 4. 1–7, 42–44; 1 Kings 17. 8–16.

19–21. Sit down on the grass—Comp. John 6. 10. This was done orderly. Note, Mk. 6. 39, 40. **Looking up... he blessed**—A common gesture in prayer. Jesus referred every thing to the Father. Note, John 5. 19, 30; 11. 41; 17. 1. As a *man* he gave thanks and implored a blessing, while as *God* he granted it. Ch. 15. 36; Mk. 8. 6; Lk. 24. 30. **Break... the loaves**—Note, ver. 17. Bread in Scripture is never said to be *cut*, but always *broken*. Ch. 26. 26; Acts 2. 42, 46; 20. 7, 11; 27. 35. **Did all eat... filled**—Each ate to the full satisfaction of the appetite. Nor was this miracle upon the appetite, but the bread; as in the case of the manna. Exod. 16. 4–36. **The fragments**—Broken pieces, gathered for future use. Chapter 15. 37; John 6. 12, 13. There was more left than they had at first. Comp. 1 Kings 17. 6–16; 2 Kings 4. 1–7, 42–44. **Five thousand**—This distinguishes the narrative from that narrated ch. 15. 38.

22–24. Constrained his disciples—Ordered them to go, evidently against

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. **23** And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. **24** But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. **25** And in the fourth watch of the night Jesus went unto them, walking on the sea. **26** And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. **27** But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. **28** And Peter answered

their will; they naturally fearing to be without him in case of another storm. Ch. 8. 23–26. Or, perhaps, Jesus sent them away lest they should join in the popular movement to make him a king; i. e., proclaim him Messiah. John 6. 15; note, Acts 1. 6. **Go before him**—That is, to Bethsaida of Galilee, on the west side of the sea. Mark 6. 45. **Went... apart to pray**—As was his custom on special occasions. Chap. 26. 36–44; Mk. 1. 35; 6. 46; Lk. 5. 16; 6. 12; 9. 18. **The evening**—The second evening. Note, ver. 15. **Midst of the sea**—About 25 or 30 furlongs, or $3\frac{1}{2}$ miles from the shore. John 6. 19. **Tossed with waves**—Note, ch. 8. 24.

25–27. Fourth watch—The ancient Jews had three watches, or periods of the night, the middle being at midnight, Judg. 7. 19; but they had now adopted the Roman division of four watches of three hours each, beginning at six, nine, twelve, and three, so that the fourth watch was between three and six A.M. **Walking on the sea**—That is, actually on the surface of the sea, as appears in vs. 26–33. Before Omnipotence the sea is as firm as the land. Job 9. 8; Ps. 93. 3, 4; 104. 3; Rev. 10. 2, 5, 8. **It is a spirit**—An *apparition*, or *ghost*; for what should be able to walk on the sea but a disembodied spirit? This shows that they believed, with the Jews in general, in the separate existence of spirits. Note, Luke 24. 37, 39; Acts 12. 15. **Cried out for fear**—Regarding the spirit as an omen of coming evil, till quieted by the cheering voice of Jesus. Note, ver. 27. **Be of good cheer; it is I**—As if they had well known by experience, that his presence was enough

him and said, Lord, if it be thou, bid me come unto thee on the water. **29** And he said, Come. And when Pe'ter was come down out of the ship, he walked on the water, to go to Je'sus. **30** But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. **31** And immediately Je'sus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? **32** And when they were come into the ship, the wind ceased. **33** Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God.

to banish all fear of danger. Ch. 8. 24-27; Acts 27. 20-25; Ps. 23. 4; Isa. 43. 2; Dan. 3. 25, &c.

28-33. Peter answered—With characteristic forwardness. Note, ch. 16. 22; 17. 4; 26. 33; John 21. 7. **Bid me come**—Believing that his Lord's bidding implied the gift of his power to perform, (Lk. 5. 5; 1 Thess. 5. 24,) and that with this he could do any thing. So Paul. Phil. 4. 13. But Peter's faith wavered. Jam. 1. 6; note, vs. 29-31. **He said, Come**—This was a permissive *come*; i. e., If you wish, make the trial. Jesus encourages the beginnings of faith. Note, ver. 31. **Peter...walked on the water**—Was actually doing it when his faith failed. Vs. 30, 31. **When he saw the wind, &c.**—As soon as Peter looked away from Jesus to the boisterous waves he began to doubt and to sink; the result of walking by sight rather than by faith. 2 Cor. 5. 7. **Of little faith**—Note, ch. 8. 26. **Wherefore...doubt**—Not that Peter trusted Jesus too much, but too little. He lacked that full confidence which Jesus delights to honor. Note, ch. 8. 10, 13; 9. 2, 22, 29; 15. 28; 17. 20; 21. 21. **The wind ceased**—At his command. Note, ch. 8. 26, 27. **Worshiped him**—In the highest sense. Note, ch. 2. 2. **The Son of God**—Note, ch. 16. 16.

34-36. Gone over—Crossed the sea. Note, ver. 22. **Land of Gennesaret**—A very fertile and delightful plain, about four miles in length and two or three wide, on the N.W. side of the lake Gennesaret. Note, chapter 4. 18. **Had knowledge of him**—By living so near his home, and the center of his operations. Note, chap. 4. 13. **Brought unto him all**—As on a former occasion. Note, chap. 4. 24. **Touch the hem**—

34 And when they were gone over, they came into the land of Gen-nes'a-ret. **35** And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; **36** And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

THEN came to Je'sus scribes and Phar'isees, which were of Je-ru'sa-lem, saying, **2** Why do thy disciples transgress the tradition of the elders? for they wash not their

The *fringe*, or *tassel*, required to be worn by the Jews. Num. 15. 38. The **touch** being an act of faith, was rewarded with perfect cure. Note, ch. 9. 20-22; Mk. 5. 27-34; 6. 56.

CHAPTER XV.

1, 2. Scribes and Pharisees—Note, ch. 2. 4; 3. 7. **Of Jerusalem**—Probably a deputation from the sanhedrin at Jerusalem. Mk. 7. 1. Compare ch. 21. 23; John 1. 19; Acts 9. 1, 2. **Tradition of the elders**—The word *elder*, in Scripture, is used to denote *aged*, as opposed to younger persons, 1 Tim. 5. 1, 2; 1 Pet. 5. 5; also to denote church officers, as being usually *elderly* persons. Note, ch. 26. 3; Acts 11. 30. But here it means the *ancients*, or forefathers of the Jews, as in Galatians 1. 14. **Tradition** means, originally, any thing delivered in the way of precept. Note, 1 Cor. 11. 2; 2 Thess. 2. 15; 3. 6. The reference here is to those precepts and customs which were *handed down* orally from the ancient Jews to their descendants. The Jews had a vast number of these, which they assumed to be given of God to Moses in addition to the written law. These were, in time, collected into a book called the *Talmud*, which still exists. The scribes and Pharisees were the interpreters of these traditions, and often treated them as of more authority than the written law. Hence their condemnation as mere commandments of *men*, ver. 9, and Jewish *fables*. Tit. 1. 14. **They wash not**—One of these traditions required the hands to be always washed before taking food; note, Mark 7. 2-4; but this was not with them so much a matter of cleanliness as of superstitious purity. Note, vs. 7, 8; Lk. 11. 38-41.

hands when they eat bread. **3** But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? **4** For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. **5** But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me; **6** And honor not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. **7** Ye hypocrites, well did E-sa'ias prophesy of you, saying, **8** This people draweth nigh unto me with their mouth, and honoreth me with *their* lips; but their heart is far from me. **9** But in vain they do worship me,

3-6. **Ye also transgress**—While my disciples, in breaking these traditions, transgress only against *man's* authority, you, by observing them, transgress against *God's* authority. Note, vs. 4-6; Mk. 7. 7-9. **Honor thy father**—This includes respect, obedience, and support. Exod. 20. 12; Deut. 5. 16; Lev. 19. 3; Prov. 1. 8; note, Eph. 6. 1, 2. **Curseth**—Reviles, disrespects, and neglects. Lev. 20. 9; Deut. 27. 16; Prov. 20. 20; 23. 22; 30. 17. **Ye say**—By your tradition, as opposed to what God says. Note, vs. 3, 4. **A gift**—Heb. *corban*, as in Mk. 7. 11, i. e., a gift consecrated to God. The Jewish tradition taught that if children should simply say to their needy parents, *Corban*, i. e., they had devoted to religious uses what ought to have been given to their support, they were free from all obligation to assist them, however much they might suffer. Thus they *honored not* their parents, and the law of God was nullified through these traditions. Ver. 6.

7-9. **Hypocrites**—Note, ch. 6. 2. **Esa'ias prophesy of you**—That is, the prophecy in Isaiah 29. 13, may well be applied to you, it being descriptive of the unbelieving, hypocritical Jews of every age. Note, Acts 7. 51; 28. 25-27. **Draweth nigh**—They pretended to honor God with outward observances, while their hearts and practices were opposed to him. Ezek. 33. 31; Psalm 78. 36, 37; note, ch. 23. 3. **In vain they do worship**—While they taught and practiced as the commands of God what were merely the commands of men, their very worship was a mockery to God. Isaiah

teaching for doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand: **11** Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. **12** Then came his disciples and said unto him, Knowest thou that the Phar'isees were offended, after they heard this saying? **13** But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. **14** Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. **15** Then answered Peter and said unto him, Declare unto us this parable. **16** And Jesus said, Are ye also yet without

1. 4, 11-15; note, Col. 2. 20-23; Tit. 1. 14, 15; Rom. 2. 17-29.

10, 11. **Called the multitude**—In the presence of his Pharisaic censors. Ver. 12. **Hear, and understand**—Give intelligent attention, not merely to my words, but to their meaning. Vs. 15-17. **Not that . . . defileth**—Not food, even if eaten with unwashed hands, maketh one morally unclean, as the Pharisees pretended, (ver. 2,) but the words and actions which proceed from a corrupt heart are the things which defile men. Note, vs. 18-20.

12-14. **Pharisees were offended**—After hearing what is said vs. 3-11. **Every plant . . . rooted up**—Jesus here, in a figurative form, teaches that these Pharisaic traditions, together with all other doctrines and practices which conflict with the written word, are not of God, and must, therefore, be utterly destroyed. Isa. 8. 19-22; Jer. 23. 1-40; 2 Thess. 2. 1-12. **Let them alone . . . blind leaders**—Leave and renounce them as your teachers, for they are willfully blind as to the truth. Oh. 13. 14; 23. 16-26; John 9. 40, 41. **Both shall fall into the ditch**—A parabolic expression. Lk. 6. 39. Both being destitute of spiritual vision, the moral effect of being thus led would be as certainly ruinous as would be that of the literally blind guided by a blind man. Prov. 28. 10; Isa. 9. 16.

15-20. **Answered Peter**—Speaking in the name of all the disciples. Mk. 7. 17. **This parable**—So called in the sense of something not obvious in meaning, as chap. 13. 35. **Yet without understanding**—After all my instructions. Ver. 10; chap. 16. 9, 11.

understanding? **17** Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? **18** But those things which proceed out of the mouth come forth from the heart; and they defile the man. **19** For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: **20** These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. **22** And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have

mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. **23** But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. **24** But he answered and said, I am not sent but unto the lost sheep of the house of Israel. **25** Then came she and worshiped him, saying, Lord, help me. **26** But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. **27** And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. **28** Then Jesus answered and said unto her, O woman, great is thy faith:

Entereth in... out of the mouth—Common sense, if rightly exercised, would teach that not food in the mouth, but sin in the heart, defileth men. Note, vs. 11, 18–20. **Out of the heart**—Or soul, the seat of the intellect, the affections, and the will, the fountain of moral character. Prov. 4. 23. **Proceed evil thoughts**—Or those evil desires and purposes which precede sinful actions, examples of which are here enumerated, and to which list others are added, Mark 7. 22. **Murders**—Violations of the sixth commandment. Exodus 20. 13. **Adulteries, fornications**—Including all manner of lewdness or unchastity, which is forbidden in the seventh commandment. Exodus 20. 14. **Thefts, false witness**—Violations of the eighth and ninth commandments. Exod. 20. 15, 16. **Blasphemies**—Including all manner of indignity offered to God by words or actions, as forbidden Exod. 20. 3–7.

21–24. Coasts of Tyre and Sidon—The parts adjoining these cities. Note, chap. 11. 21. **Woman of Canaan**—Called a *Greek*, in the sense of Gentile, i. e., in her religion, and also a *Syrophœnician*, Mark 7. 26, i. e., a native of *Phœnicia* in Syria, anciently called *Canaan*. Note, Acts 7. 11; 11. 19. **Have mercy on me**—The faithful mother made her daughter's misery her own. Vs. 25, 28. **Son of David**—Thus recognizing him as the Messiah. Note, chapter 1. 1; 9. 27. **Vexed with a devil**—Note, ch. 4. 24. **Answered her not**—That is, her request was first received in silence, an instance of delay in answering prayer as a trial of faith. Note, vs. 24–28. **Send her away**—By giving her what she asks so earnestly; for it was thus that Jesus used to *send away*. Verses

28, 30–32. **Not sent but unto... Israel**—That is, Christ's special personal mission was to the Jews. Note, Acts 3. 26; 10. 36; 13. 26. This is not a reason for refusing the disciples' request, ver. 23, but an intimation that, in granting it, he would transcend the bounds of both his first commission and theirs. Note, ch. 10. 5, 6. And this he will do. Note, ver. 28; chap. 18. 11; Lk. 19. 10; John 10. 16.

25, 26. Worshiped him—Falling at his feet. Mk. 7. 25; note, ch. 2. 2. **Lord, help me**—Have mercy upon me in saving my daughter. Note, ver. 22. **It is not meet**—Not suitable, or according to God's order of saving men. Note, verse 24. **Children's bread**—That of the Jews. Note, chap. 8. 12. The bread is that provision primarily designed for them in Christ, (note, ver. 24,) called the *bread of life*. Note, John 6. 32–35. **Dogs**—Gr., *little dogs*, in allusion, perhaps, to the *young*, or *little daughter*. Mk. 7. 25. As the Jews in disdain called the Gentiles *dogs*, Jesus here applies the epithet simply to lead the woman to show her true character. Note, ver. 27.

27, 28. Yet... of the crumbs—This admirable answer evinces the woman's deep humility, combined with a signal faith. Note, ver. 28. She does not ask the prerogative of the children, but simply suggests the relation between the *children* and the *dogs*, as at and under the same table, and that Jesus—their *master*—will not deny her the *crumb* of mercy she so earnestly asks. Vs. 22, 25. **Great is thy faith**—Jesus here commends the faith, not of the suffering daughter, but of the mother, her representative and intercessor; as in the case of the centurion. Chap. 8. 5–13. Both the persons thus distinguished

be it unto thee even as thou wilt. And her daughter was made whole from that very hour. **29** And Je'sus departed from thence, and came nigh unto the sea of Gal'i-lee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many o' hers, and cast them down at Je'sus' feet; and he healed them: **31** Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Is'ra-el.

32 Then Je'sus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. **33** And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? **34** And Je'sus saith unto them, How many loaves have ye? And they said, Seven, and a

were Gentiles, and their faith is called great in comparison with that of the more highly favored Jews. Note, ch. 8. 10, &c. **Be it... as thou wilt**—As thou desirest. Ver. 22, 25. **Made whole... very hour**—An instance of healing at a distance, and that immediately, as in chap. 8. 13; John 4. 53. Similar instances of successful, urgent prayer are recorded in Gen. 32. 24-28; Lk. 11. 5-10; 18. 1-8.

29-31. Sea of Galilee—Note, chap. 4. 18. **Into a mountain**—Or the *high lands*, and sat down on the slope to minister to the crowds. Comp. ch. 5. 1. **Great multitudes came**—As on a former occasion in this region. Note, ch. 4. 23-25. **Glorified the God of Israel**—Gave praise to the God of the Jews, (comp. Psalm 50. 15, 23,) who had wrought such wonders for ancient Israel, though not equal to these. Note, chap. 9. 33.

32-39. Compassion on the multitude—Note, chap. 9. 36. **Three days**—Meaning probably according to the Jewish reckoning. Note, ch. 12. 40. **Whence... so much bread**—The disciples here express their doubts as to any miraculous provisions, as in chap. 14. 17, and as did Moses when similarly situated. Num. 11. 21, 22; Ps. 78. 19, 20. **How many loaves**—The miracle here recorded, ver. 34-38, is similar to that in ch. 14. 16, &c.; yet differing not only as to time and place, but in the number of loaves and fishes, and of persons fed. Ver. 36, 38; ch. 14.

few little fishes. **35** And he commanded the multitude to sit down on the ground. **36** And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. **37** And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. **38** And they that did eat were four thousand men, beside women and children. **39** And he sent away the multitude, and took ship, and came into the coasts of Mag'da-la.

CHAPTER XVI.

THE Phar'i-sees also with the Sad'du-ees came, and tempting desired him that he would show them a sign from heaven. **2** He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red. **3** And in the morning, *It will be foul weather* to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of

17, 21; note, ch. 16. 9, 10. **Coasts of Magdala**—Or, **parts of Dalmanutha**—Mk. 8. 10. The two places, if not identical, were probably near each other, in the same district on the W. shore of the sea of Galilee, a few miles N. of Tiberias. Magdala, now called Majdel, was probably the birthplace of Mary, called *Magdalene*. Note, chap. 27. 56.

CHAPTER XVI.

1. Pharisees... Sadducees—Note, ch. 3. 7. These two rival and corrupt sects (like all wicked rulers and men) were ever ready to unite against Jesus and his religion. Luke 23. 12; Acts 4. 27. But all such confederacy is in vain. Ps. 2; 83. 1-5; Isaiah 8. 9-12; Acts 5. 39; 23. 9. **Tempting**—In the sense of *trying*, in order to get something against him, as in chap. 19. 3; 22. 18, 35. **Sign from heaven**—See note, chap. 12. 38.

2, 4. He answered—And *sighed deeply*, on account of their wickedness. Mk. 8. 12. **When it is evening, ye say**—Jesus here refers to two most common and popular signs respecting the weather, though not applicable to all climes. Vs. 2, 3. To these signs others are added. Lk. 12. 54, 55. **Hypocrites**—Note, ch. 6. 2. **Can ye not discern**—Intimating that if the skill they used in regard to the weather were only applied to **the signs of the times**—i. e., to the miracles of Christ, and other indications of his Messiahship—they

the times? **4** A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jo'nas. And he left them, and departed. **5** And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Je'sus said unto them, Take heed and beware of the leaven of the Phar'i-sees and of the Sad'du-cees. **7** And they reasoned among themselves, saying, *It is* because we have taken no bread. **8** Which when Je'sus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? **9** Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? **10** Neither the seven loaves of the

four thousand, and how many baskets ye took up? **11** How is it that ye do not understand that I spake *it* not to ye concerning bread, that ye should beware of the leaven of the Phar'i-sees and of the Sad'du-cees? **12** Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phar'i-sees and of the Sad'du-cees.

13 When Je'sus came into the coasts of Ces-a-re'a Phil-ip'pi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? **14** And they said, Some say that thou art John the Baptist; some, E-li'as; and others, Jer-e-mi'as, or one of the prophets. **15** He saith unto them, But whom say ye that I am? **16** And Si'mon Pe'ter answered and

would be convinced of the fact, and not seek for additional signs. Ver. 1. Some of these *signs* were, that the scepter or government of the country had then departed from Judah, at which time the Shiloh or Messiah was to come, as predicted Gen. 49. 10. The messenger and forerunner of Messiah had come in the person of John the Baptist, as predicted. Isa. 40. 1-3; Mal. 3. 1; 4. 5; note, ch. 3. 3; 11. 10, 14. Jesus had been declared from heaven as the Son of God. Note, ch. 3. 16, 17. He had wrought many incontestable miracles in proof of his Messiahship. Note, chap. 11. 2-6; 12. 22, 23; John 3. 1, 2; 7. 31; 9. 32, 33. **Wicked . . . generation**—Note, chap. 12. 38, 39.

5, 7. Come to the other side—Crossed with Jesus to the E. side of the sea of Galilee. Ver. Mk. 8. 13, 14. **Forgotten to take bread**—That is, a sufficient supply. Mk. 8. 14. **Leaven of the Pharisees**—Referring figuratively to their corrupt *doctrines* (ver. 12) or traditions, ch. 15. 9; and especially their *hypocrisy*, which, like leaven, had infested the whole people. Note, Luke 12. 1; comp. 1 Cor. 5. 6-8; 15. 33; Gal. 5. 9. **They reasoned**—Not expecting Jesus to speak of leaven figuratively, they considered that perhaps he had warned them against buying bread that their enemies had poisoned in the leaven. Note, vs. 11, 12.

8-12. Ye of little faith—Note, chapter 6. 30. **Why reason**—Their reasoning (ver. 7) Jesus reproves as showing their undue anxiety as to mere temporal food, and their want of due faith in him to provide for them. Note, vs. 9-12. **Do ye not yet understand**

—Jesus here (vs. 9, 10,) reminds them of his ability to provide for them by referring to the two distinct miracles, recorded ch. 14. 19, &c.; 15. 35, &c. **Then understood they**—When Jesus told them what he *did not* mean by leaven, ver. 11, they learned what he *did* mean. Ver. 12; note, ver. 6.

13, 14. The coasts—The adjacent town or villages. Mk. 8. 27. **Cesarea Philippi**—A city at the N. E. extremity of Palestine and at the foot of Mt. Lebanon, anciently called *Paneas*, and now *Banias*. It was called *Cesarea Philippi* by Herod Philip, who rebuilt it in honor of his patron Tiberius Cesar, and also to distinguish it from *Cesarea* on the Mediterranean coast. Note, Acts 8. 40. **Whom do men say that I . . . am**—Not, What do the malignant Pharisees say—ch. 9. 34; 12. 24; 27. 63—but the people in general? Lk. 9. 18. Jesus afterward confounded the Pharisees with this great question. Ch. 22. 41-46. **The Son of man**—Note, chap. 8. 20. **Some say . . . John the Baptist**—Note, ch. 14. 1, 2. **Elias . . . Jeremias**—The Gr. form of the Hebrew names *Elijah* and *Jeremiah*, as is *Esaiah* of *Isaiah*. Note, ch. 3. 3. Many of the Jews expected that these and others of the ancient prophets were to rise from the dead and appear as forerunners of the Messiah. Note, John 1. 19-21.

15, 16. Whom say ye—Ye, my disciples or apostles. Verse 13. The time had now come for these to make a definite profession of their faith, as distinguished from the vague ideas of the multitude. Ver. 14. **Peter answered**—In the name of all the apostles, for the question was put to them

said, Thou art the Christ, the Son of the living God. **17** And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'na: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. **18** And

I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. **19** And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt

collectively. Verse 15. Peter was the spokesman, being best fitted for the office both by disposition and age. Note, ch. 10. 2. **The Christ**—The same in Gr. as the Heb. term *Messiah*. Note, ch. 1. 1; John 1. 41. **Living God**—So called as the source of all life, and also in contrast with the *lifeless* gods of the heathen. Psalm 115. 4-8; Jer. 10. 3-10; note, Acts 14. 15. **The Son of God** was the O. T. designation of the Messiah. Ps. 2. 7; Isa. 9. 6; note, Heb. 1. 5-9. As such it was divinely applied to Jesus before he was born, designating his eternal sonship, note, Lk. 1. 35; and also at his baptism. Note, chap. 3. 17; John 1. 33, 34. As the title *Son of man* was used to denote his Messiahship (Dan. 7. 13) and his *human* nature, (note, ch. 8. 20,) so the title *Son of God* usually designated his *divine* nature. Note, Lk. 1. 35; John 5. 18; 10. 33, 36. In this sense it was used by the apostles and others. Note, ch. 14. 33; 27. 54; John 1. 49; 9. 35-38; 11. 27; Acts 8. 37; Rom. 1. 4; 1 John 5. 20.

17. Blessed—Happy, with specific reference to the divine favor; including the apostles collectively and all who thus truly confess Jesus. Note, ver. 16; ch. 10. 32; 13. 16; Lk. 11. 28. **Simon Bar-jona**—Simon Peter. Note, ver. 18. *Bar* is the Syriac word for *son*, and *Jona* or *Jonas* was Simon's father. Note, John 1. 42. **Flesh and blood**—That is, *man* or *mere humanity*, in which sense the phrase is used. Gal. 1. 16; Eph. 6. 12; 1 Cor. 15. 50. **Hath not revealed**—Peter and those for whom he speaks had derived this knowledge from no human source, either in themselves or others, but from a divine revelation, and probably in answer to the special prayer of Jesus. Ver. 16; comp. Luke 9. 18, &c.; note, ch. 11. 25-27; 1 Cor. 12. 3; 1 John 4. 1-3; 5. 20.

18. Thou art Peter—Gr. *Petros*, the same as *Cephas* in Syriac, both signifying *a stone*. Note, ch. 10. 2; John 1. 42. **This rock... my church**—This passage is variously interpreted. All ad-

mit that by *my church* is meant Christ's Church at large, the whole body of Christian believers. Note, ch. 18. 17; Heb. 12. 23. But the words *this rock* are very differently applied: 1. To *Peter* personally, with allusion to his significant name, *a stone*, implying that in being the first to confess Christ he would be, as it were, the foundation stone of the Church, and primate in the apostleship. This is the popish or Roman Catholic view. Note, ver. 19. 2. By *this rock* is meant Peter, yet not him exclusively, but as the *representative* of the apostles collectively, who in their office and teaching are the appointed founders of the Christian Church. Note, ver. 19; Ephesians 2. 20; Rev. 21. 14. 3. By *this rock* is meant the *confession* of Peter, as being that of all the apostles, (note, ver. 16,) and, indeed, of all true believers, in so far as this confession identifies them with Christ. Ch. 10. 32; Rom. 10. 9, 10; 1 John 5. 1, 20. 4. By *this rock* is meant *Christ* himself, as the *elect chief corner-stone*, and *only sure foundation* of the Church. Isa. 28. 16; note, 1 Pet. 2. 4-8; 1 Cor. 3. 11; Eph. 2. 20. The figure of *a rock* is especially appropriated in the Scriptures to the divine character, and applied directly to Christ, the angel-Jehovah of the O. T. Note, 1 Cor. 10. 4; Acts 7. 30. Finally, by a remarkable coincidence, Jesus is expressly called *this stone*, both by himself and by Peter. Note, chap. 21. 44; Acts 4. 11. **Gates of hell**—Rather, of *hades*. Note, Luke 16. 23. **Gates** were places for public councils. 1 Kings 22. 10; Job 29. 7-11; Prov. 24. 7. By the *gates* of hell, therefore, are meant the powers of evil; all that is hostile to the Church of Christ shall ultimately be overcome. Ezek. 21. 27; Dan. 2. 44; Isaiah 25. 8; 60. 12, 22; note, Luke 10. 17-19; Romans 8. 31-39; 1 Cor. 15. 24-28; Heb. 2. 14, 15; 1 John 3. 8; Rev. 20. 1-15.

19. I will give unto thee—Not to Peter and the popes, as his successors, as assumed by the papal see, for it is

bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. **20** Then charged he his disciples that they should tell no man that he was Je'sus the Christ.

21 From that time forth began Je'sus to show unto his disciples, how that he must go unto Je-ru'sa-lem, and suffer many things

false that the popes are in any sense the successors of Peter, nor is it true that Peter or any of the apostles, *as such*, have or can have successors. Note, chap. 10. 2. The address here is, simply, to Peter, as the associate and representative of all the apostles. Note, vs. 16-18. **Keys of the kingdom**—The *kingdom* here is the same as *my Church*, note, ver. 18; and the *keys*, as a symbol of power and authority, suggest the idea of admission and exclusion. These keys, which primarily belong to Christ, (Isa. 22. 22; Rev. 3. 7,) he here promises to confer upon his apostles, and this he did by special inspiration after his resurrection. Note, John 20. 22, 23. **Bind... loose**—These words may be understood of the inspired and miraculous authority which Christ conferred upon his apostles to govern the affairs of his Church after his resurrection, by decisions which should be ratified in heaven. Note, ch. 18. 18; John 20. 22, 23. This *full* apostolic power never descended to any successors. Note, ch. 10. 2. Yet as *overseers, pastors, teachers*, &c., (Acts 20. 28; Eph. 4. 11, 12,) the apostles have many successors, with whom this power, in a lower sense, continues, and is valid, so far as it is exercised in accordance with the word and spirit of Christ. Note, ch. 18. 18; Acts 15. 22-29; 16. 4, 5; 1 Cor. 5. 4, 5.

20, 21. Tell no man—This frequent prohibition (note, ch. 8. 4) is to be explained, not as a positive suppression of the truth, but such a gradual disclosure as might best secure the great ends of Christ's advent; hence the apostles are here charged with special strictness not to proclaim this their confession of the Messiahship and deity of Jesus (ver. 16) till after his death and resurrection, (ch. 17. 9; Luke 9. 20, 21,) when this great truth was to be more distinctly revealed, and declared with power. Note, Rom. 1. 4. **Began Jesus to show**—Previous to this full confes-

of the elders and chief priests and scribes, and he killed, and be raised again the third day. **22** Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. **23** But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.

sion of the apostles (ver. 16) Jesus had but obscurely intimated that he was to *suffer*, &c., as in ch. 12. 40; John 2. 19; 16. 12, 16-22; but henceforth he will teach them more plainly. Note, chap. 17. 22, 23; 20. 17-19. **Must go unto Jerusalem**—The appointed place for him to suffer. Note, Luke 13. 33. **The elders**—The three classes of the great Jewish council. Note, ch. 26. 3.

22, 23. Peter took him—Took hold of Jesus, as an intimate friend, and began to remonstrate with him for indulging such unnecessary apprehensions. Ver. 21. **Be it far from thee**—Rather, *God be merciful and preserve thee*—a strong expression of aversion, as, it cannot be, the thought is not to be conceived. Comp. Gen. 18. 25; Job 34. 10; 1 Sam. 20. 9. **Said unto Peter**—Addressed himself not only to Peter, but also to the other apostles, (Mark 8. 33,) as Peter, in his confession, spake for the apostles collectively, (note, ver. 16,) so, in this rebuke, he represents the general feeling, ver. 22. **Get thee behind me, Satan**—Rather, *Go, begone away from me*. These same words Jesus had used to repel Satan, who tempted him from his true calling. Note, ch. 4. 10. The term *Satan* is here applied to Peter and those he represents, not as it was to Judas, (John 6. 70, 71,) but as intimating that in this rebuke (verse 22) they were, though unconsciously, acting the part of Satan, whose chief design was to oppose the work Christ had come to do. Chap. 4. 1-10; Luke 22. 31, 32; John 12. 31; 14. 30. **Thou art an offense**—That is, a *stumbling-block* in my way. As Christ crucified is a stumbling-block to the unbelieving, (note, Rom. 9. 32, 33; 1 Cor. 1. 18, 23; 1 Pet. 2. 8,) so **the things** which oppose the cross are an offense to Christ. Ver. 22. The apostles at that time, and long after, regarded the death of Christ as a calamity to be averted, (note, Luke 9. 45; 18. 34;

24 Then said Je'sus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. **25** For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. **26** For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? **27** For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man

according to his works. **28** Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

AND after six days Je'sus taketh Pe'ter, James, and John his brother, and bringeth them up into a high mountain apart, **2** And was transfigured before them: and his face did shine as the sun, and his raiment was white as

judgment, and not before, every human being will receive his just desert, as declared by Christ the judge. Note, ch. 25. 31-46; John 5. 27-29; Acts 17. 31; Rom. 2. 5-16; 1 Cor. 3. 13; 4. 5; 2 Cor. 5. 10; 2 Thess. 1. 7-10; Rev. 20. 12, 13; 22. 11, 12.

24-26. Will come after me—That is, if he *wills to come to me* as a true disciple or learner, let him submit to the conditions of *self-denial and bearing his cross*. Note, chap. 10. 39; John 12. 25. **What is a man profited**—This question has the force of a strong negation, and implies that no supposed gain whatever, not even that of the whole world, could compensate for the loss of the soul; for such a gain, even were it possible, would not *profit* a man at all, judging by the estimate of one whose possessions exceeded all others. 1 Ki. 10. 23, &c.; Eccl. 1. 1-3, 12-18; 2. 1-11. **Lose his own soul**—His spiritual, rational, and immortal part; that which renders him an accountable being. This is called *himself*, the loss of which is his being *cast away*, (Lk. 9. 25,) i. e., cut off from eternal life for having, during his probation, rejected Christ, the only way to it. John 3. 36; 5. 24, 40; note, ch. 10. 28; 25. 41, 46; Lk. 13. 23-28; 16. 23-26. This loss, at death, is perpetual and irreparable, for there is no **exchange**, i. e., no equivalent by which to ransom it. Psal. 49. 6-8; Job 27. 8; Lk. 12. 15-21; Heb. 10. 26, 27.

27. The Son of man—Christ himself. Note, vs. 13, 16. **Shall come**—From heaven at the end of the world. Note, ch. 24. 3. 30; Acts 1. 11. **In the glory of his Father**—The shechinah, or bright cloud, symbolizing the divine presence, (Ex. 16. 7, 10; Num. 11. 25; Luke 2. 9,) and his own glory, (Luke 9. 26,) that is, in the full manifested glory of the Godhead. Note, ch. 25. 31; 1 Cor. 15. 28. **His angels**—Note, ch. 13. 41; 24. 31. **Then he shall reward**—At the appointed day of final

28. Verily—Note, ch. 5. 18. **Some standing here**—Of the apostles and the people then present. Mark 8. 34. **Not taste of death**—To *taste* and to *see* death are common expressions for death itself. Psal. 89. 48; Luke 2. 26; John 8. 51, 52; Hebrews 2. 9; 11. 5. **Coming in his kingdom**—This *coming* of Christ does not refer to the same event as that of ver. 27, but evidently to his coming after his resurrection, invested with *all power* to establish his kingdom on earth by the miraculous effusion of the Holy Spirit and the preaching of the Gospel, which event eleven of the apostles then present, and many others, lived to see. Note, ch. 10. 23; 28. 16-20; Mk. 9. 1; 16. 14-20; John 16. 7-16; Acts 1. 1-8; 2. 1-4, 32, 33; Rom. 1. 4.

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1, 2. After six days—Speaking indefinitely; probably four whole days, exclusive of portions of two others. Lk. 9. 28. **Peter, James, and John**—Jesus would have two or three witnesses. Note, ch. 18. 16; John 8. 17, 18. He selected these three on other special occasions. Ch. 26. 37; Mark 5. 37. **High mountain**—Not *Tabor*, according to long tradition, with which the facts ill comport, but more likely *Hermon*, near Cesarea, (note, ch. 16. 13,) which region Jesus seems not yet to have left for Galilee. Mark 9. 30. **Transfigured**—That is, *transformed* or *changed* in appearance, as the same word is rendered Rom. 12. 2; 2 Cor. 3. 18. **His face did shine**—His whole

the light. **3** And, behold, there appeared unto them Mo'ses and E-li'as talking with him. **4** Then answered Pe'ter, and said unto Je'sus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as. **5** While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. **6** And when the disciples heard *it*, they fell

on their face, and were sore afraid. **7** And Je'sus came and touched them, and said, Arise, and be not afraid. **8** And when they had lifted up their eyes, they saw no man, save Je'sus only. **9** And as they came down from the mountain, Je'sus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. **10** And his disciples asked him, saying, Why then say the scribes that E-li'as must first come? **11** And Je'sus answered and said unto them, E-li'as

person was invested with a resplendent light which penetrated his raiment. Ps. 104. 2. Note, Mark 9. 3, &c.; Lk. 9. 29. This took place while he was *praying*. Lk. 9. 29. Comp. this with the prophetic description, Dan. 7. 9; and also with Christ's resurrection glory. Note, ch. 28. 3; Acts 26. 13, 15; Rev. 1. 13-16.

3, 4. Moses and Elias—Moses had then been dead nearly 1,500 yrs., (Deut. 34. 5, etc.) and Elias or Elijah had been taken to heaven without death, about 900 years before, (2 Kings 2. 1, 11;) yet they both here *appear*, i. e., *visibly* in person, and *audibly*, for they spake, and *in glory*, i. e., in glorified bodies. Luke 9. 31. Moses represented the law, and Elijah the prophets; both together including the whole testimony of the O. T. Scriptures concerning Christ. Lk. 24. 27, 44; John 1. 45; Acts 3. 20-24. **Talking with him**—Conversing with Jesus concerning *his decease*, (note, Lk. 9. 31;) the one grand theme of inquiry among prophets and angels. Note, 1 Pet. 1. 10-12. **Good for us to be here**—That is, to remain permanently in such an atmosphere of heaven and heavenly society. Comp. Ps. 27. 4, 5; 84. 1, 2, 10, 11. Note, Lk. 24. 29, 32. This was said in a state of ecstasy from awe as Moses and Elijah were departing. Lk. 9. 33; Mk. 9. 5, 6.

5-8. A bright cloud—Rather, *a cloud of light or glory*; a symbol of the divine presence: (Exod. 24. 16, 17; 40. 34, &c.; 1 Kings 8. 10, 11;) called the most excellent glory, 2 Pet. 1. 17. **A voice**—The voice of God the Father declaring the divine sonship of Jesus, as at his baptism. Note, ch. 3. 17; and again John 12. 28. **Hear ye him**—Not *Moses*, nor the *prophets*; but hear *Him* of whom they spake. John 1. 45; 5. 46, 47. God had anciently spoken through them of his Son, but now directly by his Son. Heb. 1. 1, 2. They

having brought us to Christ, (Gal. 3. 24.) must now, like John, decrease and He increase. John 3. 28-30. All who rightly hear *them* will henceforth hear *Him*. Note, John 5. 46, 47; Acts 3. 22, 23. **They fell... Jesus... touched them**—Comp. similar revelations. Rev. 1. 17; Dan. 8. 18; 9. 21; 10. 10, 18. **Lifted up their eyes**—A Hebrew phrase indicating special attention. Gen. 13. 10; 18. 2; 22. 4, 13; Deut. 3. 27; John 4. 35; 6. 5. Note, John 17. 1; Luke 6. 20; 16. 23.

9. The vision—What they had really *seen*. Mark 9. 9; Luke 9. 36. This narrative is no mere fable. 2 Pet. 1. 16, &c. A *vision* signifies a supernatural representation of something to the eyes of men when awake, and so stands opposed to a *dream*, which represents things to the imagination during sleep. Note, chap. 1. 20. Comp. Num. 24. 4; Ezek. 1. 1, &c.; Dan. 8. 1, &c.; Acts 2. 17, 9. 10-12; 10. 3; 16. 9; 26. 13-19; 2 Cor. 12. 1. **Tell... no man, until**—This charge they closely kept. Luke 9. 36. Until the apostles had witnessed the death and resurrection of Jesus, they could not properly preach him as the Messiah; for, as yet, they are unreconciled to his death, and they question with others what his rising from the dead might mean. Note, chapter 16. 20, 22; Mark 9. 10; John 12. 34.

10-13. The scribes—Note, ch. 2. 4. **Elias must first come**—The scribes had interpreted Mal. 4. 5, to mean that *Elijah*, Gr. *Elias*, was to come in person as the forerunner of Messiah, and that his coming was to be open and permanent. This coming, the disciples suggest, will not compare with his present appearance, which was transient, and to be kept a secret. Ver. 9. This difficulty Jesus solves. Vs. 11-13. **Elias truly shall first come**—That is, the scribes interpret truly that Elias should come before Messiah, and restore all

truly shall first come, and restore all things. **12** But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. **13** Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, **15** Lord, have mercy on my son; for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. **16** And I brought him to thy disciples, and they could not cure him. **17** Then Je'sus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. **18** And Je'sus rebuked the

things, i. e., all that is predicted of him. Mal. 4. 5, 6. But this is already fulfilled in the person and mission of John the Baptist. Ver. 13. Note, ch. 11. 14; Luke 1. 17. **Knew him not**—Note, John 1. 19; 16. 3; Acts 3. 17; 1 Cor. 2. 8. **Done...listed**—Treated him as they would, or desired. Ch. 11. 18; 14. 3–10. **The Son of man suffer**—Note, chap. 16. 21.

14–18. Come to the multitude—The next day after the scene upon the mount. Ver. 1, &c.; Lk. 9. 37. **A certain man**—One of the multitude. Mk. 9. 17. **Kneeling**—Saluted him, doing homage. Note, ch. 2. 2. **He is lunatic**—Insane, and mad, and also dumb and deaf, being possessed of a demon. Note, ver. 18. Mark gives a more full and vivid description of his sufferings under the power of the evil spirit. Note, Mark 9. 17–26. **Disciples...could not cure him**—They had probably cast out other demons since Jesus had given them the power, (note, chap. 10. 1, 8,) but in this case they lacked the requisite *faith, prayer, and fasting*. Note, vs. 20, 21. They were afterward more successful, as were the seventy disciples. Mk. 16. 20; Lk. 10. 17, 18; Acts 5. 12, 16. **Faithless and perverse generation**—This rebuke was meant chiefly for the *scribes*, who were putting caviling questions to the disciples for having failed to cure the lunatic. Ver. 16; Mark 9. 14–19. The *disciples* must also share in the rebuke for having subjected the cause of Christ to ridicule by their weak faith. Note, vs. 19–21. **How long...with you**—Jesus would especially lead his disciples to a full faith in him before his

devil; and he departed out of him: and the child was cured from that very hour. **19** Then came the disciples to Je'sus apart, and said, Why could not we cast him out? **20** And Je'sus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. **21** Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Gal'i-lee, Je'sus said unto them, The Son of man shall be betrayed into the hands of men: **23** And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute *money* came

departure, but their slowness is grievous. Note, Mark 16. 14; Luke 24. 25; John 14. 9; 20. 25–29. **Rebuked the devil**—Bade the evil spirit depart. Mk. 9. 25. Note, ch. 4. 24.

19–21. Why could not we—The disciples ask this *privately*, as if abashed at having attempted it without success. Mk. 9. 28. **Because of your unbelief**—Rather, *want of faith*; i. e., the requisite faith of miracles. Note, ch. 21. 21; 1 Cor. 12. 10; 13. 2. **As a grain of mustard seed**—Alluding to its *smallness* as contrasted with the **mountain**. Note, ch. 13. 31, 32; a figure illustrating the removal of the most formidable obstacles by a faith, however small, that is increased by proper exercise. Note, ver. 21. **Nothing shall be impossible**—That is, with this faith which connects you with Him to whom all things are possible. Zech. 4. 6, 7; note, ch. 19. 26; 21. 22; 2 Cor. 12. 9, 10; Phil. 4. 13. **This kind**—The casting out of this special kind of malignant spirits requires the special faith which is made strong by **fasting and prayer**. Note, ch. 6. 16.

22, 23. While they abode—Rather, *passed through* Galilee on their way from the mt., (ver. 1,) to Capernaum. Ver. 24; Mk. 9. 30, 33. **The Son of man**—Note, ch. 8. 20. **Betrayed**—Rather, *delivered up*; i. e., into the hands of his murderers. Note, ch. 16. 21; 20. 18. **Exceeding sorry**—Not yet knowing that his death was necessary for the salvation of men. Note, ch. 16. 22, 23; Mk. 9. 31, 32; Lk. 9. 44, 45; John 16. 20–22.

24–27. Capernaum—Note, ch. 4. 13. **Tribute money**—Referring to the

to Pe'ter, and said, Doth not your master pay tribute? **25** He saith, Yes. And when he was come into the house, Je'sus prevented him, saying, What thinkest thou, Si'mon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? **26** Pe'ter saith unto him, Of strangers. Je'sus saith unto him, Then are the children free. **27** Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a

piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII.

AT the same time came the disciples unto Je'sus, saying, Who is the greatest in the kingdom of heaven? **2** And Je'sus called a little child unto him, and set him in the midst of them, **3** And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. **4** Whosoever therefore shall

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required tribute of a half shekel from every man to the support of the temple service as enjoined, Exod. 30. 13; 38. 26; note, ver. 27. **Your master pay tribute**—The *Master* is Christ, (note, ch. 23. 8,) who is now going to be Peter's guest. Note, ver. 25. **He saith, Yes**—The answer supposes that to be his practice, as does the question. Ver. 24. **Into the house**—Peter's house. Note, ch. 8. 14. **Jesus prevented him**—Spoke before Peter had said any thing; the word *prevent* being used in the old Eng. sense of *to go before, to precede*, as in Ps. 79. 8; 88. 13; 119. 147, 148; 1 Thess. 4. 15. **Own children...strangers**—Equivalent to saying, they do not receive of their *children*, but of their *subjects*. Note, ver. 26. **Children free**—Not expected to pay tribute. According to that rule, Jesus is free from paying tribute to the house of God, being his *beloved Son*. Ver. 5. **Lest we should offend**—Note, ch. 5. 29. Lest by leading them to suppose that we disregard the temple and its service, which is not true in fact. Ch. 21. 12, 13. Rather than *thus offend*, Jesus waives his right of exemption. Ver. 26. So Paul. Rom. 14. 13, 21; 1 Cor. 8. 9–13; 10. 32, 33; 2 Cor. 6. 3. **Go thou to the sea**—The sea of Galilee. Note, ch. 4. 18. We have here a manifold miracle of omniscience and omnipotence. Jesus knew that a *piece of money* (Gr. a *stater*, of the value of the *shekel*, or about 60 cts. of our money, the exact sum needed to pay the tribute for himself and Peter) was to be found in a fish, and that that fish would be the *first* to come to Peter's hook. As Lord of the sea, (note, ch. 8. 27,) he sends Peter there, as to his treasury, with a draft that will be honored perfectly and at once. Note, John 21. 3–12.

1. At the same time—While in Peter's house at Capernaum. Note, ch. 17. 25; Mk. 9. 33. **The disciples**—The 12 apostles. Mk. 9. 35. **Greatest in the kingdom**—This was after they had on the way *disputed*, i. e., earnestly debated the question. Mark 9. 33, 34; Lk. 9. 46. By the *kingdom of heaven* the disciples here mean that temporal kingdom which they, in common with the Jews, thought the Messiah would set up. Note, Acts 1. 6. Similar strifes occurred at other times. Note, ch. 20. 20, &c.; Lk. 22. 24. This shows that the apostles did not themselves consider Peter as entitled to any such primacy as is now claimed for him by the papal Church. Note, ch. 16. 18, 19; Gal. 2. 11, &c.

2–4. Called a little child—And thus Jesus reproves his disciples for seeking *great* things. Ver. 1; note, vs. 3, 4. He teaches the same lesson of humility by another symbolical act. John 13. 3–17. **In the midst**—And also *took him in his arms* to signify his special interest in such little children. Mk. 9. 36, 37; Lk. 9. 47, 48; note, chap. 19. 13, 15; John 21. 15. **Verily**—Note, ch. 5. 18. **Except ye be converted**—Conversion is, in a general sense, a complete *turning* in moral respects from the service of sin to the service of God. Ps. 51. 13; note, Acts 3. 19; 26. 18; 1 Thess. 1. 9; Jam. 5. 19, 20. This implies the *new birth*, which is made the condition of *entrance into the kingdom of heaven*. Note, John 3. 3, &c. Jesus presupposes that this had already taken place in his disciples, and refers them here to the necessity, not of a new conversion, but of cultivating that child-like spirit of docility and humility which constitutes true greatness in his kingdom. Note, ver. 4.

humble himself as this little child, the same is greatest in the kingdom of heaven. **5** And whoso shall receive one such little child in my name receiveth me. **6** But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! **8** Wherefore if thy hand or thy foot offend

thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. **9** And if thine eye offend thee, pluck it out and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. **10** Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. **11** For the Son of man is come to

Humble himself... is greatest—Such only are exalted to spiritual excellence as are fully converted to the meek and humble spirit of the little child, of which spirit Jesus himself was a pre-eminent example. Note, ch. 11. 29; 20. 26–28; 23. 11, 12; Phil. 2. 2–8; 1 Pet. 3. 4.

5–7. Receive one such little child—Referring, not to the actual, natural child of ver. 2, but the spiritual child, made such by believing in Christ, (ver. 6,) and by the Spirit of adoption. Note, John 1. 12; Rom. 8. 14–16. To receive such *in the name of*, i. e., from love to him, is to receive Christ himself and his promised reward. Note, ch. 10. 40–42; 25. 34–40.

Shall offend—Cause to *stumble* into sin, or apostatize from the Christian faith; in which sense the word *offend* is often used. Ver. 7–9; note, ch. 5. 29. **These little ones**—Those who truly *believe in Christ*, of whom the *little child* is a type. Note, vs. 2–4; John 13. 33.

Millstone... drowned—Gr. *ass-millstone*, referring to the large upper millstone driven by *asses*, in distinction from the smaller *hand* millstone. Note, ch. 24. 41. Drowning in the sea was not practiced among the Jews, but was in use among other nations. **It were better**—For one to suffer this human punishment than to cause a Christian to fall, and thus subject himself to the divine penalty—that endless *woe* which his crime deserves. Note, vs. 7–9; ch. 26. 24.

Must needs be that offenses come—See note, ver. 6. Such is the natural propensity of men to sin, and their moral freedom to practice it, (note, Rom. 3. 9–19; 5. 12,) that offenses are unavoidable; men will arise deceiving and being deceived by fatal heresies, delusions and practices; such as are predicted ch. 24. 24; 2 Thess. 2. 2–12; 1 Tim. 4. 1–3; 6. 3–5, 9, 10;

2 Tim. 2. 16–18; 3. 1–9, 12; 1 John 4. 1–3; 2 Pet. 2. 1–3, 12–19; Jude 12, 16–19. **Woe to that man**—Referring to his aggravated doom. Note, ver. 6; ch. 23. 13–36; 26. 24; 2 Pet. 2. 20, 21; comp. Prov. 23. 29, 30; Is. 5. 11, 20–22; 10. 1, 2; 30. 1; 33. 1; Jer. 3. 1.

8, 9. Hand... foot... eye offend—These represent whatever is dearest to us, by way of gradation, the eye being dearer than the hand or foot. Such pleasures must all be denied and cast off rather than be the occasion of sin to ourselves or others. Note, ch. 5. 29, 30; Mk. 9. 44, &c.

10, 11. Despise not... little ones—Do not so undervalue them as to think it a small matter to *offend*, or cause them to *perish*. Note, vs. 6, 14.

Their angels—Called *theirs*, as believers are objects of interest to them. Heb. 1. 14. On the existence and office of *angels*, see note, ch. 4. 11. **Always behold the face**—An expression denoting special favor, in allusion, perhaps, to the privilege in the E. of such prime ministers and favorites as have access to their monarchs. 1 Kings 10. 8; 12. 6; 2 Kings 25. 19; Esth. 1. 3, 14; Prov. 22. 29; note, Lk. 1. 19. So the highest angels in heaven are represented as having special access to God in behalf of these *little ones*, Christ's humble disciples; a good reason why *men* should not *offend* or *despise* them. Vs. 6, 10. This does not teach that each person has his particular patron angel, as held by many Jews and Romanists. Note, Acts 12. 15. But rather the general guardianship of angels. Note, Heb. 1. 14.

The Son of man—Note, ch. 8. 20. **Come to save... lost**—Save all lost sinners, even the chief. Note, 1 Tim. 1. 15; 2. 3, 4; 4. 10. The particular reference is to these *little ones*, (vs. 6, 10, 14,) i. e., to them as original-

save that which was lost. **12** How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? **13** And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. **14** Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou

ly *lost* in common with all men whom Christ came to save. Rom. 3. 23-26; 5. 6-12; 1 Tim. 2. 3-6; 4. 10. Christ's coming to *save* them when *lost* is contrasted with *offending* and *despising* them as *believers* in him. Note, vs. 6, 10.

12-14. If a man have a hundred sheep—This is called a *parable* in Lk. 15. 3, where it is given more fully. Note, Lk. 15. 4-7. **If...he find it**—The "if" suggests the possibility of not finding, i. e., not *saving*, the wanderers, and may import that if they are not saved it is because *they will not*, and not that God willeth it. Note, ver. 14. **Not the will of your Father**—*Will* here means, not *decree*, but *wish*. Ch. 15. 28; 1 Pet. 2. 15; 1 John 5. 14. This is a decisive statement against the doctrine of predestinated reprobation. It also implies an affirmation that God willeth, or wisheth, that all should be saved. Ezk. 33. 11; Is. 59. 1, 2; note, ch. 23. 37; 1 Tim. 2. 4; 2 Pet. 3. 9. It further implies that Christ's *little ones*, which truly believe in him, (note, ver. 6,) are liable to *perish*, or be finally lost. Note, ch. 5. 13; John 15. 2, 6; 17. 12; Rom. 14. 15; 1 Cor. 8. 11; 9. 27; 10. 12.

15-17. If thy brother...trespass—If one of you who believe in Christ should sin against his brother believer by giving offense in any way. Ver. 6; Romans 14. 1-4, 13-21; 1 Cor. 8. 9-13. **Go and tell him...alone**—Do not wait till he comes to you, (ch. 5. 24,) nor publish his fault first to others, nor forbear to rebuke him in love. Lev. 19. 16-18; Lk. 17. 3. **Gained thy brother**—If thy rebuke cause him to *repent*, (Lk. 17. 3,) thou hast restored thy brother to Christian friendship and from the sin which endangered the loss of his soul. Prov. 28. 23; note, Jam. 5. 19, 20. **Take...one or two more**—So that,

hast gained thy brother. **16** But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. **17** And if he shall neglect to hear them, *tell it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. **18** Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. **19** Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask,

with thyself as complainant, there may be the *two or three witnesses* to establish, i. e., fully prove, the offender's guilt according to the law. Deut. 17. 6; 19. 15; John 8. 17; 1 Tim. 5. 19; Heb. 10. 28. **Tell it unto the church**—If the second effort (ver. 16) do not succeed, then lay the whole matter before the Church, i. e., the local Church; meaning, of course, not the Church *universal*, as in ch. 16. 18; Eph. 5. 23-27; Col. 1. 24; but the *particular* body of believers, however small, (vs. 19, 20,) as in Acts 13. 1; Rom. 16. 1, 4, 5; 1 Cor. 1. 2; Gal. 1. 2; Rev. 1. 11. **Heathen...publican**—On these terms see note, chapter 6. 7; 5. 46. If the offender submit not to the authorized discipline of the Church, let him have no more fellowship with the Church than an open *idolater*, or *notorious sinner*. Note, Rom. 16. 17; 1 Cor. 5. 3-13; 2 Cor. 6. 14-17; 2 Thess. 3. 6, 14, 15; 2 John 10. 11. The primary object of all Church discipline is to *gain* our brother, (note, ver. 15,) i. e., according to the law and spirit of Christ. Note, vs. 21, 22; Gal. 6. 1, 2; Phil. 2. 1-5; 2 Thess. 3. 15; 2 Tim. 2. 24-26; James 5. 19, 20.

18-20. Verily—Note, chap. 5. 18. **Bind...loose**—This power, which Jesus had before conferred on the apostles collectively through Peter, (chap. 16. 19,) he here bestows on Christians generally who compose the Church spoken of ver. 17. It properly applies to the ministry and Church of Christ in all ages, and teaches that whatever they do to which this power of binding and loosing applies, if done in accordance with the law and spirit of Christ shall be ratified in heaven. Note, ch. 16. 19. **Again**—Add *verily*, as in ver. 18. **If two of you shall agree**—This, as connected with ver. 18, im-

it shall be done for them of my Father which is in heaven. **20** For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? **22** Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. **24** And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. **25** But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be

made. **26** The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. **27** Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. **28** But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. **29** And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. **30** And he would not: but went and cast him into prison, till he should pay the debt. **31** So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

plies that the *smallest* number, as well as a larger, (ver. 20,) that can form a Church, shall have their action ratified in heaven on condition that they agree in asking the divine guidance and blessing. Ezek. 36. 37; Heb. 4. 16. **Touching any thing**—That is, your asking shall be granted for *any thing* that is agreeable to God's will. Note, ch. 7. 7-11; 21. 22; John 9. 31; 1 John 3. 22; 5. 14, 15; James 1. 5-7. **Where two or three**—In all places and for all time the smaller as well as the larger number of those who meet *in the name* of Christ, i. e., by his authority and for the promotion of his cause, have the assurance not of his visible, but his spiritual presence, as in Exod. 20. 24; 33. 14; note, ch. 28. 20; Mk. 16. 20; John 14. 16-18; 20. 19, 26; Acts 18. 10; 2 Tim. 4. 17; Rev. 1. 13; 2. 1.

21, 22. How oft...forgive—Jesus having enjoined the *forgiveness* of the offending brother as oft as he repented, even were it *seven times in a day*, (Luke 17. 3, 4,) Peter here asks if *seven times and no more* is the gospel rule, to which Jesus replies, (note, ver. 23.) **Seventy times seven**—An expression for an *indefinite* or *complete* number, as in Gen. 4. 24; note, ch. 12. 45; implying here unwearied forgiveness; a duty, of course, based upon the condition of the offender's sincere repentance, as illustrated ver. 23-34. The rule is especially enforced by the Divine conduct toward us. Note, ver. 35; ch. 6. 14, 15; Eph. 4. 32; Col. 3. 13.

23-27. The kingdom of heaven—Note, ch. 3. 2. **Likened unto a certain king**—A parable illustrating the dealings of Christ with men at the final

judgment, which is to close his mediatorial dispensation. Note, ch. 25. 14, 19, 31-34, &c.; Rom. 14. 10-12; 1 Cor. 15. 24, &c. **Ten thousand talents**—Some \$15,000,000; representing an indefinitely large amount, and intimating the exceeding greatness of the sinner's debt toward God, which he can never pay, (ver. 25,) since the utmost that man can do is to perform his *present* duty. Note, Luke 17. 10. **To be sold**—As was the custom in several nations besides the Jews. Exod. 21. 3; Lev. 25. 39, &c.; 2 Kings 4. 1; Neh. 5. 8; Is. 50. 1. **Have patience...pay thee all**—This represents the true penitent acknowledging his sins, appealing to the divine mercy, and promising full payment for past offenses by future acts of zealous service. Though his *promise* is in vain, (Job 9. 2, 3; Psalm 130. 3; 143. 2; note, Lk. 17. 10,) yet his contrite *admission* of the debt, and *surrender of all*, are accepted, and he is forgiven, as is every true penitent, through grace in Christ. Rom. 3. 20-28; 4. 4, 5; Eph. 2. 8, 9; 1 Tim. 1. 13-15. **Moved with compassion**—As in the case of the prodigal son (Lk. 15. 20, &c.) and the two debtors. Lk. 7. 41, 42; comp. Ps. 32. 5; 86. 5; Is. 55. 6, 7.

28-35. Same servant—Note, vs. 24-27. **Hundred pence**—About \$15; a very small sum compared with his own debt which had been forgiven. Note, vs. 24, 27. **Fellow servant...besought him**—In the same manner that he had besought his lord. Ver. 26. **He would not**—Was not *moved with compassion*, as was his lord, (ver. 27,) thus ignoring the golden rule. Note, ch. 7. 12. **Fellow servants...very**

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: **33** Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? **34** And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. **35** So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

AND it came to pass, *that* when Jesus **sorry**—Grieved at such an instance of cruelty (vs. 28-30) from one who had himself received mercy so infinite. **Ver. 27. Wicked servant, I forgave**—His case is much worse than before forgiveness, for guilt increases in proportion to mercies received and abused. Note, ver. 35. **Was wroth**—Justly indignant and angry, as is God with all the wicked. Ps. 2. 5, 12; 7. 11; note, ch. 3. 7; Mk. 3. 5; John 3. 36; Rom. 1. 18; 2. 5, 8; Rev. 6. 16, 17. **Tormentors**—Alluding to the custom of jailers who had authority to extort confession and payment from debtors by tortures, and thus symbolizing the torment of hell that awaits the unmerciful offender. Note, vs. 6, 7; Lk. 16. 23-25; Rev. 14. 10, 11; 20. 10. **Till he... pay all**—This does not imply a final discharge of the debt, and a consequent release from the prison of purgatory or a temporary hell, as the Romanists and Restorationists teach, thus assuming that man can atone for his sins and become his own saviour, which is contrary to the written word. Isaiah 43. 11; Hos. 13. 4; Acts 4. 12. But observe, the debt is represented as enormous, so as to make it impossible for any human being to discharge it, (note, ver. 24,) thus intimating the *endless duration* of his punishment. Ps. 49. 7, 8; note, ch. 5. 26; 25. 41, 46; Lk. 16. 26; Rev. 22. 11, 12. **So likewise**—If we do not from our hearts forgive others God will not forgive us, but will punish us on the same principle of retribution. Proverbs 21. 13; note, ver. 34; James 2. 13. To this divine rule we assent when we pray *forgive us, as we forgive*. Note, ch. 6. 12, 15. As the man was punished for the debt which had once been forgiven, (vs. 27, 32,) so sins once forgiven return on the apos-

had finished these sayings, he departed from Gal'i-lee, and came into the coasts of Ju-de'a beyond Jordan; **2** And great multitudes followed him; and he healed them there.

3 The Phar'i-sees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? **4** And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, **5** And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? **6** Wherefore they

tate through his subsequent transgressions. Ezek. 18. 24; 33. 12, 13. His former pardon does not relieve his case, but rather aggravates it. Note, chap. 12. 45; Luke 12. 47, 48; Heb. 6. 4-6; 10. 26-30; 2 Pet. 2. 20-22.

CHAPTER XIX.

1, 2. Jesus... departed from Galilee—Which had been the chief seat of his ministry. Note, chap. 2. 22; 4. 12, 15, 23. He now leaves it for the last time on his way to the place of crucifixion. Note, chapter 20. 17, &c. **Coasts of Judea beyond Jordan**—Bethany, where he went, was beyond Jordan, but on the borders of Judea. Note, chap. 4. 25; Luke 9. 51. **Multitudes... healed**—He also *taught* them, as he was wont. Mark 10. 1; note, ch. 4. 23, &c.

3-6. Pharisees... tempting him—Or *trying* him, i. e., attempting to involve him in difficulty by a question which, however decided by him, would expose him to censure; a common trick of theirs. Note, ch. 22. 15; Lk. 20. 20. **Is it lawful**—Consistent with the law. Deut. 24. 1. **For every cause**—This point respecting the lawfulness of arbitrary divorces was an old partisan dispute among the Jewish rabbies which Jesus had twice before decided against. Note, ch. 5. 31, 32; Lk. 16. 18. **Have ye not read**—Jesus here refers them to the original constitution of man as one pair, a male and a female, and to their marriage as such. Gen. 2. 21-24. **Leave father and mother**—That is, the human race was made *male and female*, (ver. 4,) with the express intention that the race be multiplied and continued, (Gen. 1. 28,) i. e., through wedlock, which is made both a natural and moral bond stronger than

are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. **7** They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? **8** He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. **9** And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and who-

so marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. **11** But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. **12** For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs

that of parent and child. Note, Eph. 5. 28-33. **Twain...one flesh**—Two parts forming one whole person; somewhat as the two were one in Adam before the creation of Eve, hence both are called *Adam*, or *man*. Gen. 5. 1, 2. They were intended to be not only one flesh, but one mentally, one in views, affections, and interests. Eph. 5. 28, 29, 33; 1 Cor. 7. 2-5; 1 Pet. 3. 1, 7. Yet they are not *one soul*, but *two*, and therefore liable to be separated religiously, both in this life and in their future destiny, as are others. Ezek. 18. 4, 20; note, ch. 10. 34-36; 1 Cor. 7. 10-16. **What...God hath joined**—By this immutable law. Note, vs. 4, 5. **Let not man put asunder**—Let no human authority presume in any way to annul or evade this divine law, which nothing but adultery and death can terminate. Note, ver. 9; Rom. 7. 2, 3.

7-9. Why did Moses then command—This is a misapplication of Deut. 24. 1. Moses did not *command* or encourage divorces; he only enjoined that in all cases of arbitrary putting away of a wife, a bill of divorce should be given for her protection against any future tyranny of that wicked race of men. Deut. 24. 1-4; Mal. 2. 11-17. **Because of the hardness**—It was merely a civil regulation as to the mode of putting away, *suffered* for a time, not to justify that wrong practice, but to lessen in some measure its evils. Note, ver. 7. **From the beginning**—Referring to the original law enjoining an indissoluble union between one man and one woman. Note, vs. 5, 6. **I say unto you**—Note, ch. 5. 32.

10-12. Not good to marry—If the matrimonial bond be thus indissoluble, (verse 6,) a man had better not marry at all, since by marrying he may involve himself in troubles that are in-

tolerable, as suggested in Prov. 19. 13; 21. 9, 19. But this very permanence of the marriage bond should induce prudence in forming the connection, instead of such hap-hazard steps as that, for instance, in Judges 21. 21, &c. Those who acknowledge God have the promise of safe direction in this, as in all their ways. Prov. 3. 6; 18. 22; 19. 14; 31. 10, &c. **Cannot receive this saying**—Namely, that it is not good to marry. Ver. 10. Not to marry is contrary to the will of God and the nature and wants of men in general. Gen. 1. 28; 2. 18, 22, 24; note, 1 Cor. 11. 11, 12. The exceptions to this duty are the rare few to whom the incapacity *is given*, as specified, ver. 12. **Eunuchs**—This word designates a class of mutilated men, who in the E. are kept by princes to guard the females of their *harems*. It is often used interchangeably with *chamberlain*. 2 Kings 20. 18; Esth. 2. 3; 14. 4, 5; note, Acts 8. 27; 12. 20; Rom. 16. 23. Jesus here applies the term to three classes of persons, all of which should avoid marriage: i. e., 1) The **so born**, i. e., born with a defective mental or bodily organization, disqualifying them for marriage. 2) The **made...of men**, i. e., mutilated by wicked men for some selfish purpose, as in the case referred to, note, ver. 11, and in the choir of the papal Sistine Chapel in Rome. 3) The self-made **eunuchs**, i. e., those who voluntarily abstain from marriage that they may better serve *the kingdom of heaven* or Gospel of Christ. Of this class was Paul, and probably Barnabas, and others; but it is required only of those *who are able*. Note, ver. 11; 1 Cor. 7. 7-9, 25, 40. Some of the apostles, including Peter, were not able to receive this; (1 Cor. 9. 5, 6;) thus showing the error of the Roman Church, which enforces celibacy upon the whole clergy, quoting Peter as an example,

for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Je'sus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. **15** And he laid *his* hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? **17** And he said

unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Je'sus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, **19** Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. **20** The young man saith unto him, All these things have I kept from my youth up: what lack I yet? **21** Je'sus said unto him, If thou wilt be perfect, go and

note, ch. 8. 14; 1 Tim. 3. 2, and which binds others to like perpetual vows. Note, 1 Tim. 4. 3; 5. 14; Heb. 13. 4.

13-15. Brought...little children—So *young* as to be called *infants*. Mark 10. 13; Luke 18. 15. **Put his hands**—As an act of benediction, or conferring a *blessing*. Note, Acts 6. 6. Jesus first took them in his arms. Mk. 10. 16. **Disciples rebuked them**—Rebuked those that brought them. Mk. 10. 13. Whatever was their motive in this rebuke Jesus was much displeased. Mark 10. 14. **Suffer...forbid them not**—Do not *hinder* them by word, example, or neglect, but bring or cause them to come in every suitable way. Prov. 22. 6; Deut. 4. 9, 10; 6. 6, 7; Ps. 78. 4-8; note, John 21. 15; Eph. 6. 4; 2 Tim. 3. 14, 15. **Of such...kingdom of heaven**—Such child-like persons. Lk. 18. 17; note, ch. 18. 3-6. And also little children in the literal sense, or infants, (Lk. 18. 15,) called *my little lambs*; note, John 21. 15. Such by the general atonement are made actual members of the kingdom of saving grace. Comp. Deut. 1. 39; note, Acts 16. 31; Rom. 5. 15-21; 1 John 2. 2.

16-19. One came—Called a *young* and *rich* man. Vs. 20, 22; also a *ruler*, (Lk. 18. 18,) probably of the synagogue; note, ch. 9. 18. He came *running* and *kneeling*. Mk. 10. 17. Indicative of earnestness, as in Lk. 19. 4, and of reverence, note, ch. 2. 11. **Good Master**—Gr., *teacher*. A title of respect merely, as in ch. 8. 19; Lk. 3. 12; not admitting his claim as the one only Divine Master, note, ch. 23. 8. **What...shall I do**—That is, more than I have already done. Note, ver. 20. The motive of his question is not that of the *lawyer's*, (Lk. 10. 25, 29,) but of the sincere, anxious seeker of salvation, or *eternal life*. John 3. 15-17; note, Acts 2. 37; 9. 6; 16. 30.

Why callest thou me good?—In this Jesus does not say, *I am not good*, but implies that if he is *good*, then he is *God*, since *God only is good*, i. e., good in and of himself, and the source of all good. Ps. 119. 68; James 1. 17. He will not accept the title of good without that of Godhead. Comp. Lk. 6. 46; Mal. 1. 6. Hence we have this dilemma: either Christ is good, and therefore God; or Christ is not God, and therefore NOT GOOD. **Keep the commandments**—Referring to the 10 commandments. Exod. 20. 1-17. **Which**—The young man imagined that he had kept all these, yet he felt that he still lacked something, but knew not what. Note, ver. 20. **Do no murder**—Jesus quotes only a few specimens from the second table of the law, (Exodus 20. 12-17,) intending to include all the others by quoting Lev. 19. 18, **love thy neighbor as thyself**, love being the sum of the whole law. Note, ch. 22. 40; Rom. 13. 8-10; James 2. 8.

20-22. All these...have I kept—This was probably true as to the letter of the law and his outward conduct, (comp. Lk. 1. 6; Phil. 3. 6,) but not as to the spirit of the law and his inner life, as the sequel showed. Note, ver. 22; comp. Rom. 2. 29; 7. 6. **What lack I yet**—The language implies a felt deficiency. All *these things* had not given him peace of mind, and under this sense of want he puts the earnest question which caused Jesus to *love him*. Note, Mk. 10. 21. **Be perfect**—If thou wilt have the *one thing thou lackest*, (Mk. 10. 21,) to complete thy salvation, so that spiritual fear and want may give place to peace and love, then forsake all and follow me. Note, vs. 27-29; ch. 11. 28-30. This implies that perfect faith in Christ which works by love, (Gal. 5. 6,) and is made the condi-

sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. **22** But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Je'sus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. **25** When his disciples heard it,

they were exceedingly amazed, saying, Who then can be saved? **26** But Je'sus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Pe'ter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? **28** And Je'sus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve

tion of eternal life. Note, John 3. 36.

Sell that thou hast—Even *all*. Lk.

18. 22. Dispose of thy *great possessions* to which thy heart is so much attached as to hinder thy entrance into heaven.

Note, vs. 22, 23. The same is required of every one who loves mammon more than God. Note, ch. 6. 24; Lk.

12. 33, 34. True believers overcome the world so fully as to be ready to make any sacrifice for the kingdom of heaven. 1 John 5. 4, 5; note, ch. 13.

44-46; Phil. 3. 7-9; Acts 2. 45; 4. 32-37; Heb. 10. 34; 11. 17-26. That wealth is dear bought which is gained and held at the loss of eternal life. Note,

ch. 16. 26; Luke 12. 15; 21. 16, 19, &c.; James 5. 1-5; 1 Tim. 6. 17-19. **Sorrowful ... great possessions**—Be-

cause he could not both retain his wealth and follow Jesus; he loved his riches more than he loved God. Note, ver. 21; ch. 6. 21.

23, 24. Verily—Note, ch. 5. 18. **A rich man shall hardly enter**—Be-

cause riches naturally entangle the heart, making it difficult to relinquish the love of and *trust* in them. Mark

10. 24; note, ver. 22. This applies to every man in proportion to his attachment to worldly possessions, for world-

ly and heavenly affections are incompatible. Note, 2 Tim. 4. 10; Jam. 4. 4; 1 John 2. 15. Comp. Deut. 8. 10-20;

Job 31. 24, &c.; Ps. 52. 7; 62. 10; Prov. 28. 22; 30. 8, 9. **Easier for a camel**—Comp. ch. 23. 24. A proverb-

ial and hyperbolical expression denoting what was humanly impossible. Note, vs. 25, 26. The *camel*, as a large

beast of burden, was especially adapted to symbolize earthly wealth as a serious hinderance to entrance through the

narrow gate of the kingdom of heaven, here represented by *the eye of a needle*. Note, ch. 7. 14.

25, 26. Amazed—Greatly astonished. Mk. 10. 26. **Who then can be saved**—They were concerned for

the salvation of men in general, since all by nature have more or less of the worldly spirit of this rich man. Note,

ver. 22. **With men this is impossible**—Men, left to themselves, are utterly incapable of salvation. Job 14. 4;

Jer. 13. 23; Ps. 49. 6-8. But God, in his infinite power and grace, makes

this possible to all in and through Christ. Note, Rom. 5. 15-21; 1 Tim. 1. 14-16; 2. 3-6; 4. 10; Tit. 3. 4-7;

Heb. 2. 9; 7. 25; 1 John 2. 1, 2. Yet, morally, some things are impossible with God. Note, ch. 26. 39.

27, 28. We have forsaken all—Peter here, as usual, speaks for the apostles collectively. Note, ch. 16. 16.

The *all* they had left was their homes and trades, or means of living. Ch. 4. 18-22; 9. 9. Peter had not forsaken

his wife, as the Romanists teach. See 1 Cor. 9. 5. Though little, it was as really *all* as the young man's much.

Vs. 21, 22. **What shall we have**—Shall we have the reward promised ver. 21? **Verily**—Note, chap. 5. 18.

Ye which have followed me—Addressing the 12 apostles, as appears from the 12 *thrones*, that of Judas being taken by another. Acts 1. 20-26.

In the regeneration—Rather, *renovation*, referring to the renovation of the souls of men by the Holy Spirit, as

in Tit. 3. 5, a work which was to commence at the Pentecost, Acts 1. 5-8;

2. 1-4, and be continuously carried on until the final *restitution of all things*. Note, Acts 3. 19-21; 1 Cor. 15. 24-28.

The throne of his glory—His mediatorial throne, to which he ascended. Mk. 16. 19; Heb. 1. 3; Acts 7. 55, 56.

Sit upon twelve thrones—Note, Lk. 22. 30. The pre-eminence and author-

thrones, judging the twelve tribes of Is'ra-el. **29** And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. **30** But many *that are first* shall be last; and the last *shall be first*.

CHAPTER XX.

FOR the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire laborers into his vineyard. **2** And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. **3** And he went out about the third hour, and saw others standing idle in the market-place, **4** And said unto them; Go ye also into the vineyard, and whatsoever is

ity of the apostles are thus strongly expressed; they are next to Christ, and he instructs and governs the Church through them. Note, chap. 10. 1, 40; 16. 19; 28. 18-20. **Twelve tribes of Israel**—Referring, not to the Jews exclusively, as in Acts 26. 7; James 1. 1, but to the whole body of believers as the spiritual and only true Israel. Note, Rom. 2. 29; 9. 6-8; Rev. 2. 9; 21. 12-14.

29, 30. Every one—The promise here includes all Christians as well as the apostles. Comp. Mark 10. 29, 30; Lk. 18. 29, 30; 2 Tim. 4. 8. **Forsaken houses . . . for my name's sake**—From love to Christ and his cause. Mark 10. 29; Lk. 18. 29. **A hundredfold**—Rather, *manifold more* in this life, Luke 18. 30, and all this *with persecutions*. Note, Mk. 10. 30. Not the same things are meant, but spiritual blessings, which are many times more valuable than any enjoyment which the things relinquished could have given. Comp. 2 Chron. 25. 9; Psalm 37. 16; Prov. 3. 13-18; 15. 16; note, ch. 6. 33; 1 Tim. 4. 8; 6. 6. **Everlasting life**—Note, John 3. 15, 36. **First . . . last**—This verse belongs properly to the next chapter. Note, ch. 20. 1, 16.

CHAPTER XX.

1. For—This word connects this parable with ch. 19. 30. **Kingdom of heaven**—The Gospel dispensation. Note, ch. 13. 24. The *householder* here represents Christ and the *vineyard* his Church, in which much work is to be done, for which *laborers* are sought. Note, ch. 9. 37, 38; 21. 28; 1 Cor. 3. 9. **Early in the morning**—Among the

right I will give you. And they went their way. **5** Again he went out about the sixth and ninth hour, and did likewise. **6** And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? **7** They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that shall ye receive*. **8** So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them *their hire*, beginning from the last unto the first. **9** And when they came that *were hired* about the eleventh hour, they received every man a penny. **10** But when the first came, they supposed that they should have received more; and they likewise received every man a penny. **11** And when

Jews called the *first hour*, answering to six o'clock A. M., their day closing at six P. M. Note, John 11. 9. Early service is especially practiced in warm climates. Gen. 22. 3; 28. 18; Joshua 3. 1; 8. 10; 1 Sam. 1. 19; Lk. 21. 38. So early service for God is required. Prov. 8. 17; Eccl. 11. 6; 12. 1.

2-7. A penny a day—The Roman *denarius*, about 15 of our cents, a liberal day's wages at that time. Note, Lk. 10. 35. **Third hour**—Nine o'clock A. M. The *sixth* and *ninth* hour were the same as our noon and three P. M. Verse 5. **Market-place**—The place of common resort for those who needed employment. Note, chapter 11. 16. **Whatsoever is right**—Promising only a just proportion of wages, though he might from his bounty give more. Note, vs. 14, 15. **Eleventh hour**—Five o'clock P. M., when but one working hour was left. Note, verses 3, 12. **No man hath hired us**—Or offered to hire them before; they are ready to enter the vineyard when the call comes, as were the last invited at the wedding feast. Note, ch. 22. 10.

8-16. When even was come—The reckoning time between masters and laborers, Deut. 24. 15; alluding to the time of final account, when the *lord* will say to his *steward*, &c., answering to *Christ* and his *angels* in the work of awarding to each according to their works. Note, chap. 16. 27; 13. 40-43. **Eleventh hour . . . a penny**—They received a full day's wages for only one hour's labor. Vs. 6, 12. **The first . . . supposed**—The first hired (vs. 1, 2) expected pay in the same liberal proportion with the last

they had received *it*, they murmured against the Goodman of the house, **12** Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. **13** But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? **14** Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. **15** Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? **16** So the last shall be first, and the first last: for many be called, but few chosen.

17 And Je'sus being up to Je-ru'sa-lem

hired. Note, ver. 9. **They murmured**—This represents the mercenary, exacting spirit of the selfish, as in the case of the elder son. Note, Luke 15. 25, &c. **Goodman**—The householder. Ver. 1. **I do thee no wrong**—In meeting the exact contract. Ver. 2. **Take that thine is**—What is justly *due* you—that agreed upon ver. 2. **Is it not lawful**—This teaches that God has a right to distinguish some individuals and nations by his favors as he sees best, though the reasons cannot always be seen by men. Job 34. 10, &c.; note, Rom. 9. 14, &c.; 11. 33. **Eye evil...good**—An *evileye* is a Hebraism for evil passions which appear in the eye. Deut. 15. 9; Prov. 23. 6; 28. 22; Mk. 7. 22. He is *good* or gracious who does more than *right* requires. Ver. 4; Rom. 5. 7, 8. **So the last...first**—This is the *moral* of the parable. It teaches that in the kingdom of heaven higher proportionate rewards will be given to some than to others, and that many of those who are brought *last* into the kingdom will be *first* in the rewards; implying that the rewards of divine grace are not measured so much by the *length of time* spent, as by the spirit and fidelity of the laborer and the sacrifices made. It is the *quality* rather than the *quantity* of service, and the sacrifices made, that insures the highest gracious benefits. Note, ver. 23; chap. 19. 21, 22, 27–30. **Called...chosen**—All are *called* to enter the kingdom of heaven and labor for Christ, but few are *chosen* to the highest honors, simply because few choose to serve him with a humble and earnest spirit. Note, ch. 18. 4. Comp. Josh. 24. 14, &c.; 1 Sam. 2. 30; Acts 10. 34, 35.

17–19. Jesus going up to Jerusalem—Having spent some months in

took the twelve disciples apart in the way, and said unto them, **18** Behold, we go up to Je-ru'sa-lem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, **19** And shall deliver him to the Gen'tiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20 Then came to him the mother of Zeb'edee's children with her sons, worshiping *him*, and desiring a certain thing of him. **21** And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on

Perea on his way from Galilee. Note, ch. 19. 1. He now voluntarily and resolutely sets his face toward the appointed place of his death. Note, Lk. 9. 51; 13. 33. **Took the twelve...apart**—This was to quiet their fears, the ground of which was his going to Jerusalem, where he had many enemies. Comp. the case of Paul. Acts 21. 4, 11–14. **Son of man...betrayed**—Note, ch. 16. 21; 17. 22, 23. **Deliver him to the Gentiles**—That is, to Pilate and his soldiers, who were Romans, and therefore called *Gentiles*, after the Jewish custom. Note, ch. 10. 5. The Jews being subject to the Romans, had no power to put any man to death. Note, John 18. 31, 32. This prediction was strictly fulfilled. Ch. 27. 1, 2, 26–31. **Third day...rise again**—Note, ch. 12. 40. Luke adds that the disciples did not understand him; meaning, that they clung so tenaciously to the popular notion of an *unsuffering* Messiah, that their wish served to obscure their understanding. Note, Lk. 9. 45; 18. 34; 24. 25.

20, 21. Mother of Zebedee's children—The mother was *Salome*, Mark 15. 40, and the *sons* were James and John. Note, chap. 10. 2. **Worshipping**—She worshiped evidently in the highest sense. Note, ch. 2. 11. The *certain thing* desired is expressed, ver. 21. **Grant that these my two sons**—It would seem that the sons themselves made the request through their mother, as they only are addressed in the reply. Vers. 22–24; Mark 10. 35, &c. **Sit...right hand...left**—The two places of greatest dignity and power. 1 Sam. 20. 25; 1 Kings 2. 19; Ps. 45. 9. The latter phrase is used also to denote dishonor and rejection. Note, ch. 25. 33.

the left, in thy kingdom. **22** But Je'sus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. **23** And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. **24** And when the ten heard *it*, they were moved with indignation against the two brethren. **25** But

Je'sus called them *unto him*, and said, Ye know that the princes of the Gen'tiles exercise dominion over them, and they that are great exercise authority upon them. **26** But it shall not be so among you: but whosoever will be great among you, let him be your minister; **27** And whosoever will be chief among you, let him be your servant: **28** Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. **29** And as they departed from Jer'i-cho, a great multitude followed him.

The thought was probably suggested to James and John by the recent promise. Ch. 19. 28. **In thy kingdom**—That earthly kingdom which they expected he would set up. Note, ch. 18. 1. This request greatly displeased the other apostles. Note, ver. 24.

22, 23. Ye know not what ye ask—They did not yet understand the nature of his kingdom, and what they must do and *suffer* to be *first* in it. Note, ch. 16. 22, 23; 18. 1. **The cup... the baptism**—To *drink of a cup*, is a figure used in Scripture to denote a portion, especially of sorrow. Ps. 75. 8; Isa. 51. 17, 22; Jer. 49. 12; Rev. 14. 12. So here Jesus refers to his necessary cup of suffering, as in ch. 26. 39; John 18. 11. The *baptism* is another figure expressing the same idea, referring especially to his bloody death. Note, Lk. 12. 50. **We are able**—This was sincere and heroic, but a rash estimate of their own strength, like that of ch. 26. 35, 56. **Ye shall drink**—The apostles were all called to special sufferings for Christ's sake. Note, 1 Cor. 4. 9; Lk. 22. 28; John 15. 19, &c.; Acts 5. 40, 41; 9. 16; 20. 22, 23. As applied to *James* and *John* distinctly. Comp. Acts 12. 2; Rev. 1. 9. **Not mine to give**—Jesus here declares that the highest positions in heaven will be given, not on the principle of favoritism, but to those for whom they are **prepared**, i. e., in the Father's impartial plan of salvation. Note, ch. 18. 1-4; 25. 34.

24-27. The ten... indignation—The other apostles were offended that James and John should seek to be placed above the rest. The same spirit of emulation, however, prompted both the requests of the two and the indignation of the ten; hence the general rebuke. Note, ver. 25, &c. **Jesus**

called them—The whole twelve. Note, ver. 24. **Princes of the Gen'tiles**—That is, ye know by experience that civil rulers, especially the Roman, are disposed to exercise absolute and despotic sway over their subjects. Note, Mk. 10. 42; Lk. 22. 25. **Not be so among you**—There are to be no *lordships* or *primates* in Christ's kingdom. Note, 1 Pet. 5. 3. **Whosoever will be great**—In other words, deep humility manifested in services of love was to be the measure of their greatness. Note, chap. 18. 4. If any would be truly great let him be the greatest *servant*, a *minister* of good to others. Ch. 23. 11; Mk. 9. 35; 10. 43.

28. The Son of man—Note, ch. 8. 20. **Not to be ministered unto**—His great object in coming among men was not to be *served* but to *serve*. Note, Lk. 22. 27; John 13. 14, 15; Rom. 15. 3, 8; Phil. 2. 7, 8. The more Christ-like a man is, the farther is he from the slaveholding spirit. Matt. 13. 14, 15; 1 Pet. 2. 21; John 4. 17. **Give his life a ransom**—In Scripture, a *ransom* is the price paid for a forfeited life; a substituted atonement by death. So here, when all men had forfeited their eternal life by sin, Christ gave his temporal life as a ransom, to redeem them from this penalty, and make them his property. Note, Rom. 3. 25, 26; 5. 8-21; 6. 23; 1 Cor. 6. 20; 7. 23; Gal. 1. 4; 2. 20; 1 Pet. 1. 18, 19; 2. 24. This gift was wholly *voluntary*, (note, John 10. 17, 18,) and for **many**, i. e., for *all*, in which sense the word is often used. Ch. 26. 28; Rom. 5. 15, &c.; 1 Tim. 2. 4-6; 4. 10; Heb. 2. 9, 10; 1 John 2. 2; Rev. 5. 9; 7. 9, 10.

29-34. Departed from Jericho—Luke says, *Come nigh unto Jericho*; or, as more properly rendered, *While he was*

30 And, behold, two blind men sitting by the way side, when they heard that Je'sus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of Da'vid. **31** And the multitude rebuked them, because they should hold their pence: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of Da'vid. **32** And Je'sus stood still, and called them, and said, What will ye that I shall do unto you? **33** They say unto him, Lord, that our eyes may be opened. **34** So Je'sus had compassion on *them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

near, i. e., before he had gone far. This removes the apparent discrepancy between Lk. 18. 35, as compared with Matthew's account, and that of Mk. 10. 46. Jericho was an ancient city, situated six or eight miles W. of the Jordan, and 18 or 20 N. E. of Jerusalem, (note, Lk. 10. 30,) made famous as the scene of some miraculous events. Josh. 6. 1-26; 2 Kings 2. 4-11; Heb. 11. 30. **Two blind men**—Only one is mentioned. Mk. 10. 46; Lk. 18. 35. He was probably well known, as his name is given. Note, Mk. 10. 46. Here is no contradiction, as the fuller account includes the briefer. Note, ch. 8. 5, 28; 21. 2. On *blindness*, see note, ch. 9. 27. **By the way side**—As *beggars*. Mk. 10. 46; Lk. 18. 35. Such positions are sought by the afflicted, especially in the East. John 9. 18; Lk. 16. 20; note, Acts 3. 2. **Son of David**—Note, ch. 9. 27; 15. 22. **Rebuked them**—As friends to Jesus, they thought such crying indecorous; but when Jesus had sanctioned it (verse 32) they had no such nice views of propriety. Chap. 21. 9. **Jesus stood still**—At the earnest cry for mercy. Ver. 31. **What will ye**—Jesus asks, not for *information*, but to call out their special petition, (ver. 33,) and make the miracle more conspicuous. Note, Mk. 5. 30. **Touched their eyes**—The *touch* only showed from whence the healing power came. Note, ch. 8. 3. Yet the cure is ascribed to their faith. Mk. 10. 52; Lk. 18. 42; note, ch. 9. 22, 29.

CHAPTER XXI.

1. Drew nigh unto Jerusalem—On their route from Perea and Jericho. Note, ch. 20. 17, 29. **Come to Bethphage**—Which signifies, *place of figs*. (Note, ver. 19. **And Bethany**—Mark

CHAPTER XXI.

AND when they drew nigh unto Je-ru'salem, and were come to Bethphage, unto the mount of Olives, then sent Je'sus two disciples, **2** Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. **3** And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. **4** All this was done, that it might be fulfilled which was spoken by the prophet, saying, **5** Tell ye the daughter of Zi'on, Behold, thy King cometh unto thee,

11. 1; Luke 19. 29.) The two places were adjoining, and perhaps Bethphage was simply the name of some particular section of Bethany, since no other mention is made of Bethphage, nor can any traces of it, as a separate place, be found. *Bethany* was situated about two miles from Jerusalem, on the east side of the Mount of Olives, and is often referred to. Note, Luke 10. 38; 24. 50; John 11. 1, 18; 12. 1. **Mount of Olives**—So called from the many olive-trees that grew upon it. Called also *Olivet*. 2 Sam. 15. 30. It is a mountainous ridge on the east of Jerusalem, made memorable as the scene of many noted events in the history of Christ. Note, ch. 24. 3; 26. 30, 36, &c.; John 8. 1; 18. 1, 2; Luke 19. 37, 41; 22. 39, &c.; Acts 1. 9-12.

2-5. Village over against—Rather, *before you*, meaning probably Bethphage, as lying between Bethany and Jerusalem. Note, ver. 1. **An ass... and a colt**—The *colt* only is mentioned Mk. 11. 2; Lk. 19. 30. A variation, but no contradiction. Note, ch. 20. 30. Matthew refers to the mother of the colt only as following her foal by natural instinct. Note, ver. 5. **If any man say aught**—Ask, **Why do ye this?** Mk. 11. 3, 5. **The Lord hath need**—This passage proves in several particulars the superhuman knowledge of Jesus. Note, ver. 6; John 2. 25. **That it might be fulfilled**—Note, ch. 1. 22. That is, the prophecy here quoted from Zech. 9. 9, was uttered with reference to this event, (note, ver. 5,) and it was the purpose of Jesus thus to identify himself with it. Note, vs. 2, 3. **Daughter of Zion**—Or Sion, which is put for Jerusalem, note, ch. 2. 1; and both are personified as a *daughter*, representing the Jewish people. Is. 52. 1, 2; 62. 1. 11; Lam. 2.

meek, and sitting upon an ass, and a colt the foal of an ass. **6** And the disciples went, and did as Je'sus commanded them, **7** And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. **8** And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way. **9** And

the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of Da'vid: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. **10** And when he was come into Je-ru'sa-lem, all the city was moved, saying, Who is this? **11** And the multitude said, This is Je'sus the prophet of Naz'a-reth of Gal'i-lee.

13, 15, 18; Zech. 9. 9; Luke 23. 28; John 12. 15. **Thy King cometh**—This prophecy was universally applied by the ancient Jews to the Messiah, and thus Jesus openly claimed to be the one predicted by it; answering to Melchizedec, the *King of peace*; (note, Heb. 7. 1, 2;) a common designation of Messiah. Ps. 2. 6; Is. 9. 6, 7; note, ch. 27. 11; John 19. 19–22. **Meek**—Note, 11. 29. **Upon an ass, and a colt**—Rather, *yea, even a colt, &c.*, this latter phrase being added to express more forcibly his *lowliness*, Zech. 9. 9. Jesus rode upon the colt only, and one *not before ridden*. Mk. 11. 7; Lk. 19. 30, 35; John 12. 14, 15. As unused animals were put to sacred purposes, (Num. 19. 2; 1 Sam. 6. 7;) so here the unused colt may indicate *sacredness*. Comp. the *birth of Jesus*, (ch. 1. 23, 25;) and his *burial*. Note, ch. 27. 60; John 19. 41. The **ass** was ridden by Jewish rulers, and regarded as the symbol of *peace*; (Judges 5. 10; 10. 4;) in contrast with the *horse*, which was a *warlike* animal. Job 39. 19–25; 1 Sam. 13. 5; Jer. 6. 23. This, Jesus, the King of peace, did not use. Zech. 9. 10; Hos. 1. 7; note, ch. 12. 19. He will use it hereafter. Note, Rev. 6. 2; 19. 11.

6–8. Disciples went—As commanded, (vs. 1–3,) and found things as he had said. Luke 19. 32. Divine directions never deceive. Is. 55. 11; note, ver. 3, ch. 17. 27; Mk. 14. 13–16; Lk. 2. 12–16. **Put on them their clothes**—They put their clothes on the colt, and Jesus sat on them as on a saddle. Mk. 11. 7; Lk. 19. 35. **Multitude spread their garments**—Their loose overcoats. Note, ch. 5. 40. A mark of royal honor after the Oriental custom. Esth. 6. 8, &c.; 2 Kings 9. 13. **Branches**—Of *palm-trees*. John 12. 13. Used as an emblem of joy and victory. Lev. 23. 40; Rev. 7. 9. The *palm* was abundant in Palestine, and especially about Jericho. Deut. 34. 3. Strictly speaking, it has

no *branches*, the reference being to the long *leaves* which shoot out from the top of the tree.



9–11. Hosanna—The Heb. word for *save now*, being the original of the first two words of Ps. 118. 25. Here used as an expression of joy, invoking blessings on Jesus as the promised Messiah, Ps. 118. 26; here called **the Son of David**. Note, ch. 1. 1; 20. 30; and also *King of Israel*. John 12. 13; note, ver. 5. **In the name of the Lord**—As Jehovah's ambassador. Mal. 3. 1. **In the highest**—In the highest strains, and in the highest heavens. Lk. 19. 38. The echo of his birth-song, Luke 2. 13, 14; and typical of his triumphant reception as the king of glory. Ps. 24. 7–10; Rev. 7. 9–12. **All the city was moved**—Some with joy and gratulation, and others with sore displeasure. Ver. 15, 46. **Jesus the prophet**—In answer to the question of ver. 10. *The prophet*, i. e., in the highest sense, as the people generally believed. Note,

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that

sold doves, **13** And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. **14** And the blind and the lame came to him

ver. 46; Lk. 7. 16; John 6. 14; 7. 40; Acts 3. 22. **Nazareth**—Note, ch. 2. 22, 23.

12-14. The temple of God—A building hallowed by the special presence of the true God, and consecrated to his worship: hence called, by way of eminence, *the temple*, and, *my house of prayer*. Note, ver. 13. Historically, there were two such temples erected upon the same site in Jerusalem, on Mt. Moriah, (2 Chron. 3. 1,) probably the same place where David erected an altar unto the Lord, (2 Sam. 24. 18-25; 2 Chron. 3. 1,) and where Abraham was sent to offer up Isaac. Gen. 22. 2-14. The *first* temple was built by Solomon according to the plan and preparation of David, as instructed of God. 1 Chron., chaps. 17, 22, 28, 29. This was about 1000 B. C., seven years being spent in its erection. 1 Kings 6. 37, 38. The general plan of the building, though on a grander scale, was after that of the *tabernacle* which preceded it. Note, Acts 7. 44-47. The temple, *so called*, included the temple *proper*, and its spacious *courts, chambers, &c.*, which surrounded it; the whole being inclosed by a high wall, on the inside of which were piazzas, or covered porches, that on the east being called Solomon's. Note, John 10. 23. The first, or outer inclosure, was called the court of the *Gentiles*, because all such as were not Jews might enter thus far only. The second was called the court of the *women*, as being their appointed place of worship apart from the men. This was entered by the gate called Beautiful. Note, Acts 3. 2. The third was the court of *Israel*, so called as being the place of worship for the men aside from the women; and within this court, and surrounded by it, was the court of the *priests*, where they performed the daily service of the temple. 2 Chron. 4. 1-6; note, Hebrews 9. 6; 10. 11. The temple *proper* stood within this court, and consisted of two rooms separated by a *vail*. These were called the *holy place*, and the *most holy*, in which was placed the sacred

furniture. Note, Heb. 9. 2-10. Jesus never entered into the holy place, nor the holy of holies, because he was not an Aaronic priest. Num. 3. 10. This *first* temple retained its original splendor only about thirty years, when, after several reverses, it was utterly destroyed by Nebuchadnezzar, B. C., 588. 2 Kings 25. 1-9; Isa. 64. 11.

The *second* temple was built by Zerubbabel, about seventy years afterward, at the close of the Babylonish captivity. Ezra 1. 1-4; 3. 8, 13; 5. 2; 6. 15; Zech. 4. 6-10. Herod the Great, having greatly offended the Jews, resolved to atone for it by rebuilding and beautifying this temple, which he did about 17 B. C. This was the temple that Jesus now entered, and thus fulfilled the prophecy. Hag. 2. 9. It was utterly destroyed by the Romans, A. D. 70, as predicted by Christ forty years before. Note, ch. 24. 1, 2. **Cast out . . . sold and bought**—In the court of the Gentiles was the so-called temple-market, where animals and other things necessary for the service and sacrifices of the temple were sold and bought, contrary to the divine purpose. Note, ver. 13. **Money changers**—Those who exchanged foreign coin for the Jewish half-shekel tribute, which alone was receivable for the temple service. Note, ch. 17. 24. For this they received a premium, and were often dishonest in their exactions, hence called **thieves**. Ver. 13. **Doves**—The offerings of the poor. Note, Lk. 2. 24. **My house . . . of prayer**—A free quotation from Isa. 56. 7. A great and most important part of the temple service was prayer. 1 Kings 8. 22-54; 2 Chron. 7. 15, 16; Ezra 9. 5-15; 10. 1. Note, Acts 3. 1. Hence *prayer* is put before the *ministry of the word*. Acts 6. 4. **Den of thieves**—A quotation from Jer. 7. 11, and applied to the money-changing. Note, ver. 12. Jesus had cleansed the temple once before. Note, John 2. 14-17. In this act he sets forth symbolically the purity of his Church and of each individual believer, which he came

in the temple; and he healed them. **15** And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased. **16** And said unto him, Hearest thou what these say? And Je'sus saith unto them Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Beth'a-ny; and he lodged there. **18** Now in the morning, as he returned into the city, he hungered. **19** And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered

to accomplish, as predicted. Mal. 3. 1-3; note, 1 Cor. 3. 16, 17; 6. 19; 2 Cor. 6. 16; Eph. 5. 25-27. **The blind... healed them**—He also taught. Luke 19. 47. The appropriate work of the Messiah. Isa. 35. 6; note, ch. 11. 5.

15-17. Chief priests—Note, chapter 2. 4. **Wonderful things**—Referring especially to the act stated verses 12-14. **Children crying**—As did the multitudes on the way. Note, ver. 9. How appropriate that little children should shout the praise of Him who had so signally blessed and pronounced them subjects of his kingdom. Note, ch. 19. 14, 15. **Sore displeased**—And would have killed him, but for fear of the people. Mk. 11. 18; Lk. 19. 47, 48. **Have ye never read**—Another cutting rebuke of these *priests* and *scribes*, who should have been well read in these matters. Mal. 2. 7; note, chap. 9. 13; 12. 3. **Out of the mouth**—A quotation from the Gr. version of Ps. 8. 2. Jesus thus shows that this praise of the Messiah by children was predicted in that psalm, which the Jews always applied to Christ, as appears 1 Cor. 15. 27; Heb. 2. 6. **The city**—Of Jerusalem. Ver. 10. **Beth-any**—Note, ver. 1.

18-20. In the morning—*Early*. Lk. 21. 38; John 8. 2. Early worship was their custom. Note, Mark 1. 35; Acts 5. 21. **Hungered**—A proof of his *humanity*, as was his *thirst*, &c. Note, John 4. 6, 7; 19. 28. **In the way**—Or, *by the road side*. The **fig-tree** is common in the East, and its fruit a much-esteemed article of food, especially the early fig. Jer. 24. 2; Nah. 3. 12. **Found... leaves only**—Its show of

away. **20** And when the disciples saw *it*, they marveled, saying, How soon is the fig-tree withered away! **21** Je'sus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. **22** And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? **24** And Je'sus answered and said unto them, I also will ask you one thing, which if ye tell me, I

leaves was a promise of existing *fruit*, as the fig-tree usually puts forth fruit before its leaves. Comp. Mk. 11. 13. In this it was a *pretense* of something more than others, and therefore an apt image of the hypocritical Jewish nation of that time, and especially its priesthood. Note, ch. 6. 2, 5; 23. 5, 13, &c.; Lk. 18. 11. **Let no fruit grow**—This is called *cursing* the fig-tree. Mk. 11. 21. It was simply a symbolical act, designed to betoken the fearful doom of nations and individuals that are morally unfruitful and false before God. Note, Lk. 13. 6-9; Rom. 11. 20-22; 1 Cor. 10. 11, 12. **How soon... withered**—And how *completely*. Mk. 11. 20.

21, 22. Verily—Note, chap. 5. 18. **Faith...doubt not**—That highest degree of miracle-working faith which was given to the apostles and others. Ch. 10. 1, 8; Jam. 5. 15, 18. **Say unto this mountain**—Referring, perhaps, to Mt. Moriah, the site of the temple, (ver. 12;) or, speaking figuratively, to the performance of the most difficult things which are proper to be done, as in Zechariah 4. 7; note, ch. 17. 20; Luke 17. 5, 6; 1 Cor. 13. 2. **Whatsoever... believing**—They who exercise that faith in prayer which God inspires, will **ask** only for those things which he wills to give, either in kind or in equivalent. Note, chapter 7. 7-11; 1 John 5. 14, 15.

23-27. The temple—Note, ver. 12. **Chief priests... elders**—Members of the great Jewish council. Note, ch. 2. 4; 26. 3. **By what authority**—Referring to his acts in the temple. Verses 12-14, and particularly to his *teaching*. Luke 20. 1, 2. This council claimed the ex-

in likewise will tell you by what authority I do these things. **25** The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? **26** But if we shall say, Of men; we fear the people; for all hold John as a prophet. **27** And they answered Je'sus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? *A certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. **29** He answered and said, I will not; but afterward

clusive right to authorize teachers in the temple, and to question and punish all intruders. Note, Acts 4. 1-7. **Baptism of John**—His whole mission, of which *baptism* was a prominent part. Note, ch. 3. 1-6. **From heaven, or of men**—Was he a real, or only a pretended, messenger from God? Comp. John 1. 6. **Why...not then believe him**—Having special reference to his testimony to Jesus as the Messiah. John 1. 15-36; Acts 19. 4. **We fear the people**—They feared a shower of stones from the multitude, who held to John's divine mission. Note, chap. 14. 5; Lk. 20. 6. **Neither tell I you**—Who thus confess your inability to discriminate between a true and a false prophet. This answer conforms to the proverb recorded Prov. 26. 5.

28-35. What think ye—This parable, though not so called, is one of three (ver. 33, ch. 22. 1) which Jesus addressed to the chief priests and scribes, (ver. 23,) setting before them, as in a glass, their own obdurate case. Note, ver. 45. **Two sons**—Representing the two classes among the Jews, the publicans and the Pharisaic rulers. Vs. 31, 32, 45. **Go work...in my vineyard**—Note, ch. 20. 1, 2. **I will not**—Representing those who prove better than they promise in receiving the word of truth. Vs. 31, 32. **I go**—Representing those who promise better than they prove. Ezekiel 33. 31; note, ch. 15. 7, 8; Tit. 1. 16. **Verily**—Note, chapter 5. 46. **Go into the kingdom**—These outcasts gladly received the testimony of John and followed Jesus, as the Jewish hierarchy did not. Note, ver. 32. **John...in the way of righteousness**—In the right way, preaching righteousness by citing

he repented, and went. **30** And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. **31** Whether of them twain did the will of *his* father? They say unto him, The first. Je'sus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. **32** For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-

men to the Lord our Righteousness. Jer. 23. 6; note, John 1. 6, &c.; Luke 1. 13-17; Acts 19. 4. **Ye believed him not**—The Jewish rulers rejected John, and would not be influenced by the example of the many common people who believed in him. Note, vs. 25, 26; chap. 11. 18, 19. **Another parable**—Note, verse 28. **Householder...** **vineyard**—Representing Jehovah and the Jewish Church. Psal. 80. 8-16; Isa. 5. 1-7; note, ch. 20. 1. **Hedged...tower**—Inclosed the vineyard with a fence, and set a sentinel in a watch-tower to guard against intruders. These details are similar to those of the parable, Isa. 5. 1-7. **Wine-press**—And also a **vine-fat**, (Mk. 12. 1,) which was often an excavation in the earth, made



press in it, and built a tower, and let it out to husbandmen, and went into a far country: **34** And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. **35** And the husbandmen took his servants, and beat one, and killed another, and stoned another. **36** Again, he sent other servants more than the first: and they did unto them likewise. **37** But last of all he sent unto them his son, saying, They will reverence my son. **38** But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

tight like a cistern, to receive the juice of the grapes as trodden out in the *wine-press* over it. Comp. Joel 3. 13. The gathering and treading of the grapes is usually a season of great mirth. Jer. 25. 30; 48. 33; Isaiah 16. 9, 10. **Let it out**—As was the custom, for a part of the fruit. Vs. 34, 41; Sol. Song 8. 11, 12. **Husbandmen**—The Jewish rulers, as self-applied. Verse 45. **Went into a far country**—For a *long time*. Lk. 20. 9. Suggesting a time of probation when, under the long-suffering of God, men are left to work out their destiny, till the time of reckoning comes. Ver. 40; ch. 25. 14, 19; Mark 13. 34; 2 Peter 3. 9, 15. **Sent his servants**—His prophets and teachers among the Jews, who called upon them to render to God his due. 2 Kings 17. 13; Jer. 7. 25; 35. 15. **Beat one**—Comp. Mk. 12. 3-5; 1 Kings 18. 40; 19. 10; 2 Chron. 24. 19-21; 36. 16; Neh. 9. 26; note, ch. 23. 34, 35.

37-39. Last of all... his son—After the various messengers had been abused by the Jews, God sent his Son, Jesus Christ, his *one* and *well-beloved Son*, (Mk. 12. 6; note, ch. 3. 17;) sent first of all to the Jews. Note, chap. 15. 24; Acts 3. 26. **They will reverence**—This expresses not the fact, but what was reasonable to expect. Comp. Lk. 20. 13; Heb. 1. 6. **This is the heir**—This their confession was only *among themselves*. Mk. 12. 7; Lk. 20. 14. Comp. similar confessions in private, John 11. 47; Acts 4. 16: yet publicly they question his *authority*, (verse 23,) and call him *this deceiver*. Ch. 27. 63. They thus confess to the great truth that the Son of God is destined in due time to become the heir of all things. Ps. 2. 7, 8; John 3. 35; Heb. 1. 2. **Seize on his inheritance**

39 And they caught him, and cast *him* out of the vineyard, and slew *him*. **40** When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? **41** They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. **42** Je'sus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? **43** Therefore say I unto you, The kingdom of God shall be taken from you, and given to

—They vainly thought that by killing Jesus they could retain their power and privileges as a nation. Comp. Ps. 2. 1-3; note, John 11. 47-53.

40, 41. When the Lord... cometh—When the householder returns to reckon with the husbandmen. Note, vs. 33, 34. Representing not the coming of the Son of man to judge the world, (note, ch. 24. 3,) but the coming of God the Father in his general providential visitations. Note, vs. 41, 43, 44. **Destroy those wicked men**—Thus were those wicked rulers unconsciously made to condemn themselves, as in ver. 31. Comp. Lk. 7. 43, &c.; 19. 22; 2 Sam. 1. 16; 12. 5-7; Job 15. 6. Their words proved true in the destruction of their city and nation. Note, ch. 23. 35-38; 24. 15-28. **Other husbandmen**—The blessings which they had received and abused he would give to others; which proved true in the passing over of the Church of God from the Jews to the Gentiles. Note, ver. 43.

42-46. Did ye never read—Note, ver. 16. The reference is to Ps. 118. 22, 23. **The stone... rejected**—A figure taken from the practice of **builders** who cast aside such stones as they deem unsuited to the edifice. Jesus here applies the passage to himself as the chief **corner-stone** upon which the Church shall be built, despite the rejection of the Jewish rulers, (Acts 4. 11, 12; 1 Peter 2. 6, 7,) and the powers of hell. Note, chap. 16. 18. **The Lord's doing... marvelous**—This sending of the Son, (note, ver. 38,) and his final supreme and universal reign over all his enemies, is the **marvelous** work of God, subject of wonder and admiration to all the redeemed. Note, vs. 43, 44; 1 Tim. 3. 16. **The kingdom... taken from you**—The conse-

a nation bringing forth the fruits thereof. **44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. **45** And when the chief priests and Phar'isees had heard his parables, they perceived that he spake of them. **46** But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

AND Je'sus answered and spake unto them again by parables, and said, **2** The king-

dom of heaven is like unto a certain king, which made a marriage for his son, **3** And sent forth his servants to call them that were bidden to the wedding: and they would not come. **4** Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings *are* killed, and all things *are* ready: come unto the marriage. **5** But they made light of it, and went their ways, one to his farm, another to his merchandise: **6** And the remnant took his servants, and entreated them spitefully, and slew them. **7** But when the king heard *thereof*, he was wroth: and he sent forth his armies, **8** To slay those servants, and to destroy those murderers. **9** And he will enlarge his kingdom, and will bring forth many children to Abraham, Isaac, and Jacob; and the Gentiles shall be added to the church of Israel. **10** And when the king shall see these things, he will say within himself, I will begin to destroy those servants, and to destroy those murderers. **11** And he will say to his servants, I tell you, I begin now to destroy those servants, and to destroy those murderers. **12** And he will say to his servants, I tell you, I begin now to destroy those servants, and to destroy those murderers. **13** And he will say to his servants, I tell you, I begin now to destroy those servants, and to destroy those murderers. **14** And he will say to his servants, I tell you, I begin now to destroy those servants, and to destroy those murderers. **15** And he will say to his servants, I tell you, I begin now to destroy those servants, and to destroy those murderers. **16** And he will say to his servants, I tell you, I begin now to destroy those servants, and to destroy those murderers. **17** And he will say to his servants, I tell you, I begin now to destroy those servants, and to destroy those murderers. **18** And he will say to his servants, I tell you, I begin now to destroy those servants, and to destroy 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will say to his servants, I tell you, I begin now to destroy those servants, and to destroy those murderers.

CHAPTER XXII.

1-3. Spake... again by parables—With the same intent as before. Note, ch. 21. 28, 33. **The kingdom of heaven**—Jesus had spoken a parable similar to this at an earlier period of his history. Note, Lk. 14. 16, &c. In both he illustrates the provisions of the Gospel as made by God the Father, through his

dom of heaven is like unto a certain king, which made a marriage for his son, **3** And sent forth his servants to call them that were bidden to the wedding: and they would not come. **4** Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings *are* killed, and all things *are* ready: come unto the marriage. **5** But they made light of it, and went their ways, one to his farm, another to his merchandise: **6** And the remnant took his servants, and entreated them spitefully, and slew them. **7** But when the king heard *thereof*, he was wroth: and he sent forth his armies,

Son Jesus Christ, and offered first to the Jews and then to the Gentiles, including all who choose to accept. Note, vs. 3-10. The **marriage** is Christ's espousing the militant Church, as predicted, Isa. 62. 4, 5; Jer. 3. 14; Hos. 2. 19; note, ver. 4. **His servants** are the apostles and other gospel ministers before the death of Christ. Matt. 10. 5; Lk. 10. 1, &c. **Call them that were bidden**—That is, inform those who have before been invited to *prepare* for the feast. This twofold call accords with the custom of the East. Esther 5. 8; 6. 14. So here the guests now to be called are the Jews who had been invited by the prophets and John the Baptist to prepare for this feast. Chapter 3. 1, &c.; 11. 10-15; Lk. 1. 16, 17; Acts 3. 18-26. **Would not come**—Comp. ch. 23. 37; John 1. 11; 5. 40.

4-7. Other servants—These represent those ministers who preached Christ to the Jews after his death and resurrection, to the time of the destruction of their city and nation. Note, ver. 7. **All things are ready**—This represents the gospel feast as being full, and furnished, including the death, resurrection, and ascension of Christ, and the effusion of the Spirit. Comp. Isa. 25. 6; 55. 1-3; Rev. 22. 17. **Made light of it**—Representing those who care less for salvation than for other things. Note, Lk. 14. 18-20. **Entreated them spitefully**—Treated them severely; as the Jews did the prophets and first ministers of the Gospel. Chapter 23. 31, 34; Acts 5. 18, 40; 7. 59; 8. 3; 12. 1-3; 17. 5; 23. 2; 2 Cor. 11. 24-26; 1 Thess. 2. 14-16. **King... was wroth**—Referring to the judicial wrath of God at the rejecters of the Gospel. Note, Mk. 3. 5; Lk. 14. 21; Rom. 1. 18; 2. 5; Rev. 6. 16, 17. **Sent forth his armies**—

and destroyed those murderers, and burned up their city. **8** Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. **9** Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. **10** So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: **12** And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was

Representing the destruction of Jerusalem by the Romans, called *his armies*, as being the providential executors of his judicial vengeance; as years before was the Assyrian king. Isa. 10. 5; comp. Dan. 9. 26, 27; note, ch. 24. 15, &c.; Lk. 21. 20-24.

8-10. Not worthy—The Jews had rendered themselves unworthy of further offers of salvation by refusing those they had received. Note, vs. 3-5; chap. 10. 11-15; Acts 13. 46. **The highways**—The word denotes the square or principal place in the city where the streets converge, and where many persons resort. Note, ch. 20. 3. **Bad and good**—Representing the gospel call as universal, and as bringing into the Church some of every class, character, and nation; none being either too good or too bad to need the Gospel. Note, ch. 13. 47, 48; Acts 10. 34, 35; Eph. 2. 11-22; Col. 3. 11; 1 Tim. 1. 13-16. The sifting is left for the king or judge—at the proper time. Note, ver. 11-13; 1 Cor. 4. 5.

11-14. When the king came—This represents the coming of Christ at the final judgment, who is here called the *king*, as in Ps. 2. 6; Zech. 9. 9; note, ch. 25. 34, 35. **A wedding garment**—This refers to the eastern custom of presenting festival garments to invited guests. 1 Sam. 18. 4; 2 Kings 5. 5, 22; Esth. 6. 8, 9; 8. 15. Not to wear the provided garment, especially at a royal marriage, was viewed as the most pointed contempt and insult. So here those are condemned who come to the gospel feast in strange apparel, (Zeph. 1. 7, 8.) and without the robe of righteousness as offered by Christ. Jer. 23. 5, 6; Isa. 61. 10; note, Rom. 13. 14; 1 Cor. 1. 30; Phil. 3. 9; Eph. 4. 22-24; Col. 3. 10. **Speechless**—Being self-

speechless. **13** Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. **14** For many are called, but few *are* chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk. **16** And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. **17** Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar,

condemned and ashamed for his neglect of the only proper and provided garment, as contrasted with those who made themselves ready. Note, Rev. 19. 7-9. **Bind him**—A figure taken from the binding of tares. Chap. 13. 30, 40. **Outer darkness**—Note, chap. 8. 12. **Called...chosen**—Note, chap. 20. 16.

15-17. Pharisees...took counsel—Craftily as on other occasions. Note, ch. 12. 14. **Entangle him**—Rather, *ensnare* him, as birds are drawn into a hidden snare by some bait. Prov. 1. 17. A characteristic of the wicked of all ages, (Psalm 2. 2, 3; 10. 2-11; 11. 2; 37. 32; 55. 21; 56. 5, 6; Prov. 1. 10-17; 27. 6; Isaiah 29. 21; Jer. 20. 10,) and especially of the Pharisees of Christ's day, Luke 11. 53, 54; 14. 1; 20. 20; Acts 23. 12, &c. **Herodians**—A political party of Jews who adhered to Herod Antipas, the governor under the Romans, and held that it was lawful to pay tribute to Cesar, which the Pharisees condemned as contrary to the divine law. Deut. 17. 15; note, ver. 17. **Master, we know**—Nicodemus spake the same truth in sincerity. Note, John 3. 1, 2. These actually *thought* this, but spake it with *false*, wicked intention. Note, ver. 18. **Tribute**—A tax paid by the Jews, as a people subject to Cesar, or the Roman government. **Cesar** was the official title of the Roman emperors, as Pharaoh was of the Egyptian kings. Note, Acts 7. 10. This Cesar was *Tiberius*; note, Lk. 3. 1. Others are mentioned, Luke 2. 1; Acts 11. 28; 25. 8, 11, 21; Phil. 4. 22. The question, in effect, is whether Cesar's authority might be recognized, or God alone be viewed as king. If Jesus should say it was not **lawful**, they meant to accuse him of disloyalty to Cesar; or, that it was lawful, to accuse

or not? **18** But Je'sus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? **19** Show me the tribute money. And they brought unto him a penny. **20** And he saith unto them, Whose *is* this image and superscription? **21** They say unto him, Ce'sar's. Then saith he unto them, Render therefore unto Ce'sar the things which are Ce'sar's; and unto God the things that are God's. **22** When they had heard *these words*, they marveled and left him, and went their way.

23 The same day came to him the Sad'ducees, which say that there is no resurrection, and asked him, **24** Saying, Master, Mo'ses said, If a man die, having no children, his brother shall marry his wife, and raise up seed

him as opposed to God's law. Deut. 17. 15.

18-22. Perceived their wickedness—Jesus, who knows the hearts of all men, (note, Acts 1. 24; John 2. 24, 25; Heb. 4. 12, 13,) saw that they were mere flattering *spies*, and their question only a *crafty* device of *hypocrites*.

Verse 18; Luke 20. 20, 23. **Tribute money**—The coin with which the tribute to Cesar was paid. Note, ver. 17.

Brought... a penny—The Roman *denarius*, note, chap. 20. 2. **Image and superscription**—The first was Cesar's likeness, stamped on one side of the coin, and the other was the symbol of the republic, inscribed on the obverse side.

The fact that they used Cesar's money, proved that they acknowledged their subjection to him. Note, ver. 21. **Render therefore... the things**—Jesus here settles for all time the vexed question of Church and State rights; each may have their respective dues, without their union or their opposition.

Civil government is right, and they who enjoy its protection should assist in supporting it. Note, Rom. 13. 1-7;

1 Pet. 2. 13-17. But *the things that are Cesar's* do not include an infringement on *the things that are God's*; and if the two conflict, the latter must be obeyed at all hazards. Num. 22. 12-18; Dan. 3. 8-18; 6. 1-26. Note, Acts 4. 19;

5. 29. **Marveled**—At his answer, which utterly silenced them in their design. Ver. 46; Lk. 20. 23-26. **Sadducees**—Who denied the resurrection of the body, and the immortality of the soul.

Note, ch. 3. 7; Acts 23. 8. **Moses said**—Freely quoting the Mosaic law, the design of which was the preservation of Jewish families. Deut. 25. 5. **Seven**

unto his brother. **25** Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: **26** Likewise the second also, and the third, unto the seventh. **27** And last of all the woman died also. **28** Therefore in the resurrection whose wife shall she be of the seven? for they all had her. **29** Je'sus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. **30** For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. **31** But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, **32** I am the God of A/bra-ham,

brethren—This was an imaginary, yet supposable case, in which they conceive an insuperable objection to the doctrine of a resurrection state of existence; and so it would be if, as they assume, the same relations must exist in a future world as in this, which is untrue. Note, vs. 29, 30.

29-33. Not knowing the Scriptures—They erred in ignorance of the O. T. Scriptures, which plainly taught the resurrection. Job 14. 12, 14; 19. 25-27; Isa. 26. 19; Psal. 16. 9; Ezek. 37. 1-14; Dan. 12. 2; Hos. 13. 14; note, ver. 32. Jesus often thus rebuked these Jewish rulers who *boasted* of their Scripture knowledge. John 7. 48, 49; note, ch. 9. 13; 12. 3, 5, 7. **Nor the power of God**—The *Scriptures* are the authority, and the *power* of God the warrant, for this belief in the resurrection of the body. A fact which they overlook who say that the thing is *impossible*. Before infinite power a thousand such difficulties vanish. Ch. 19. 26;

Rom. 4. 17-24; comp. Gen. 18. 14; Jer. 32. 17, 27; Eccl. 11. 5; Psal. 33. 6; Heb. 11. 3. Note, 1 Cor. 15. 35-38. **In the resurrection**—In the resurrection state,

(Mark 12. 25,) the things pertaining to our present corporeal state, such as marriage, birth, death, hunger and thirst, are done away, and a higher state of things, like that pertaining to the **angels**, exists. Note, Luke 20. 35, 36;

1 Cor. 15. 42-52; Rev. 7. 16, 17; 21. 4. **Have ye not read**—So as not to err as to the meaning. Note, verse 29.

Spoken unto you—And to all like errorists of every age, as is all Scripture. Rom. 15. 4; 2 Tim. 3. 16, 17. **I am the God of Abraham**—Not *I was*,

but *I am*, i. e., the never-ceasing God.

and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. **33** And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. **35** Then one of them, *which was* a lawyer, asked him a question, tempting him, and saying, **36** Master, which *is* the great commandment in the law? **37** Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy

soul, and with all thy mind. **38** This is the first and great commandment. **39** And the second *is* like unto it, Thou shalt love thy neighbor as thyself. **40** On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them, **42** Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*. **43** He saith unto them, How then doth David in spirit call him Lord, saying, **44** The Lord said unto my Lord, Sit thou on my right hand, till I make

A passage cited from Exod. 3. 6. Jesus appeals to the *book of Moses*, (Mk. 12. 26; Lk. 20. 37,) the very authority they had just quoted, ver. 24. This was spoken at the burning bush, (note, Lk. 20. 37;) which bush was itself a striking symbolic proof that God can preserve what in the course of nature must perish. Ex. 3. 2-6. **Not the God of the dead**—That is, of the *extinct*, or non-existing, in which sense the Sadducees used the word *dead*. These patriarchs had been dead for centuries when these words were spoken of them; and it is interesting to know that Jehovah Jesus was himself the Angel-speaker. Note, Acts 7. 30-32; 1 Cor. 10. 9; Heb. 12. 24-26. Here, then, we have the highest testimony against the doctrines of *annihilation*, the *sleep of soul*, and the *unconscious state* of the dead, and in favor of a future personal existence of the body, though that body may have gone through important changes, as it does on earth, while it continues essentially the same. Psal. 16. 9-11; Job 19. 25-27; note, ch. 10. 28; Luke 8. 55; 16. 22, &c.; 1 Cor. 15. 35-54; Phil. 3. 21. **Astonished**—As usual. Note, chap. 7. 28, 29.

34-40. When the Pharisees—These seem to enjoy his victory over the **Sadducees**. Mark 12. 28; Luke 20. 39. They had first been silenced themselves, ver. 22, as they will be again, ver. 46. **One of them**—Of the Pharisee party, ver. 34. **A lawyer**—Called a *scribe*, Mk. 12. 28; *a doctor of the law*, Lk. 5. 17. Note, ch. 2. 4. **Tempting him**—Manifestly in no bad spirit, but honestly *testing* his superior knowledge of the Scriptures. Compare Mark 12. 32-34. **The great commandment**—That is, *first* in importance. Ver. 38; Mk. 12. 28. The Jews were divided respecting this question. Note, ch. 5. 19.

Thou shalt love—Quoting Deut. 6. 4, 5. Compare Mark 12. 29, 30. **Heart...soul...mind**—And *strength and understanding*. Mark 12. 30, 33. Thus requiring all the affections, powers, and faculties of soul and body to be fully consecrated to the one only true God. 2 Kings 23. 25; note, Rom. 12. 1, 2; Ephesians 3. 16-19; 1 Thess. 5. 23; 1 John 4. 16-18. **The second is like unto it**—Quoting Lev. 19. 18. This command is *like* the first, as both are founded in *love*, and must go together. 1 John 3. 14-17; 4. 20, 21. **On these two**—They comprehend Christian perfection, or the *whole duty of man*, as taught in the O. T. Scriptures. Eccl. 12. 13; note, Rom. 13. 8-10; James 2. 8, 10.

41-46. Jesus asked them—An all-important question, verses 42-45. This was in the temple, after *he had* silenced all their captious questions to him. Mk. 12. 34, 35. **What think ye of Christ**—Or, How say the scribes that Christ is the Son of David? Mk. 12. 35. In other words, *In what sense* do they call the promised Messiah the Son of David? Note, chap. 1. 1. **David...call him Lord**—Referring to Psalm 110. 1. The Jews had always applied this psalm to the Messiah; (note, Acts 2. 34, 35;) and Jesus here decides that David wrote it **in spirit**, i. e., under the *inspiration of the Holy Spirit*, and therefore truly. 1 Cor. 12. 3; comp. 2 Sam. 23. 2; Mk. 12. 36. The word LORD in the N. T., when thus printed in small capitals, means the same as the Heb. word JEHOVAH, which signifies I AM, i. e., the self-existing, immutable, eternal God. Exod. 3. 14; 6. 3. This name Jesus applies to himself. John 8. 58; Rev. 1. 8. **On my right hand**—The highest place of honor and dignity; assigned to Christ as Mediator. Ch. 26. 64; Mk.

thine enemies thy footstool? **45** If David then call him Lord, how is he his son? **46** And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

CHAPTER XXIII.

THEN spake Je'sus to the multitude, and to his disciples, **2** Saying, The scribes and the Phar'i-sees sit in Mo'ses' seat: **3** All

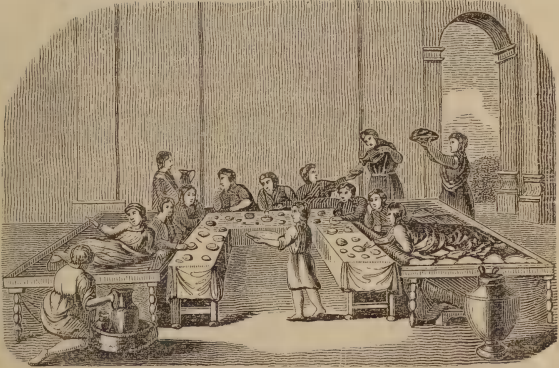
16. 19; Acts 2. 34; 7. 55; Rom. 8. 34; Eph. 1. 20; Hebrews 1. 3; 10. 12, 13; 1 Pet. 3. 22. **Till I make**—Implying that he will then no longer reign as Mediator, but as God. Note, 1 Cor. 15. 24-28. **Thy footstool**—A figure denoting complete subjection: an allusion to the practice of ancient conquerors putting their feet on the neck of their subjected foes. Joshua 10. 24; 2 Sam. 22. 41; Ps. 18. 40; note, Rom. 16. 20. **If... Lord, how is he his son**—How is Christ both David's Lord and son? There is but one solution of this difficult question. It has reference to the two natures of Christ in one person, the human and divine: as man he was David's son; as God, he was his Lord. Note, Rom. 1. 3, 4; 9. 5; Rev. 22. 16. **No man was able to answer**—Because of their wilful unbelief. Lk. 22. 67.

CHAP. XXIII.

1-3. **Then spake Jesus** — Having utterly silenced his enemies, (chap. 22. 22, 46,) he now exposes their real character as a warning to his disciples, and the multitude, i. e., those who hear him gladly, chap. 22. 33; Mark 12. 37. **Scribes... Pharisees** —Note, ch. 2. 4; 3. 7. **Moses' seat**—His official seat as judge and law-giver; Exodus 18. 13. The scribe, as expounder of the law given by Moses, occupied a similar seat. Neh. 8. 4, &c. **Observe and do**—That is, all they enjoin of the law itself,

therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. **4** For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. **5** But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, **6** And love the uppermost rooms

and all that is consistent with it, excepting, of course, their traditions. Note, ch. 15. 3-9. **Do not... their works**—Which are contrary to the law. Vs. 4-6, 13; Rom. 2. 17-24; Tit. 1. 10-16. **4, 5. Bind heavy burdens** — Referring to the intolerant and exacting manner in which the numerous and costly rites of the ceremonial law were enforced by these men of shameless inconsistency. Note, Acts 15. 10; Gal. 5. 1; 6. 12, 13. **To be seen of men**—Note, chap. 6. 1-16. **Phylacteries**—These were strips of parchment with scripture texts on them, rolled up in a case of black calf-skin, and worn on the forehead and arm, according to the letter of such pages as Exod. 13. 9, 16; Deut. 6. 6, 8; 11. 18; Prov. 3. 3, 6, 21. These they made *broad*, that they might seem extra religious, and with the same motive they *enlarged* the borders, rather *fringes*, in the borders of their garments, which were enjoined as tokens of their fidelity to God. Num. 15. 38; Deut. 22. 12.



GUESTS AT TABLE.

6, 7. Uppermost rooms — Rather, *places*, i. e., places of highest honor at table. The Jews took their meals re-

at feasts, and the chief seats in the synagogues, **7** And greetings in the markets, and to be called of men, Rab'bi, Rab'bi. **8** But be not ye called Rab'bi: for one is your Master, *even* Christ; and all ye are brethren. **9** And call no *man* your father upon the earth: for one is your Father, which is in heaven. **10** Neither be ye called masters: for one is your Master, *even* Christ. **11** But he that is greatest among you shall be your servant. **12** And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

clining on couches, which were ranged along the side of a table forming three sides of a square. The places of honor were those nearest the master, who occupied the center of the side opposite the open entrance, as shown in the cut. In assigning the guests to their places strict attention was paid to rank. **1 Sam.** 9. 22; note, **Lk.** 14. 7-11. **Chief seats**—Those assigned to the officers called elders, and other dignitaries, near the pulpit, and facing the congregation. **Neh.** 8. 4. **Synagogues**—Note, chap. 4. 23. **Greetings...markets**—Fond of being saluted as a token of respect, especially at the public places called *markets*. Note, chapter 11. 16; 20. 3. **Rabbi, Rabbi**—A customary repetition of greeting the Jewish doctors of the law by their title of honor, equivalent to our *doctor* and *master*, combining the sense of both. The title was used in three forms: *Rab*, master; *Rabbi*, my master; *Rabboni*, my great master. Note, **John** 20. 16.

8-12. Be not ye—Jesus does not condemn the title; it is the *spirit* rather than the *letter* that he forbids—that which tickled the ear and fed the spiritual pride of these ecclesiastics; a spirit against which, in the Christian Church, this caution will ever apply. **Comp.** **John** 13. 13-17; **Phil.** 2. 3-5. **One is your Master**—Or *Teacher*, in the highest sense. Note, **John** 3. 2. **All ye are brethren**—In Christ, and as such on a common level. **Gal.** 3. 27, 28; **Col.** 3. 11. **Call no man your Father**—That is, by way of religious homage, since such homage is opposed to that which is due to your heavenly Father only. Note, chap. 4. 9, 10. In the Romish Church this title is assumed by all the priests, and especially by the *pope*, which word signifies *father*, who is thus acknowledged by the people as supreme and

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. **14** Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. **15** Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of

infallible, contrary to the spirit and letter of this precept of Christ. Note, **2 Thess.** 2. 4, 9-11. **Greatest...servant**—Shall show that he is the greatest by becoming your servant, for the highest honor in the Church is not superiority of station but of service. Note, ch. 20. 26-28. **Exalt himself**—An important and oft repeated Scripture maxim. **Lk.** 14. 11; **18.** 14; **James** 4. 6, 10; **1 Pet.** 5. 5, 6; **1 Sam.** 9. 21, 22; **15.** 17; **Job** 22. 29; **Psa.** 138. 6; **Prov.** 4. 8; **15.** 33; **16.** 18; **25.** 6, 7; **29.** 23.

13, 14. Woe unto you—Note, ch. 11. 21. There are eight woes, vs. 13-29, answering to the eight benedictions; ch. 5. 3. **Hypocrites**—Note, ch. 6. 2. **Shut up the kingdom**—They would close the great and effectual door of the Gospel of the kingdom, (**1 Cor.** 16. 9,) as opened by John and Christ. Note, ch. 3. 2; **Mk.** 1. 14, 15. Into this kingdom the people were pressing, (note, ch. 11. 12,) but were hindered by the example of these blind guides. Note, vs. 15, 24; note, **Rom.** 2. 17-24. Especially in taking away the *key of knowledge*, (note, **Lk.** 11. 52,) substituting for it their own traditions. Note, ch. 15. 3. **Devour widows' houses**—Or property, by taking advantage of their helpless condition and confiding character. Note, **2 Tim.** 3. 6; **Tit.** 1. 11. **Pretense...long prayer**—Their crime consisted not so much in long praying, as in their praying thus for a mere show. Note, ch. 6. 5. **Greater damnation**—For this their greater sin. Note, vs. 33-36.

15. Compass sea and land—A proverbial phrase, expressing the most intense and extensive sectarian zeal of the Pharisees in proselyting both from heathenism to Judaism, and from Judaism to Pharisaism. **Acts** 26. 5, 9-11; **Rom.** 10. 2-3. **Proselyte**—Among the Jews proselytes were of two classes:

hell than yourselves. **16** Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! **17** *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? **18** And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. **19** *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? **20** Whoso therefore shall swear by the altar, sweareth by it and by all things thereon. **21** And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. **22** And he that shall swear by heaven, sweareth by the throne of God, and by him

that sitteth thereon. **23** Woe unto you, scribes and Phar'i-sees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. **24** *Ye* blind guides, which strain at a gnat, and swallow a camel. **25** Woe unto you, scribes and Phar'i-sees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. **26** *Thou* blind Phar'i-see, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. **27** Woe unto you, scribes and Phar'i-sees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of

1. Those who fully adopted the Jewish religion were called *proselytes of the gate*, from the O. T. phrase, *stranger within thy gates*. Exod. 12. 48, 49; 20. 10. 2. Those who were converts to Judaism only so far as to worship their God and practice their morality; of such proselytes, who were numerous, (Esther 8. 17,) many became converts to Christ. Note, John 12. 20, 21; Acts 2. 10; 6. 5; 8. 27; 13. 43; 17. 4. **Child of hell**—A Hebrew phrase denoting one who belongs to hell as the offspring and subject of the devil. Note, ch. 13. 38, 39; John 8. 44; Acts 13. 10; Eph. 2. 3. Proselytes thus made were **twofold more**, &c., i. e., doubly condemned by adding to their old heathen vices the hypocrisy of their false guides. Note, verse 16, &c.; 2 Tim. 3. 13.

16–22. **Blind guides**—Note, chap. 15. 14. **Swear by the temple**—Referring to their false teaching with regard to oaths, making a distinction between those relating to the temple, and those of its offerings of gold. Note, ch. 5. 33, &c.; 15. 5. **Ye fools**—Note, ch. 5. 22; Lk. 12. 20. They sinned even against common sense. Note, Rom. 1. 21, 22. **Altar... gift**—Note, ch. 5. 23. **Whether is greater**—All oaths should be regarded alike as sacred. Note, ch. 5. 33–37.

23, 24. **Woe**—Note, ver. 13. **Pay tithe**—A tithe means a *tenth part*. This the Jews were required strictly to pay of all their yearly produce. Lev. 27. 30, &c.; Numbers 18. 21–28; Deuteronomy 12. 6, 17; 14. 22–29. Compare Genesis 14. 20; 28. 22; Malachi 3. 8–10. **Mint... anise...**

cummin—Corresponding to our mint, dill, and caraway. Comp. Luke 11. 42. **Weightier matters**—Those here named, with others of like importance; Luke 11. 42; with reference to Mic. 6. 6–8, where all acceptable religion is made to consist in such matters. Note, compare Mark 12. 33; James 1. 27; 1 Sam. 15. 22; Isa. 1. 11–20; Jer. 22. 15, 16; Hos. 6. 6. **Blind guides**—Note, ver. 16. **Strain at a gnat**—Rather, *strain out*; a proverbial expression used with reference to the Jewish practice of filtering wine, &c., lest they should drink some unclean insect, and thus violate Lev. 11. 20, 23, 41, 42. The *gnat* is put for the smallest, and the *camel*, which was also unclean, (Lev. 11. 4,) for the largest of animals; thus illustrating that they were more particular to avoid little than greater sins; to see *motes* and overlook *beams*. Note, chap. 7. 3–5.

25, 26. **Make clean the outside**—A figurative mode of showing that they were more careful of the externals of religion than of the internals. Note, vs. 27, 28; Mk. 7. 3–13; Lk. 11. 39–41. **Full of extortion**—Referring to the proverbial covetousness, the secret dishonesty and licentiousness, of these hypocrites. Is. 28. 7, 8; 56. 10–12; Ezek. 33. 31, 32; Luke 11. 39; 16. 14; note, ver. 14, ch. 12. 39; 2 Pet. 2. 3, 14, 18, 19. **Cleanse first**—This teaches that external purity will not be true and acceptable unless preceded by purity of heart. Job 14. 4; Ps. 51. 10–14; Isa. 1. 11–18; note, ch. 12. 33–35; 15. 17–20.

27, 28. **Whited sepulchres**—A common figure of hypocrisy. Note, Acts 23. 3. The Jews whitewashed their

dead *men's* bones, and of all uncleanness. **28** Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. **29** Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous. **30** And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. **31** Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. **32** Fill ye up then the measure of your fathers. **33** Ye

tombs once a year to give them a beautiful appearance, and also that they might be easily seen and avoided as places of defilement. Num. 19. 16; Ezek. 39. 15. **Even so ye**—So these corrupt teachers, who were *as graves that appear not*, (note, Lk. 11. 44,) were to be avoided. Note, ch. 7. 15; 10. 17; 16. 6, 11; Acts 2. 40; Phil. 3. 2; Tit. 1. 10-16.

29-31. Build the tombs . . . and say—Out of pretended respect and honor they repaired and beautified the tombs of the ancient prophets and other holy martyrs, and with whining hypocrisy claimed to abhor their forefathers who had murdered them; while in all this they were convicting themselves of being children more guilty even than their murderous fathers. Note, vs. 31-38; Acts 3. 13-15; 7. 51-53; 1 Thess. 2. 14-15; Rom. 2. 1-3.

32, 33. Fill ye up—Go on as you are going, and you will *fill up the cup* of your wicked fathers, i. e., complete the iniquity which they began. Jesus here judicially gave them up to do what he knew they certainly *would* do. Comp. Gen. 15. 16; 1 Thess. 2. 15, 16; note, ch. 13. 13-15; 2 Thess. 2. 11, 12. **Ye serpents**—This further expresses their specious hypocrisy and deception; they were children of the old serpent, the father of lies. Note, John 8. 44; Rev. 12. 9; 2 Cor. 11. 13-15. **Generation of vipers**—Note, ch. 3. 7. **How can ye escape . . . hell**—Gr., *Gehenna*. Note, ch. 5. 22. *The wrath to come*. Note, ch. 3. 7. The question here is equivalent to a strong affirmation, as in Heb. 2. 3; 1 Pet. 4. 17-18; Rev. 6. 17.

34, 35. Behold, I send—Christ himself, called the *Wisdom of God*. Note, ch. 11. 19; Lk. 11. 49. **Proph-**

serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city. **35** That upon you may come all the righteous blood shed upon the earth, from the blood of righteous *Abel* unto the blood of *Zacharias* son of *Barachias*, whom ye slew between the temple and the altar. **36** Verily I say unto you, All these things shall come upon this gen-

ets. . . scribes—Referring to the apostles and other gospel ministers, who are thus named. Chap. 10. 41; 13. 52; Lk. 11. 49; note, Eph. 4. 11, 12.—**Ye shall kill**—Comp. John 15. 20; 16. 2. These things were fulfilled. Acts 5. 40, 41; 7. 59; 12. 1, 2; 22. 4. 19-24; 2 Cor. 11. 24, 25; 1 Thess. 2. 14-16; Rev. 6. 9-11. **That upon you may come**—A common expression for the *inevitable result* of such wickedness. Ver. 36; Gal. 6. 7, 8; Eph. 5. 6; Heb. 2. 2, 3; 1 Pet. 4. 17, 18. **All the righteous blood**—That is, the punishment due for shedding the blood of innocent persons. Comp. Ezek. 33. 6; note, ch. 27. 24, 25; Acts 18. 6. **From . . . Abel. . . Zacharias**—That is, according to the Heb. arrangement of the O. T. books, *Abel* is the first, and *Zacharias* the last of the recorded martyrs. Gen. 4. 8; 2 Chron. 24. 20, 21. **Barachias**—Called also (2 Chr. 24. 20) *Jehoiada*, according to the Jewish custom of giving new names. Gen. 41. 45; 2 Kings 24. 17; Daniel 1. 7; note, ch. 10. 3; Acts 13. 9. **Whom ye slew**—That is, whom the Jewish people slew. Note, ver. 36.

36. Verily—Note, ch. 5. 18. **All . . . upon this generation**—The generation of vipers, (note, ver. 33;) referring to the Jewish people of that age, the generation then living, in which sense the phrase is often used. Ver. 33; chap. 11. 16; 24. 34; Heb. 3. 10. This does not teach that they were held *personally guilty* for the sins of their fathers, for as individuals they are responsible only for their own sins; (Jer. 31. 29, 30; Ezek. 18. 1-28;) but they belong to a nation whose crimes have accumulated for ages, till the *measure is now being filled* by themselves, and the divine wrath, so long treasured up,

eration. **37** O Je-ru'sa-lem, Je-ru'sa-lem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! **38** Behold, your house is left unto you desolate. **39** For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

will now fall in full upon their devoted heads. Note, vs. 37, 38; Rom. 2. 3-5; 9. 22. This accords with the principle that nations and organized bodies of men, as well as individuals, have a probation; that as such they are often, as here, treated with much long suffering, and can turn away impending punishment by timely repentance and turning to God. Ps. 78. 1-62; 1 Sam. 2. 30; 1 Kings 8. 46-52; Is. 1. 1-20; Jer. 18. 6-10; Ezek. 18. 1-32; 36. 16-37; note, 1 Pet. 3. 20; 2 Pet. 3. 9-15.

37-39. O Jerusalem—Jerusalem is here put for the whole Jewish nation, of which it was the center and capital. Note, ch. 2. 1. Repeating a name, as here, denotes special interest. 2 Sam. 18. 33; Jer. 22. 29; Daniel 6. 20; Luke 10. 41; 22. 31; Acts 9. 4. This was also shown by his *weeping*. Luke 19. 41. **Thou that killest**—In the present tense, expressing *constant practice*. Note, vs. 30-34. **How often would I**—Jesus here declares that he had cherished toward the Jews the most tender affection, and would have taken them under his special care as his *children*. Comp. ch. 9. 36-38; 10. 6; 15. 24; Luke 19. 41, 42; Acts 3. 26; Rom. 10. 21. **As a hen**—A most exquisite and beautiful figure of tender protection—significant of what Jesus is and does for men. John 3. 14, 15; 12. 32; comp. Deut. 32. 10-12; Ruth 2. 12; Psa. 17. 8; 36. 7; 61. 4; 63. 7; 91. 4; Isa. 31. 5; Mal. 4. 2. **Ye would not**—Their destruction was the result of their own willful choice. Hos. 13. 9; Is. 5. 1-7; 59. 1, 2; note, ch. 13. 14, 15; John 1. 11; 5. 40; Acts 13. 46; Rom. 9. 22, 32; 2 Pet. 2. 1. **Your house...** **desolate**—Referring especially to the *temple*, now deserted of its Divine Inhabitant, ver. 21. Hence called *their* house, as being no longer *God's*. Note, ch. 21. 12. Jesus was now about leav-

CHAPTER XXIV.

AND Je'sus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple. **2** And Je'sus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what

ing it for the last time, predicting its approaching utter desolation, including *all their estate*. Note, chap. 24. 1-28; compare Is. 64. 10, 11; Jeremiah 22. 5; Dan. 9. 26, 27; 12. 11. **Not see me ... till ye shall say**—Jesus here predicts that the Jews as a race shall be converted to Christ before his second coming, when they will welcome him as their Messiah, as did the children. Ch. 21. 15. That such a time will come, and in what sense they shall then see him, is clear from Ezek. 37. 23-28; note, Lk. 21. 24; Rom. 11. 23-27; 2 Cor. 3. 15-16.

CHAPTER XXIV.

1, 2. **Jesus went out**—Left the temple never again to enter it. Note, chapter 23. 38. **Disciples ... show him the buildings**—One of the apostles, in behalf of all, called his attention to the magnificent structure of the temple proper and its surrounding courts. Mark 13. 2. **See...all these things**—Particularly the *goodly stones*, (Lk. 21. 5,) some of which were about 60 feet long and 12 feet thick and wide; hence the expression, *what manner of stones*. Mk. 13. 1. **Verily**—Note, ch. 5. 18. **Not...one stone upon another**—This was literally fulfilled forty years after by the Roman conqueror, Titus. Note, ver. 15; Lk. 19. 44; comp. 1 Kings 9. 7; Jer. 26. 18; Mic. 3. 12.

3. **Mount of Olives**—From whose summit was had a full view of the city and its temple. Lk. 19. 37, 41. **Disciples came**—Four only are named, Mk. 13. 3. **Privately**—As his select, confidential friends. Note, ch. 17. 1. **When shall these things be**—Here are three questions, or points of inquiry. The first refers to the destruction spoken of, ver. 2. And from the close connection with this of the two following questions, it seems that the disciples looked upon the date of the

shall be the sign of thy coming, and of the end of the world? **4** And Je'sus answered and said unto them, Take heed that no man deceive you. **5** For many shall come in my name, saying, I am Christ; and shall deceive many. **6** And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. **7** For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. **8** All these *are* the begin-

ning of sorrows. **9** Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. **10** And then shall many be offended, and shall betray one another, and shall hate one another. **11** And many false prophets shall rise, and shall deceive many. **12** And because iniquity shall abound, the love of many shall wax cold. **13** But he that shall endure unto the end, the same shall be saved. **14** And this gospel of the kingdom shall be preached in all the world for a witness unto all nations;

three events mentioned as one and the same; erroneously supposing that the temple would stand till Jesus came at the end of the world. The answer to their compound inquiry is so arranged as to apply exclusively sometimes to one event, sometimes to the other; and then again both are included in the same expressions, so that the precise application intended is not always easily seen. Comp. 2 Pet. 3. 16. By the **coming** of Christ is sometimes meant his resurrection. Note, chap. 10. 23; 16. 28; but here and always in the N. T., when the Greek *parousia* occurs, it refers to his personal coming at the final judgment. Vs. 27, 30, 37, 44; ch. 16. 27; 25. 31; John 14. 3; Acts 1. 11; 1 Cor. 4. 5; 15. 23, 24; 1 Thess. 2. 19; 3. 13; 4. 16, 17; 5. 2; 2 Thess. 1. 7-10; 2. 1, 8; Rev. 1. 7; 22. 7, 20.

4-8. Take heed—A caution implying danger, and applicable to all persons at all times, and especially to all discussions of the last things. Note, vs. 11, 23, 26, 36; 2 Thess. 2. 2, 3. **Saying, I am Christ**—Claiming to be the *Messiah*, yet *falsely*. Note, verse 24; Acts 20. 29-31. **Wars and rumors**—Or wars and warlike *commotions*. Luke 21. 9. **Be not troubled**—Or shaken in mind, as though the end had come. 2 Thess. 2. 2. **Must come to pass**—All here referred to (verses 5-13) *must first come*, i. e., prior to the end; note, vs. 13, 14. **The end is not yet**—Or, *is not by and by*; i. e., not *immediately*. Luke 21. 9. **Nation ... against nation**—Great commotions—moral, social, and physical. Note, ver. 15, &c.; Lk. 21. 10, 11, 20, &c. **Beginning of sorrows**—Those referred to, verse 7, are the *nearer* and *lesser* of a long train of troubles which must precede the *end* inquired about. Ver. 3; note, vs. 9-14.

9-13. Then shall they deliver you—Referring to the persecutions of the Christians, which commenced before the troubles referred to (vs. 6-8) had closed; hence there is no contradiction to Lk. 21. 12. **Kill you... hated of all**—Comp. ch. 10. 16-28; Mk. 13. 9-13; Lk. 21. 12-17; John 16. 2, 3. These things actually happened to the apostles, who here represent all Christians. Acts 4. 3; 5. 17, 18, 40, 41; 7. 54, 57-60; 12. 1-4; 16. 23, 24; 28. 22; 1 Thess. 2. 14-16; 3. 3, 4; 2 Tim. 3. 12, 13. **Many be offended**—Many, professing Christ, shall fall away and desert his cause because of these trials; note, verse 13, chap. 13. 21. **Betray... hate**—The very opposite mark and spirit of true discipleship. Note, John 13. 34, 35; 1 John 3. 10-15. **False prophets**—Heretical teachers who **deceive**. Acts 20. 29, 30; Romans 16. 17, 18; Gal. 1. 7-9; Col. 2. 8, 16-23; 2 Thess. 2. 8-12; 1 Tim. 1. 4-6; 4. 1-3; 2 Tim. 2. 18; 3. 6-8; Tit. 1. 10-16; 2 Pet. 2. 1, &c.; 1 John 2. 18, 19. **Love... wax cold**—Gradually decline. 2 Tim. 3. 13; Rev. 2. 4; 3. 15, 16. **Shall endure**—Prove faithful. **To the end ... saved**—Note, Lk. 21. 16, 17. Thus furnishing a key to the right interpretation of the passage, showing that the reference is to the final salvation of those who are faithful to the *end of life*, which is essentially the same as the *end of the world*. Note, vs. 3, 14; ch. 10. 22; Heb. 10. 32-39; Rev. 2. 10.

14. Gospel of the kingdom—Note, ch. 4. 23; 9. 35. **In all the world**—To *every human being*; as Jesus afterward gave special command. Note, ch. 28. 19; Mk. 16. 15. **For a witness**—Or, by witnesses offering salvation to all, though all may not accept it. Lk. 24. 47, 48; John 1. 7-11; 3. 11; Acts 1. 8; 26. 16. **Then shall the**

and then shall the end come. **15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) **16** Then let them which be in Judea flee into the mountains: **17** Let him which is on the house-top not come down to take any thing out of his house: **18** Neither let him which is in the field return back to take his clothes. **19** And woe unto them that are with child, and to them that give suck in those days! **20** But pray ye that your flight

be not in the winter, neither on the sabbath day: **21** For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. **22** And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. **23** Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. **24** For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall

end come—The winding up of the gospel dispensation; note, 1 Corinthians 15. 24–28. And this answers the whole question of ver. 3. The *universal spread of the Gospel*, (ver. 14,) preceded by the *apostasy of the latter days*, (vs. 10–12,) are the two great *signs* of the nearness of *Christ's second coming* and of the *end of the world*. Note, ver. 33; Lk. 21. 31; 2 Thess. 2. 1–12; 1 John 2. 18.

15. When... therefore—Jesus here reverts to the first question of ver. 3, the second having been answered, verse 9–14. **The abomination**—Alluding here to the Roman armies, who bore on their standards the idolatrous ensigns so offensive to the Jews. This was to be the sign of final **desolation** to Jerusalem, as predicted by Daniel 500 years before. Daniel 9. 26, 27; 11. 31; 12. 11. **In the holy place**—That is, in the temple, where it ought not to be. Mark 13. 14; Acts 6. 13; 21. 27, 28. **Whoso readeth**—The prophecy, let him know that this is the fulfillment. Lk. 21. 20–24.

16–18. In Judea—Including its country places as well as Jerusalem. Lk. 21. 21. **Flee into the mountains**—As was often done for security. Gen. 19. 17; Josh. 2. 16; Zech. 14. 5. This the Christians did before the final siege of the city by Titus, and were thus preserved to carry the Gospel into other cities. Note, chap. 10. 23. **House-top**—Note, ch. 10. 27. **Not come down**—That is, *into* the house, (Mk. 13. 15,) but take the outside flight of steps; Luke 5. 18, 19. **In the field**—Thus denoting again their extreme urgency, as expressed, vs. 21, 22; Luke 17. 26–36.

19–22. Woe unto them—Or, *alas for them*, on account of the aggravated suffering which those conditions would involve. Lk. 23. 28, 29. **Pray ye**—

Though their flight was ordered, (ver. 16,) yet they might pray for such things as would relieve it. Compare Neh. 4. 9; Prov. 3. 6. **The winter** would make their escape perilous, and **the sabbath** might cause their delay. Ex. 16. 29; Neh. 13. 19, &c. **Great tribulation**—The same strong language is used respecting similar calamities. Ex. 10. 14; Dan. 12. 1; Joel 2. 2. Josephus, a personal witness, says that in and about Jerusalem not less than 3,350,000 perished, besides the 97,000 who were carried into captivity; and the famine was such that women ate their own children, as was predicted, Deut. 28. 53, 56, 57, &c.; Jer. 19. 7–9; Lam. 4. 10; note, Lk. 21. 22, 23. **Those days... shortened**—All would certainly perish if this unparalleled tribulation be not providentially terminated, as Titus acknowledged it was. Comp. Isa. 1. 9; 65. 8, 9; Romans 9. 27, 28. **For the elect's sake**—These were the *Christians*, who but for this divine care in shortening the siege (verse 22) would have perished in the mountains. Note, vs. 16, 24. Comp. Gen. 18. 23–32.

23–25. Lo, here is Christ—Referring to the deceptions; note, verse 24. They were liable to be thus deceived because of their notion that the destruction of Jerusalem would be at the second coming of Christ; (note, ver. 3;) and also from their earnest desire for his return. Note, Luke 17. 22. **False Christs**—Note, verses 5, 11. Such is every man who pretends to assume the place of Christ. See note, John 5. 43; 1 John 2. 18. **Great signs**—Not real miracles, but such in appearance only; like some permitted of old. Exodus 7. 8–12; Jer. 23. 16, 22; Ezekiel 14. 1–9; Acts 8. 9–13; 13. 6–8; 19. 13; note, ch. 7. 22. **If it were possible**—Denoting the utmost endeavor, yet

deceive the very elect. **25** Behold, I have told you before. **26** Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. **27** For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. **28** For wheresoever the

carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: **30** And then shall appear the sign of the Son of man in heaven:

made in vain. Comp. Acts 27. 39; Rom. 12. 18; Galatians 4. 15. To say that it was *absolutely impossible* for the elect to be fatally deceived is inconsistent with this oft-repeated caution. Verses 4, 5, 10-12; note, chap. 5. 13; 18. 14; John 15. 2-6; Rom. 8. 33-39; 1 Cor. 9. 27; 10. 12; Hebrews 10. 26-29, 38; Rev. 2. 4, 5. **The very elect**—The word *elect* means *chosen*, and in Scripture is applied, 1.) To *persons* chosen to an office for some peculiar or special service, as was the Messiah, (Isa. 42. 1,) the apostles, (Luke 6. 13; John 6. 70; Acts 1. 24; 9. 15; 15. 7, 22, 25,) Moses and others. Psalm 105. 26; 106. 23. 2.) To *nations* chosen to peculiar privileges and blessings, as were the ancient Jews, as the medium of preserving and extending the true religion to other nations. Deut. 7. 6-8; 10. 15; Isa. 41. 8, 9; 45. 4; note, ch. 10. 6; Rom. 9. 11; 11. 28. 3.) To all, irrespectively, who through faith in Christ meet the conditions of election. Note, ch. 20. 16; Lk. 18. 7; Rom. 8. 29, 30; Eph. 1. 4-14; 1 Thess. 1. 4, &c.; 2 Thess. 2. 13; 1 Pet. 1. 2; 2. 9; 2 Pet. 1. 10.

26, 27. In the desert—Many impostors did thus announce that Messiah was in the desert, and persuaded many to follow them there; and others taught that he was concealed in the **chambers** of the temple. Note, John 7. 27; Acts 5. 36, 37; 21. 38. **As the lightning**—The coming of the *true* Christ will not be in any such **secret** way, (ver. 26,) but as suddenly as the lightning, as illustrated vs. 36-44; Mk. 13. 34-37; Lk. 17. 26-30; 1 Thess. 5. 2, 3. **Out of the east**—This may teach that the *sign* of Christ's coming (verse 30) will appear first in the East, and that this unmistakable brightness will be the token of his personal appearance. Rev. 1. 7; 2 Thess. 2. 8.

28. The carcass... eagles—A proverbial saying, Job 39. 27-30. The "eagles," here, are carrion vultures. As

these birds of prey, by their keen sight and scent, hasten to devour the carrion, so wherever is found a mass of incurable moral and spiritual corruption, there will as naturally alight the ministers of divine judgment. Comp. Deut. 28. 49; Jer. 4. 13; 48. 40; 49. 22; Hos. 8. 1; Hab. 1. 8. This saying was verified at the destruction of Jerusalem; note, vs. 15-22.

29. Immediately after—Or, when the tribulation of **those days** has reached its climax, Mk. 13. 24; alluding to the whole series of judgments beginning with the destruction of Jerusalem and ending with the full ingathering of the Gentiles. Note, vs. 15-23; Luke 21. 20-26. **Sun be darkened**—This is thought by some to be merely a figurative, poetical representation of great civil and social commotions, like those depicted Isaiah 13. 10; 24. 23; 34. 4; Ezekiel 32. 7, 8; Joel 2. 10; 3. 15; Amos 8. 9; Mic. 3. 6-8. Others understand the language as describing real visible phenomena of the heavens at the personal and final coming of Christ, (note, vs. 30, 31,) when the earth is to be renovated and the entire solar system changed into a heavenly constitution. Note, verse 35; Heb. 1. 10-12; 2 Pet. 3. 7, 10-12; Rev. 20. 11; 21. 23.

30, 31. Sign of the Son of man—The *token* preceding his personal appearance; meaning, perhaps, the angelic retinue *sent before* to announce his coming. Note, ver. 31. Or the reference may be to the *visible glory* preceding his appearance *in person*, like the halo surrounding the rising sun. Note, ver. 27. Comp. ch. 17. 5; Lk. 2. 9; Acts 22. 6, 11; Ezek. 1. 26-28; Dan. 7. 9-13. **Tribes... mourn**—All his enemies will deeply bewail his unlooked-for coming. Note, vs. 50, 51; Rev. 1. 7; 6. 15-17. The opposite of *his elect*, verse 31; who look for and love his appearing. 2 Thess. 1. 10; 2 Tim. 4. 8; Tit. 2. 13; Heb. 9. 28; 2 Pet.

and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. **31** And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. **32** Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: **33** So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. **34** Verily I say unto you, This generation shall not pass, till all

these things be fulfilled. **35** Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. **37** But as the days of Noe *were*, so shall also the coming of the Son of man be. **38** For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, **39** And knew not until the flood came, and took them all away; so also shall the coming of the Son

3. 12, 14. **Coming in the clouds**—Note, ch. 16. 27; 25. 31; Rev. 1. 7. **Send his angels**—Note, chapter 13. 41. **Sound of a trumpet**—Or, that which is equivalent. Note, John 5. 28; 1 Cor. 15. 52; 1 Thess. 4. 16. The allusion is to the Jewish mode of calling assemblies and giving alarm. Lev. 23. 24; Num. 10. 2-10; Josh. 6. 4-20; Judges 3. 27; Psa. 81. 3; Isa. 58. 1; Ezekiel 33. 3, &c.; note, 1 Cor. 14. 8. **His elect**—The righteous as distinguished from the wicked. Mal. 3. 16-18; note, ver. 24. **From the four winds**—That is, from every quarter of the world. Isaiah 11. 12; 43. 5, 6; Ezekiel 37. 9, 10; note, ch. 8. 11; Rev. 5. 9; 7. 9.

32-35. **A parable**—Note, ch. 13. 3. **Of the fig-tree**—Rather, from the fig-tree learn the parable which this teaches; note, ver. 33. This was spoken near Bethphage, the place of figs; note, ch. 21. 1. **So likewise ye... know**—By making a special application of this natural observation, ver. 32. **See all these things**—See them coming to pass. Mk. 13. 29. Referring to *the things* mentioned verses 15-26, and in answer to the first question of ver. 3. Note, verses 6, 34. **At the doors**—A proverbial expression denoting nearness. Jam. 5. 9; Rev. 3. 20. **Verily**—Note, ch. 5. 18. **This generation shall not pass**—Referring to the predicted destruction of Jerusalem and the total subversion of the Jewish state, which some of the then *present generation* lived to see fulfilled. Note, ch. 23. 36-38; Luke 21. 28, 31. **Heaven and earth shall pass**—Note, verse 29; ch. 5. 18. **But my words**—In this prediction, shall not fail. Note, ver. 34. Nor will his words concerning *the last things* fail. Note, vs. 27-31; 2 Pet. 3. 3-14.

36. **But of that day and hour**—

Reverting to what is said of Christ's coming at the final judgment; note, vs. 30, 31. The phrase *that day* is so used, 2 Thess. 2. 3; 2 Tim. 4. 8. Here it is in direct contrast with *those days* in vs. 22, 29; the latter *known* and *near*; (note, vs. 32, 33;) the former so remarkably *unknown*, as illustrated, ver. 37, &c. **Knoweth no man**—That is, not the precise time of its occurrence, which is concealed alike from *men* and *angels*; including even the *Son of man*. Mark 13. 32. That is, Christ *as man* did not know this; as *God* he knew all things. Note, John 16. 30. This accords with other facts pertaining to and proving his *real humanity*. Note, Lk. 2. 40, 52. This was probably a *voluntary, self-limitation* of knowledge, like what is said of his power. Note, John 5. 19, 20, 30; 10. 17, 18.

37-39. **As the days of Noe**—The Greek form of *Noah*. Compare 2 Pet. 2. 5; Luke 17. 26-29, 32. The history here referred to is recorded Genesis 6-8. These and other recorded events of Old Testament history (chap. 12. 40-42) are thus referred to as *facts*, though denied or explained away by the scoffers of these last days. Note, 2 Pet. 3. 3-5. **They were eating**—Engaged in all the usual occupations and enjoyments of life; which are here mentioned, not as *wrong* in themselves, but as showing their unbelief and indifference to the future as contrasted with righteous Noah. Heb. 11. 7; 2 Pet. 2. 5; note, ver. 39. **Knew not**—The real truth of the case, until their destruction came. But they were *willfully* ignorant, and condemned for not heeding the preaching and example of Noah. Note, Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 5. **So shall also**—The personal coming of Christ at the final judgment will be to

of man be. **40** Then shall two be in the field; the one shall be taken, and the other left. **41** Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore; for ye know not what hour your Lord doth come. **43** But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. **44** Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. **45** Who

then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? **46** Blessed is that servant, whom his lord when he cometh shall find so doing. **47** Verily I say unto you, That he shall make him ruler over all his goods. **48** But and if that evil servant shall say in his heart, My lord delayeth his coming; **49** And shall begin to smite his fellow servants, and to eat and drink with the drunken; **50** The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, **51** And shall cut him asunder,

the ungodly as unexpected at last, as was the flood to the sinners of that day. Note, vs. 38, 50, 51.

40, 41. Two be in the field—That is, Christ's coming will overtake men of all classes at their usual business, and in the closest intercourse, when the moment of severance arrives. Ver. 41. **One shall be taken**—The righteous separated from the wicked. Note, vs. 31, 45–51; ch. 25. 31–46. **Two women**—A similar image, illustrating the same truth as ver. 40. Comp. Lk. 17. 34–36. **At the mill**—Anciently, as now in the East, meal was ground between two circular stones; the upper side of the lower, called the *nether* millstone, (Job 41. 24,) was slightly concave, and the lower side of the upper stone convex. This was turned by two persons, usually women servants. Exod. 11. 5.



42–44. Watch therefore—What Jesus said to his disciples then present he said to *all*, (Mk. 13. 37,) i. e., to men of all ages; so that by being required to *watch* implies that we are to expect the Lord's advent as an event unknown as to the precise day and hour, (note, ver. 36,) and *therefore* requiring constant watching, as if always

at hand, (note, vs. 44–47; Phil. 4. 5; Heb. 10. 37; Jam. 5. 8; 1 Peter 4. 7,) and yet not ignorant that days and years with the Lord are not reckoned as with us. Note, 2 Pet. 3. 8, &c.; 1 Thess. 5. 1–6. **But know this**—The consequence of not knowing the hour (vs. 42, 44) is here enforced by a case of burglary, showing therefrom the necessity for exercising *constant* vigilance. This similitude of the thief is often used. 1 Thess. 5. 2, 4; 2 Peter 3. 10; Revelation 3. 3; 16. 15. It applies, not only to the actual coming of Christ at the final judgment, but to the hour of death, which to every individual is the virtual coming of Christ; and a preparation for death is a preparation for judgment. Eccl. 9. 10; 2 Tim. 4. 6–8; Rev. 2. 10.

45–47. Faithful and wise servant—The two cardinal virtues of a good servant are *fidelity* and *prudence*. Such a servant acts in his master's absence as though he were there, or would at any moment return. The *lord* here is the *Son of man*, and his *servants* are his *disciples* and *ministers*. Mk. 13. 34; Lk. 12. 22, 35–42. **Find so doing**—Note, vs. 42–45. **Ruler over all**—An image of increased confidence drawn from the custom of promoting faithful servants. Genesis 41. 39, &c.; Luke 12. 37, 44; note, ch. 25. 21, 29.

48–51. Evil servant—Called *wicked*, *slothful*, and *unprofitable*. Chap. 25. 26, 30. **Delayeth his coming**—And therefore the servant gives himself up to sinful acts and pleasures. Ver. 49; Ecclesiastes 8. 11; Isa. 56. 12. **Cut him asunder**—Alluding to an ancient punishment, (1 Sam. 15. 33; 2 Sam. 12. 31; Dan. 2. 5; 3. 29; Heb. 11. 37,) representing the severing of the wicked from the *elect* of ver. 31; the same

and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. **2** And five of them were wise, and five *were* foolish. **3** They that *were* foolish took their lamps, and took no oil with them: **4** But the wise took oil in their vessels with their lamps.

as being *destroyed* or *cut off*. Note, Acts 3. 23. **With the hypocrites**—And *unbelievers*, (Luke 12. 46,) and all like characters. Rev. 21. 8. **Weeping**—Note, ch. 8. 12.

CHAPTER XXV.

1. Then—At the final judgment, called *that day*. Note, ch. 24. 36. **Kingdom of heaven**—Note, ch. 3. 2. This is a parable, though not so called. Note, chap. 13. 3. The reference is to the closing up of the *kingdom of grace* among men at *the end*. Note, ch. 24. 14. The lesson of the parable is watchfulness, (ver. 13,) the same as that of the last parable. Note, ch. 24. 43, &c. **Ten virgins**—Or *maidens*, the usual number selected to serve as bridesmaids at weddings in the East; representing here all mankind, as do the ten servants (Lk. 19. 13) who are required to prepare and watch for the **bridegroom**, i. e., Christ, at his final coming. Note, vs. 6–13; Mk. 13. 35–37. **Their lamps**—Note, ver. 3.

2–5. Five . . . wise . . . five . . . foolish—As shown in their conduct. Vs. 3–12. Comp. Prov. 22. 3; note, ch. 24. 26. The *number* in each case indicates nothing as to the comparative number of the saved and the lost, but simply represents two classes, one of which is prepared and the other unprepared to meet Christ. Vs. 6–12; ch. 24. 40, 41. **Lamps . . . oil**—As weddings commonly took place at night, each had a lamp, or, rather, torch, made of a bunch of rags fastened to the top of a staff and dipped in oil; besides this, each took a can of oil with which to replenish the lamp. The **lamps** denote the Christian profession which all, soon or later, would assume; (note, ver. 11;) and the **oil**, the grace of God or the unction of the Holy Spirit; oil in Scripture being a common symbol of

5 While the bridegroom tarried, they all slumbered and slept. **6** And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. **7** Then all those virgins arose, and trimmed their lamps. **8** And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. **9** But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. **10** And while they went to buy, the bride-

the Spirit. Note, Hebrews 1. 9; 1 John 2. 20, 27. **Bridegroom tarried**—Representing the delay of Christ's coming at the final judgment, to give further time for repentance. Note, 2 Pet. 3. 8, 9. **All . . . slept**—Representing the sleep of death, in which sense the word sleep is often used, implying that it is to be followed by an awakening to future life. Dan. 12. 2; note, ch. 9. 24. Both events are common to *all*, the wise as well as the foolish. Eccl. 8. 8; 1 Cor. 15. 22. With each class the day of probationary life has now closed, and they wait the Bridegroom's coming. Note, vs. 6–10; John 5. 28, 29; 1 Thess. 4. 13–17.

6–8. At midnight—The time when the Bridegroom will be least expected. Note, verse 13. **A cry**—The common practice at these weddings; representing here the sound of the last trumpet. Note, chapter 24. 31. **All . . . arose, and trimmed their lamps**—Representing the general resurrection, (note, ver. 5,) when the *wisdom* and *folly* of the two classes will be fully manifest; (Dan. 12. 2, 3; Mal. 3. 18;) when the *foolish* will wake to find themselves unprepared for the emergency, and apply in vain for help. Note, ver. 8–12; chap. 7. 26, 27; Luke 13. 24–28; 16. 19–31.

9–13. Not enough for us and you—That is, we cannot share with you. A plain denial of the Romish dogma of supererogation, which makes the *oil* the symbol of good works, and teaches that some saints have a surplus by which others may be saved; whereas men are saved not by works, but by the grace of God, through Christ, which he alone can give, (Acts 4. 12; Eph. 2. 8–10,) and by which the righteous themselves are but scarcely saved. 1 Peter 4. 18; Luke 17. 10; Psalm 49. 7, 8; Proverbs 9. 12; Ezek. 14. 14, &c.; 18. 20. **Go . . . buy for your-**

groom came; and they that were ready went in with him to the marriage: and the door was shut. **11** Afterward came also the other virgins, saying, Lord, Lord, open to us. **12** But he answered and said, Verily I say unto you, I know you not. **13** Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. **15** And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. **16** Then he that had received the five talents went and traded with the same, and made them other five talents. **17** And likewise he that had received two, he also gained other two. **18** But he that had

received one went and digged in the earth, and hid his lord's money. **19** After a long time the lord of those servants cometh, and reckoneth with them. **20** And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. **21** His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. **22** He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. **23** His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy

selves—That is, get it, if at all, in the only prescribed way; a common mode of expressing this duty. Prov. 23. 23; Is. 55. 1; Rev. 3. 18; note, ch. 13. 44-46. The wise give good counsel, but the season of grace is past. Ver. 10; Jer. 8. 20. **They that were ready**—Having a full supply of oil, and their lights burning, (note, ver. 4; Lk. 12. 35,) and not without the wedding garment: (note, ch. 22. 11, 12:) representing those who are ready for death, and waiting with all diligence the second coming of Christ. Note, 1 Thess. 5. 4; 2 Tim. 4. 6-8; 2 Pet. 1. 5-11; 3. 11-14. Such are admitted to the final marriage of the Lamb. Rev. 19. 7-9. **The door was shut**—This door represents Christ, the one only Saviour and Mediator. John 10. 9; Acts 4. 12; 1 Tim. 2. 4-6. During probation this door is open to all, but will be forever closed against all who are unready to meet Christ at his final coming. Note, Lk. 13. 25, &c.; Rev. 3. 7, 8; 22. 11-15. **Lord, Lord... I know you not**—Note, ch. 7. 21-23. **Watch therefore**—Note, ch. 24. 42-44.

14, 15. For the kingdom—Rather, the Son of man is as, &c.; ver. 13; Mk. 13. 34. This parable shows that the vigilance required (ch. 24. 42, &c.) is not mere watchfulness, but diligent, constant preparation; as does also the similar parable of the pounds; note, Lk. 19. 11, &c. **A far country**—Representing the ascension of Christ into heaven, from whence he will come to judge every man; note, vs. 15-19. **His own servants**—Denoting the claim of Christ upon all men as his servants

by right of purchase. Note, Acts 20. 28; 1 Cor. 6. 19, 20. **His goods**—Called talents; note, ver. 15. **Five talents... two... one**—Denoting the gifts and endowments intrusted to men to improve on, whether original or acquired, natural or spiritual. Note, Rom. 12. 6-8; 1 Cor. 12. 4-11; Eph. 4. 7-11. **His several ability**—In proportion to his capacity and opportunities of profitable improvement; no one being burdened beyond his ability. Note, Luke 12. 48; 2 Cor. 8. 12; 1 Pet. 4. 10, 11.

16-18. Made them other five—Doubled them by a faithful improvement of what was intrusted, and rewarded accordingly. Note, vs. 20, 21. **Received one... hid**—His action seems that of one anxious that the gift should not be misused or lost, but ready to be returned just as he received it. Note, vs. 24-29.

19-23. After a long time—This teaches that Christ's coming to judgment is certain, though long delayed. Note, 2 Pet. 3. 8, &c. **I have gained beside**—That is, added to what was intrusted to me, and by means thereof, as in the expression, *thy pound hath gained*, Luke 19. 16; giving his lord credit for both principal and interest. So without Christ we can do nothing. John 15. 5. Comp. 1 Cor. 4. 7; Deut. 8. 17. 18; Hos. 2. 8. **Well done... faithful servant**—This teaches that while we are to regard our fidelity as without merit, (note, Lk. 17. 10,) Christ regards it as highly rewardable. Note, ver. 35; ch. 19. 27-29; 1 Tim. 6. 17-19; Rev. 14. 13. **Joy of thy lord**—Representing the divine felicity shared by

of thy lord. **24** Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: **25** And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. **26** His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: **27** Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. **28** Take therefore the talent from him, and give *it* unto him which hath ten talents. **29** For unto every one that

hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. **30** And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: **32** And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: **33** And he shall set the sheep on his right hand, but the goats on the left. **34** Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the

the faithful at the marriage of the Lamb. Rev. 19. 7-9; Jude 24; Isa. 35. 10. The joy anticipated. Heb. 12. 2.

24-27. I knew thee...hard man—Representing those who excuse their own faults by finding fault with God. Gen. 3. 9-13. **Was afraid**—The fear arising from conscious guilt, like that of all sinners who know better than they practice. Gen. 3. 8-10; Isa. 33. 14; James 2. 19; note, ver. 26. **Wicked and slothful**—As opposed to the *good* and *faithful*; vs. 21, 23. He is *wicked* in being *slothful*, though not a *waster*, as were some; (Lk. 15. 13; 16. 1;) yet near akin to such. Prov. 18. 9. Mere neglect, or indifference to God's service, exposes to perdition. Judges 5. 23; Amos 6. 1; note, vs. 30, 45; Heb. 2. 3. **Thou knewest**—In other words, You *did know* me to be such as you say, and **therefore**, &c.; note, ver. 27. **Thou oughtest**—He is thus condemned by his own mouth. Luke 19. 22, 23; Job 15. 6. **My money**—Or *talents*; note, vs. 14, 15. **Exchangers**—Brokers or bankers; Lk. 19. 23. **Usury**—Rath-er, *gain*, as in vs. 20, 22.

28-30. Take...the talent from him—This weighty saying teaches simply that all good gifts, especially moral principles, wax weaker by disuse, and at length expire; while, on the contrary, they become stronger by exercise. Ver. 29; Prov. 4. 18. 19; note, ch. 13. 12; 21. 43. **Unprofitable servant**—Note, verse 26. **Outer darkness**—Note, ch. 8. 12.

31-33. When the Son of man—Jesus here resumes his description of the final judgment, as introduced, ch. 24. 29-31, 36. The title *Son of man*, generally applied to indicate his hu-

manity, (note, ch. 8. 20,) is here used to express his divinity, as the supreme Judge of all. Dan. 7. 13; note, John 5. 21-23, 28, 29; Acts 17. 31. **In his glory**—His *personal* glory, yet that which he has as one with the Father. Note, ch. 16. 27; John 17. 5, 24. **Holy angels**—Called also *elect*, 1 Timothy 5. 21; i. e., as distinguished from *fallen* angels. Jude 6. These are his executive agents. Note, ch. 13. 41; 24. 31. **All nations**—All mankind, of all ages; not *as nations*, but as individuals. Note, ch. 16. 27; Rom. 14. 10-12; 2 Cor. 5. 10. **Separate them**—Into two distinct classes, with reference to their different characters, as illustrated by the simile of the **sheep and goats**. The *goat*, being a repulsive animal, is put for the wicked, as distinguished from *sheep*, the symbol of true Christians. Note, John 10. 1, &c.; 21. 15-17. **Right hand...left**—Terms used here to denote honor and approval, (ver. 34,) and their opposites dishonor and rejection, (ver. 41;) and not honor only, as sometimes used. Note, ch. 20. 21.

34-36. The King—Or, the Son of man. Note, ver. 31. Here for the first and only time, save in parabolic language, (ch. 18. 23,) the Lord Jesus applies to himself his real kingly title as given Psa. 2. 6; Zeck. 9. 9; 14. 9; Rev. 19. 16. **Come**—The same sweet word he had long used in inviting all the needy to come unto him for rest. Note, ch. 11. 28. Now it is addressed only to such as *have* come and found that rest of faith, the foretaste and pledge of that rest which remains for the people of God in heaven. Note, Heb. 4. 3, 9; Rev. 14. 13. **Kingdom prepared for you**—For *such as you*; note, ch.

foundation of the world: **35** For I was ahung-
gered, and ye gave me meat: I was thirsty,
and ye gave me drink: I was a stranger, and
ye took me in: **36** Naked, and ye clothed
me: I was sick, and ye visited me: I was in
prison, and ye came unto me. **37** Then shall
the righteous answer him, saying, Lord, when
saw we thee ahungered, and fed thee? or
thirsty, and gave thee drink? **38** When saw
we thee a stranger, and took thee in? or naked,
and clothed thee? **39** Or when saw we thee
sick, or in prison, and came unto thee? **40**
And the King shall answer and say unto
them, Verily I say unto you, Inasmuch as ye
have done *it* unto one of the least of these my
brethren, ye have done *it* unto me. **41** Then

shall he say also unto them on the left hand,
Depart from me, ye cursed, into everlasting
fire, prepared for the devil and his angels: **42**
For I was ahungered, and ye gave me no
meat: I was thirsty, and ye gave me no drink: **43**
I was a stranger, and ye took me not in:
naked, and ye clothed me not: sick, and in pris-
on, and ye visited me not. **44** Then shall they al-
so answer him, saying, Lord, when saw we thee
ahungered, or athirst, or a stranger, or naked,
or sick, or in prison, and did not minister unto
thee? **45** Then shall he answer them, saying,
Verily I say unto you, Inasmuch as ye did *it* not
to one of the least of these, ye did *it* not to me.
46 And these shall go away into everlasting
punishment: but the righteous into life eternal.

19. 14. The kingdom of glory is a pre-
pared place for a prepared people. Note,
John 14. 2, 3; Heb. 11. 10, 16; and it
was God's eternal purpose that all
should *inherit* it, who by faith in Christ,
and conformity to his spirit and will, be-
come its *worthy heirs*. Note, Lk. 20. 35;
Rom. 8. 9, 14-18; Gal. 4. 6, 7; 2 Cor.
5. 1-9; Eph. 1. 3-14; 1 Pet. 1. 3-5,
13-15; 2 Pet. 1. 4-11. **For I was**
ahungered—Jesus thus identifies
himself with his suffering people. Note,
ver. 40. The few acts of kindness here
named (vs. 35, 36) are but specimens
of all those good deeds which presup-
pose their faith in Christ, which puri-
fies the heart and works by love. Acts
15. 9; Gal. 5. 6; James 2. 14; 1 Pet.
1. 22. Hence called *pure religion*, Jam.
1. 27; for, void of this faith and love,
whatever we do profiteth us nothing.
1 Cor. 13. 3; Heb. 4. 2; 12. 14.

37-40. The righteous answer—
Those addressed verse 34. They are
amazed at the assurance that Christ
considered what they had done to oth-
ers as done to himself, though he had
before so told them. Note, ch. 10. 40;
18. 5. They also express a felt unwor-
thiness of reward for any service done.
Lk. 17. 10. **Verily**—Note, ch. 5. 18.
Done...unto me—Jesus here iden-
tifies himself not only with his afflict-
ed disciples, (as in Acts 9. 4, 5,) whom
he elsewhere calls *his brethren*, (ch. 12.
49, 50;) but with all human beings,
whom he here calls **my brethren**.
Note, Heb. 2. 9-17. We are required
to do good unto *all men*. Gal. 6. 9, 10.

41-45. Depart, ... ye cursed—
The very opposite of *come, ye blessed*;
but the words of *my Father*, are not
found here as in ver. 34; for this their

doom is caused solely by their own
iniquity. Isa. 59. 1, 2; note, ch. 7. 23.
It consists in being finally excluded
from the society and felicity of heaven,
and the positive infliction of endless pun-
ishment. Note, ver. 46; Lk. 13. 27, 28;
16. 23-26; Acts 3. 23; 2 Thess. 1. 9, 10.
Everlasting fire—The *unquenchable*
fire of hell. Note, ver. 46; chap. 3. 12;
5. 22; Mk. 9. 43, &c.; Lk. 16. 24; Rev.
20. 9-14. **Prepared for the devil**—
Not for you, (i. e., originally,) as is said
of the kingdom, (note, ver. 34;) but for
the angels that sinned, (note, 2 Pet. 2. 4.)
as being first in transgression. John
8. 44; 1 John 3. 8. It was also in-
tended for *all the fallen angels*, and men
who *have their part* in the lake of fire.
Rev. 21. 8; Acts 3. 23; 2 Thess. 1. 9.
Hungered—Note, ver. 35, &c. Jesus
here teaches that every human object of
mercy is his *representative*, and that to
neglect any opportunity of relieving such
is to be guilty of neglecting him. Ver. 45.
Comp. Job 31. 13-23; Prov. 14. 31;
17. 5; 24. 11, 12. The *omission* of
any known duty is a sin. Note, Jam.
4. 17.

46. These shall go away—The
class commanded to depart. Note, ver.
41. **Everlasting punishment**—Note,
ver. 41. The word *everlasting* being here
precisely the same in the Greek as the
word **eternal** in the next clause, the
translation also should have been the
same. The same word is thus applied
to the Deity, Rom. 16. 26; Heb. 9. 14,
to denote his eternal duration. So that
if the Divine existence is eternal, the
life of the righteous and the **punish-
ment** of the wicked must also be alike
eternal. Hence the two states are set
in contrast. Dan. 12. 2; John 3. 36;

CHAPTER XXVI.

AND it came to pass, when Je'sus had finished all these sayings, he said unto his disciples, **2** Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. **3** Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Cai'a-phas, **4** And consulted that they might take Je'sus by sub-

5. 28, 29; Rom. 6. 21-23. "Punishment," here, cannot mean annihilation or non-existence, for it involves the idea of *suffering*; whereas that which *ceases* to be, ceases to *suffer*. Note, 2 Thess. 1. 9; Rev. 20. 10. Besides, of annihilation there can be neither more nor less, which is incompatible with the Scripture doctrine of different degrees of punishment. Note, ch. 10. 15; Lk. 12. 47, 48. Nor is the permission of *everlasting* punishment inconsistent with the divine *mercy*, as some contend, any more than is limited punishment, or suffering of any kind or degree, which has always been permitted, and often recognized as a display of divine mercy. Exod. 34. 6, 7, &c.; Psal. 62. 12; 136. 1, 10, 15, &c.; Rev. 19. 1-6.

CHAPTER XXVI.

1, 2. **Finished . . . sayings**—Concluded his public ministry with the discourses of chapters 24 and 25. **The passover**—This was one of the three great annual feasts of the Jews. Deut. 16. 16. On the other two see notes, John 7. 2; Acts 2. 1. It was commemorative of their deliverance from Egypt, when, as divinely appointed, the destroying angel that slew the Egyptian first-born was made to *pass over* the houses of the Jews harmless, when he saw them sprinkled with the blood of a lamb slain for that purpose. Exodus 12. 1-30; note, ver. 17. This passover lamb was a type of Christ, the *Lamb of God*, by whose sprinkled blood we are redeemed from the greater spiritual bondage and death of sin. Note, ver. 28; John 1. 29; Rom. 5. 8, 9; Heb. 9. 12-15; 12. 24; 1 Pet. 1. 2, 19; 1 John 1. 7; Rev. 5. 9. Accordingly it was so ordered that at this feast of the passover not only the typical, but the *real* victim, *Christ our pass-over*, should be slain for us. Note, 1 Cor. 5. 7. **The Son of man**—Note,

tilty, and kill *him*. **5** But they said, Not on the feast *day*, lest there be an uproar among the people.

6 Now when Je'sus was in Beth'a-ny, in the house of Si'mon the leper, **7** There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*. **8** But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? **9** For this oint-

ch. 8. 20. **Is betrayed**—Is *about* to be betrayed. Note, vs. 14-16, 45, &c.

3-5. **Then assembled**—At the time of the prediction. Ver. 2. **Chief priests . . . scribes . . . elders**—The three classes composing the great Jewish council. Note, chap. 2. 4; 16. 21. **Palace of the high-priest**—The place probably was the *court*, or *open square*, of the house. The high priest, or president of the council, at that time was *Caiaphas*. Note, Lk. 3. 2. There were present also the *captains* of the temple. Note, Luke 22. 4, 52. **Consulted**—As predicted Psalm 2. 2, 3. **Subtilty**—By craft or deceit. Mark 14. 1. **Not on the feast day**—When so many of his friends were present. This frequently deterred those rulers. Chap. 14. 5; 21. 26, 46; Acts 4. 21; 5. 26. Often when they attempted to take him he escaped. Lk. 4. 30; John 8. 59; 10. 39. But now, when they decided not to take him, he *willed* to be taken and crucified at the passover festival, *as our passover*. Note, ver. 2.

6, 7. **Bethany**—Note, chap. 21. 1. **Simon the leper**—Whom Jesus had cured of the leprosy, and at whose house a feast had been provided for Jesus. John 12. 2. **Came . . . a woman**—This was Mary, sister of Martha and Lazarus. John 12. 3. **Alabaster**—The name given to varieties both of carbonate of lime and gypsum. The **box** was probably a flask or vial, which is said to have been *broken*, i. e., probably the seal at the top. Mark 14. 3. **Precious ointment**—Called *spikenard*, a very rich and costly perfume, used for various purposes, especially as a token of welcome to guests. Note, Mk. 14. 3. **As he sat**—Rather, *reclined at table*, as was the custom, (note, ch. 23. 6,) which made it easy to anoint both his *head and feet*, which she did. John 12. 3.

8, 9. **Disciples . . . had indignation**

ment might have been sold for much, and given to the poor. **10** When Je'sus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. **11** For ye have the poor always with you; but me ye have not always. **12** For in that she hath poured this ointment on my body, she did *it* for my burial. **13** Verily I say unto you, Whosoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

—This was expressed by *Judas*, who probably inspired *some* others with a similar feeling. Note, John 12. 4-6; Mark 14. 4. **Sold for much**—Three hundred pence or more, about \$40. Mk. 14. 5. This was said in hypocrisy by covetous Judas. Note, John 12. 5, 6. Like many others, he calls Christian charity a **waste**, (ver. 8,) but is ready to *sell* Christ for a very small sum. Note, ver. 15.

10-13. A good work upon me—As explained ver. 12. Jesus estimated such acts by the principle of believing and active love. Note, Lk. 7. 44-47. **The poor always with you**—Calling for your charity as a privilege and duty. Mark 14. 7; Deut. 15. 11. **Me...not always**—Spiritually he would be with them always, (note, ch. 28. 20,) but in person he would soon be removed by death. Note, ver. 2. **Did it for my burial**—That is, for a *burial anointing*, and that in *advance*, as if she could not wait to show me this last respect. Mk. 14. 8; John 12. 7. It was the custom thus expensively to anoint the dead body of those highly beloved. Note, Mk. 16. 1; John 19. 39. **Verily**—Note, ch. 5. 18. **Whosoever this gospel**—The gospel of Christ, which was destined to be preached in all the world. Note, ch. 24. 14. **Told for a memorial**—The narrative of this woman's good work shall go with the narrative of Christ's mission and work of doing good. Acts 10. 38. *A good name* is even better than precious ointment. Eccl. 7. 1. Them who honor the Lord, he will honor with everlasting remembrance. 1 Sam. 2. 30; Psalms 112. 6, 9.

14-16. One of the twelve—Of the twelve chosen apostles. Note, chap. 10. 4. **Went unto the chief priests**—Knowing, probably, of their meeting and purpose. Note, vs. 3-5. Judas

14 Then one of the twelve, called Ju'das Is-car'i-ot, went unto the chief priests, **15** And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. **16** And from that time he sought opportunity to betray him.

17 Now the first *day* of the feast of unleavened bread the disciples came to Je'sus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? **18** And he said, Go into the city to such a man, and

went at the suggestion of Satan. Note, Lk. 22. 3; John 13. 2, 27. Up to this time Judas had apparently shared the full confidence of Christ as truly as any of the twelve. Note, vs. 20-24; John 6. 64, 70, 71; 13. 1-30; 17. 12.

What will ye give me—This shows that Judas was naturally avaricious. Note, John 12. 6. Satan *took advantage* of this besetting sin, and Judas gave place to him. See 2 Cor. 2. 11; Eph. 4. 27; Heb. 12. 1; Jam. 1. 13-15. Je'sus *knew* all this of Judas from the beginning, but his knowledge did not at all influence the act. Note, John 6. 64, 70; Acts 2. 23; 4. 28. **Covenanted**—Or *promised*. Mark 14. 11. They did not *prepay* him, for known traitors, who covenant with death and hell, are not to be trusted. Isaiah 28. 18. **Thirty pieces of silver**—About \$15, the ancient price of a slave. Exodus 21. 32. And thus is verified Zechariah 11. 12. **Sought opportunity**—A convenient time in the absence of the multitude. Mark 14. 11; Luke 22. 6.

17-19. First day... unleavened bread—Equivalent to the first day of the *passover*. Note, ver. 2. The whole festival lasted from the 14th to the 21st (evening to evening) of the month Nisan, answering nearly to our April. The 14th was strictly the *passover*, because the paschal lamb was then slain and eaten on the 15th, which began after the sunset of the 14th. The 15th was the *first of unleavened bread*, so called because all leavened bread was strictly forbidden. Ex. 12. 6, 8, 15-20; Leviticus 23. 5, 6. **Eat the passover**—That is, the *paschal lamb* slain on that occasion, and often so called. Exod. 12. 21; Mark 14. 12; Lk. 22. 7. **Go into the city**—Of Jerusalem, from Bethany, where they then were. Ver. 6. **To such a man**—Who would providen-

say unto him. The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. **19** And the disciples did as Je'sus had appointed them; and they made ready the passover. **20** Now when the even was come, he sat down with the twelve. **21** And as they did eat, he said, Verily I say unto you, that one of you shall betray me. **22** And they were exceeding sorrowful, and began every one of them to say unto him, Lord,

tially meet them and conduct them to the proper place. Note, Mk. 14. 13-16. Peter and John only were sent. Luke 22. 8. **The Master saith**—Christ himself. Note, ch. 23. 10. **My time is at hand**—The time of his crucifixion. Note, ver. 2. Of this he had often said, My time, or hour, is not yet come. Note, John 7. 6, 8. **At thy house**—The houses of Jerusalem during pass-over week were hospitably open to guests from abroad. Comp. Lk. 19. 5, &c. **Made ready**—Prepared the lamb and all the articles necessary for the feast. Note, vs. 17, 23, 26, 27.

20-22. The even—The passover evening. Exodus 12. 6; note, verse 17. **Sat down**—Rather, *reclined*, as was the custom at table. Note, chap. 23. 6. The passover was at first eaten *standing*, (Exod. 12. 11;) but the Jews, when settled in Canaan, adopted the reclining posture as a token of the promised rest God had given them. Exod. 33. 14; Josh. 22. 4. **As they did eat**—The paschal supper. Ver. 17. Several things occurred before and during this feast not here mentioned. John 13. 1-22; Lk. 22. 14-18, 24, &c. **Verily**—Note, chap. 5. 18. **Shall betray**—Rather, *will* betray. Note, John 6. 64. **Exceeding sorrowful**—Amazed and overcome with the thought that one of *them* could be guilty of such a diabolical act. Luke 22. 23; John 13. 22. Comp. Ps. 41. 9; 55. 12-14; Zech. 13. 6. **Is it I**—Judas knew that he was the betrayer, and he asks so as not to appear *singular*. The others ask not from any mistrust of themselves, but, like honest men, they fear not the light. John 3. 21.

23-25. Dippeth his hand—That being the mode of eating at that time, when knives, spoons, &c., were not in use. The **dish** contained a thick sauce made of dates, figs, and bitter herbs, to remind the Jews of their bitter serv-

itude in Egypt. Exod. 1. 13, 14. Another sign of detecting the traitor was the *sop* given him; note, John 13. 26. **The Son of man**—Note, ver. 2. **Goeth**—A Hebrew mode of allusion to death. Josh. 23. 14; 1 Kings 2. 2; Psalms 39. 13; Eccl. 12. 5. **Written of him**—Divinely. Divinely *determined*, (Lk. 22. 22,) as foretold Isaiah 53. 7; Dan. 9. 26; but foreknowledge and prediction did not cause Judas to sin. Note, Acts 2. 23; 3. 18. **Woe unto that man**—An expression of pity and a most affecting lamentation of love, as was every woe uttered by Jesus. Note, ch. 11. 21. **Good...not been born**—Referring to the result of his aggregated guilt, greater even than that set forth in ch. 18. 6, 7. This teaches simply that the punishment of Judas is *eternal*; for if after myriads of awful years he is at last to receive eternal happiness, his existence will be a final *good*. His sin was that *unto death, like that which hath never forgiveness*. Note, 1 John 5. 16; Mark 3. 29. **Is it I**—He asked this only to escape singularity; note, ver. 22. **Thou hast said**—Equivalent to an affirmative answer. Ver. 64; John 18. 37.

26-28. As they were eating—It was during the paschal supper, after the lamb had been eaten, (note, vs. 20, 21,) when Jesus took the passover bread and wine remaining and instituted what is called the *Lord's Supper*. Note, 1 Cor. 11. 20. The fact that he took these two elements from the pass-over-rite shows that he intended to engraft upon the last Jewish pass-over the first Christian eucharist, thus furnishing the link of transition and connection between the Old and New Testament economies; hence the expression, *My blood of the new testament*. Note, ver. 28. **Blessed it**—Implored a blessing and gave **thanks**. Ver. 27; ch. 14. 19; Luke 22. 19; 1 Cor. 10. 16

bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. **27** And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of *it*; **28** For this is my blood of the new testament, which is shed for many for the remission of sins. **29** But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. **30** And when they had sung a hymn they went out into the mount

of Olives. **31** Then saith Je'sus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. **32** But after I am risen again, I will go before you into Gal'i-lee. **33** Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. **34** Je'sus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Brake it—Note, ch. 14. 19. The *breaking* symbolized the *broken* or *wounded* body of Christ. Isa. 53. 5; 1 Cor. 11. 24.

This is my body—Not that the *bread* was transubstantiated or changed into the *real body of Christ*, as the absurd dogma of the Romish Church teaches, because his very body was then present, breaking and dispensing the bread he had blessed. Jesus here simply uses the customary phrase of saying that the symbol *is* the thing symbolized. Gen. 40. 12; 41. 26; Exod. 12. 11, 27; Daniel 7. 24; John 10. 9; 15. 1, 5; 1 Cor. 10. 4; Rev. 1. 20. **Took the cup**

—The cup containing the passover wine. Note, ver. 26. **Drink ye all of it**—Rather, *drink all ye of it*; and they all drank of *it*. Mk. 14. 23. **This is my blood**—That is, the *symbol*, as is said of the bread. Note, ver. 27. **Of the new testament**—As the blood of the paschal lamb was of the old testament. Lk. 22. 20; 1 Cor. 11. 25. The word *testament* signifies *covenant* or agreement by God with men. Exod. 24. 8; Jer. 31. 31–33; note, Heb. 8. 6–10; 9. 15, &c. **Shed for many**—

For all mankind. Note, ch. 20. 28; John 1. 29; 1 Tim. 2. 6; Heb. 2. 9; 1 John 2. 2; Rev. 5. 9. **For the remission**—That all sins may be forgiven on condition of accepting the atonement through faith. Mark 1. 15; 16. 16; Lk. 13. 3; 24. 47; Acts 2. 38; 3. 19; 19. 4; Romans 3. 24, 25; Eph. 2. 8–10; Tit. 2. 11–14; 1 Pet. 1. 18–22.

29, 30. Not drink henceforth—As Jesus, being about to leave this world, will have no more to do with these symbolical ceremonies; yet his disciples were to observe them *till he come* again. Note, 1 Corinthians 11. 26. **Drink it new**—Partake of that *reality* of which these are but *symbols*. As the Jewish passover was superseded by the Lord's supper, so this

will be further superseded by that which it typifies in the kingdom of glory; where he, with all his disciples, will partake of the great marriage supper of the Lamb. Lk. 14. 15; 22. 30; Rev. 19. 9. **Fruit of the vine**—That is, the passover *wine*, which was probably the *pure juice of the grape*. Deut. 32. 14. For as no leavened or fermented bread was permitted at the passover, it is absurd to suppose that fermented wine would be allowed, or that Jesus in this, or in any other way, sanctioned the use of such wine. Note, John 2. 2–10. **Sung a hymn**—Supposed to be what the Jews called the Hallel, and sung at the close of the passover, consisting of Psalms 113–118. **Mount of Olives**—Note, ch. 21. 1.

31, 32. All ye shall be offended—Rather, *will* be offended, i. e., *entrapped*, or made to *stumble*, as the word means. Note, ch. 5. 29. Jesus foretells his apostles that his betrayal would so stagger their faith in him as to lead them to forsake him. This proved true; note, ver. 56. **Written, I will smite the Shepherd**—This refers to the O. T. prediction as about to be verified in their case. Zech. 13. 7. Thus representing God as permissively smiting Christ, the Shepherd of his flock. Isaiah 53. 10; note, John 10. 11, 17, 18. **After I am risen**—Jesus thus comforts them with the assurance that he could not be holden of death, (Acts 2. 24,) but would rise again, and *go before* them. Comp. ch. 28. 10, 16, &c.

33–35. Peter answered—Peter-like, self-confident, forward, and hearty. Note, ver. 35; ch. 14. 28; 16. 22; John 13. 8, 9; 21. 7. **Though all ... I never**—The phrase in the Greek is intensive, equivalent to *the thing in no way is or can be*. Note, ver. 35. **Verily**—Note, ch. 5. 18. **Before the cock crow**—Meaning the morning, or

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Je'sus with them unto a place called Geth-sem'a-ne, and saith unto the disciples, Sit ye here, while I go and pray yonder. **37** And he took with him Pe'ter and

second crowing, commonly called *cock-crowing*, as distinguished from that at midnight, the first crowing. Compare Mk. 14. 30. **Deny me thrice**—This proved true. Vs. 69–75. **Should die with thee**—Note, ver. 33. Peter is here ready to go to prison and die with Christ rather than deny him. Lk. 22. 33. But Christ knew Peter better than Peter knew himself; and adds a special warning. Note, Luke 22. 31. **Said all the disciples**—In this they were honest and sincere; but it was an over-estimate of their own strength, like that recorded ch. 20. 22.

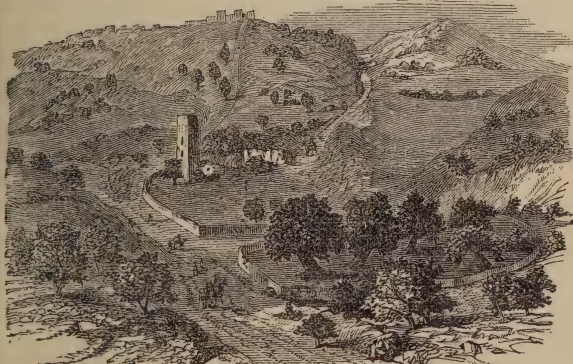
36–38. Place called Gethsemane—Or, *place of oil presses*; an inclosure called a *garden* at the foot of the Mt. of Olives, where a cluster of eight old olive trees is still found, whose trunks show their great age—some think 1,000 years or more. The place where Christ oft resorted with his disciples. John

the two sons of Zeb'e-dee, and began to be sorrowful and very heavy. **38** Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. **39** And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me:

intolerable agony upon the cross. Note, ver. 38; chap. 27. 46, 50. **My soul is exceeding sorrowful**—Filled with such extreme agony of *soul* that if speedy succor be not given to my *body* death must quickly ensue. This aid came in answer to his prayer. Luke 22. 43; Heb. 5. 7. This shows that Jesus had a *human soul*, contrary to the doctrine which teaches that his divine nature was his only soul. Note, John 12. 27. It was purely *soul-sorrow*; his *soul* was made an *offering for sin*, but sin not his own. Hence he was not punished, though he suffered as a substitute for sinners, *carried their sorrows*, and *bore their curse*. Is. 53. 4, 5, 10–12; note, 2 Cor. 5. 21; Gal. 3. 13; 1 Pet. 2. 24. **Watch with me**—As if Jesus craved that human sympathy which could not be had. Note, ver. 40.

39. A little further...fell on his face—Comp. Lk. 22. 41. He probably

first *kneeled*, and then in his earnestness *fell prostrate*; a common attitude in urgent prayer. Gen. 17. 3; Ex. 34. 8; Josh. 7. 6; 1 Kings 18. 42. **If it be possible**—Compare Mark 14. 36. *Physically*, all things are possible to God. Note, ch. 19. 26; Luke 1. 37. But mor-



MOUNT OF OLIVES, WITH GETHSEMANE.

18. 1–3. **Sit ye here**—So said Abraham to his servants when he went to sacrifice Isaac, the great type of Christ. Gen. 22. 5, &c.; note, Heb. 11. 17, 18. **Took with him**—His usual select three; note, ch. 17. 1. **Began to be sorrowful**—Here began the real atoning sufferings of Christ, which ended in his

ally, some things are impossible with God. Num. 23. 19; 2 Timothy 2. 13; Tit. 1. 2; Hebrews 6. 18. So here the prayer of Jesus presupposes that the great plan of human redemption must not fail; yet, if man's salvation can be attained in any other way, consistent with the claims of Divine justice

nevertheless, not as I will, but as thou *wilt*. **40** And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? **41** Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. **42** He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. **43** And he came and found them asleep again: for their eyes were heavy. **44** And he left them, and went away again, and prayed the third time, saying the same words. **45** Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into

the hands of sinners. **46** Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Ju'das, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. **48** Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same *is* he; hold him fast. **49** And forthwith he came to Je'sus, and said, Hail, Master; and kissed him. **50** And Je'sus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Je'sus, and took him. **51** And, behold, one of them which were with Je'sus stretched out *his* hand, and drew his sword, and struck a servant of the high-priest, and

and the purposes of mercy, he would have **this cup pass** from him; meaning this present agony of soul. Ver. 38. On the word *cup*, see note, chap. 20. 22. **Not as I will**—This hints at the covenant which Christ had entered into with the Father, which bound him voluntarily to its terms. His own human wish for ease rather than pain was not wrong so long as it was in complete submission to the Father's will. Note, verse 42; John 5. 30; 10. 17, 18; 12. 27; 18. 11; Heb. 10. 5-10.

40, 41. Asleep—With that excessive *sorrow* or anxiety which occasions preternatural sleep. Lk. 22. 45. Comp. Gen. 15. 12; 1 Samuel 26. 12; Daniel 8. 17, 18; 10. 9. **Could ye not watch with me**—Intimating that for them to fully sympathize with him was impossible. Note, ver. 38. Speaking figuratively, Jesus *trod the wine-press alone*. Is. 63. 3, 5. **Watch and pray**—While they *watch* against evil, they must also *pray* for divine aid; this twofold duty is enjoined upon all. Mk. 13. 33, 37; Eph. 6. 18. **Enter not into temptation**—That ye be not induced to forsake, and even deny, me, of which I have forewarned you. Note, vs. 31, 34. **The spirit . . . the flesh**—The *spirit* here denotes the *inner man*; and the *flesh* all that weakness of fallen nature which makes it liable to be overcome by temptation. Hence the importance of watching, praying, and striving. Note, Rom. 7. 18-23; Gal. 5. 17.

42-46. Cup may not pass—Note, verse 39. **Asleep again**—Note, verse 40. **Prayed the third time**—And more earnestly. Note, Luke 22. 44.

Repeating prayer is a different thing from vain repetition in prayer. Note, ch. 6. 7; 2 Cor. 12. 8. **Sleep on now**—Rather, *Why sleep ye?* Ye have slept *enough*. Lk. 22. 46; Mk. 14. 41. **The hour is at hand**—The hour of his betrayal to be crucified has fully come, as predicted, ver. 2; and Jesus is now ready to meet his foes. Note, ver. 46. **Let us be going**—Not to flee from, but to meet them, now that their hour and power of darkness has come, before which divinely appointed hour they could not take him. Note, ver. 55; Lk. 22. 53; John 7. 1-14; 18. 4, &c.

47-50. Judas . . . came—As agreed upon, vs 14-16. Knowing the place, (John 18. 3,) he led the way. Lk. 22. 47. **Great multitude**—Among which were several of the Jewish council. Note, verse 3; Luke 22. 4, 52; John 18. 3. **Swords and staves**—Besides these, they had *lanterns and torches*; note, John 18. 3. **Gave them a sign**—That is, to the soldiers, that they might make no failure in seizing Jesus, whom probably they had never before seen. John 18. 4-8. The sign was a *kiss*; note, ver. 49. **Hail, Master . . . kissed him**—A customary salutation of *peace* and *good-will*. Chap. 28. 9; Lk. 1. 28. But this was the salutation and kiss of *treachery*, insult, and mockery. Comp. 2 Sam. 20. 9, 10; Prov. 27. 6. **Friend**—A word often used on occasions of rebuke; ch. 20. 13; 22. 12. **Wherefore . . . come**—The question is intended as a striking reproof of Judas for thus abusing the purest sign of love to the vilest purpose of death. Lk. 22. 48.

51, 52. One . . . struck a servant—The servant was *Malchus*, and the

smote off his ear. **52** Then said Je'sus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. **53** Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? **54** But how then shall the Scriptures be fulfilled, that thus it must be? **55** In that same hour said Je'sus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. **56** But all this was done, that the scriptures of the prophets might be ful-

filled. Then all the disciples forsook him and fled. **57** And they that had laid hold on Je'sus led him away to Cai'a-phas the high-priest, where the scribes and the elders were assembled. **58** But Pe'ter followed him afar off unto the high-priest's palace, and went in, and sat with the servants, to see the end. **59** Now the chief priests, and elders, and all the council, sought false witness against Je'sus, to put him to death; **60** But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, **61** And said, This fellow said, I am able to smiter Peter; John 18. 10. The sword was one of the two allowed for self-defense. Note, Lk. 22. 36, 38. The servant's ear Jesus healed. Lk. 22. 51. **Sword into his place**—The place for the sword is the *sheath*, (John 18. 11,) except when needed for self-protection, (note, Lk. 22. 36,) and for governmental authority. Note, Rom. 13. 1-4. **Take the sword... perish**—They who follow arms as a lawful calling must run all the risks of human warfare, (Rev. 13. 10;) and the murderous use of arms shall be judicially punished. Gen. 9. 6; Num. 35. 31; Ezek. 35. 5, 6. Jesus especially condemns the use of carnal weapons in defense of his religion. Note, John 18. 36; 2 Cor. 10. 3, 4. The passage clearly justifies capital punishment as a measure of just retribution. Note, Matt. 5. 38; Lk. 23. 41; Acts 25. 11; 28. 4.

53, 54. Thinkest thou—Jesus thus rebukes Peter, whose act (ver. 51) betrayed an unworthy trust, and poor understanding of his higher dependence. It was not for want of helpers that Jesus gave himself up to his foes, but he would thus follow the divine plan, (ver. 54,) and willingly drink the cup given him. Note, ver. 42; John 18. 11. **Pray to my Father**—Who heareth me always. John 11. 42. **Twelve legions of angels**—This puts him above Cesar, who was styled the commander of twelve legions. *Legion* is here used for an indefinitely large number; note, Mk. 5. 9. The angels are God's ministering spirits, and are said to be innumerable, Heb. 2. 14; note, 12. 22. **How... be fulfilled**—Jesus *could*, but *would* not, falsify the **Scriptures** which predicted that Christ *must* thus suffer for man's redemption. Note, ver. 56.

filled. Then all the disciples forsook him and fled.

57 And they that had laid hold on Je'sus led him away to Cai'a-phas the high-priest, where the scribes and the elders were assembled. **58** But Pe'ter followed him afar off unto the high-priest's palace, and went in, and sat with the servants, to see the end. **59** Now the chief priests, and elders, and all the council, sought false witness against Je'sus, to put him to death; **60** But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, **61** And said, This fellow said, I am able to

55, 56. **To the multitudes**—Especially to the rulers. Note, ver. 47. **As against a thief**—Rather, *a robber*. Why all this formidable array of men and arms to take a single person, whose whole course has been opposed to physical resistance? Note, ver. 52. **I sat daily**—All my teaching has been open and public, (John 18. 20,) when you might have taken me, but you durst not. Note, vs. 4, 5; Luke 19. 47, 48. They loved darkness rather than light. Lk. 22. 53; John 3. 19, 20. **That the scriptures... be fulfilled**—Note, ch. 1. 22. In all this the prophetic Scriptures are fulfilled. Note, ver. 54; Luke 24. 26, 27, 44-46; Acts 3. 18; 17. 3. **Disciples forsook him**—Thus fulfilling his prediction. Note, ver. 31.

57, 58. Led him away to Caiaphas—Having bound him, and led him to *Annas first*. Note, John 18. 12, 14, 24. **Peter... afar off**—Through fear he had fled with the others, ver. 56. Yet, anxious for the result, he again follows, but at a cautious distance. Distinguished from *another disciple* who also followed. Note, John 18. 15. **Unto the... palace**—Note, ver. 3. **Went in**—Note, John 18. 15, 16.

59-61. Sought false witness—In violation of the law. Exod. 20. 16; Deut. 19. 16, &c.; Prov. 19. 9. Such acts were common with this vile council. Note, chap. 28. 12, &c.; Acts 6. 11-14; 23. 15. **Found none**—They found many, but *none that agreed together*. Mk. 14. 56. **Came two**—Whose witness agreed, though false. Comp. Ps. 35. 11. **This fellow**—Note, ch. 12. 24. **Said, I am able**—This was a sheer perversion of what Jesus had said. Note, John 2. 19-22. The meaning of Jesus was evidently well understood by them. Note, ch. 27. 63.

destroy the temple of God, and to build it in three days. **62** And the high-priest arose, and said unto him, Answerest thou nothing? *what is it which* these witness against thee? **63** But Je'sus held his peace. And the high-priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. **64** Je'sus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. **65** Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. **66** What think ye? They answered and said, He is guilty of death. **67** Then did they spit in his face, and buffeted him; and others smote him with the palms of

their hands, **68** Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 Now Pe'ter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Je'sus of Gal'i-lee. **70** But he denied before *them* all, saying, I know not what thou sayest. **71** And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, *This fellow* was also with Je'sus of Naz'a-reth. **72** And again he denied with an oath, I do not know the man. **73** And after a while came unto *him* they that stood by, and said to Pe'ter, Surely thou also art *one* of them; for thy speech bewrayeth thee. **74** Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. **75** And Pe'ter remembered the word of Je'sus, which said unto him, Before the cock

62-64. Answerest thou nothing—Jesus made no reply because the witnesses were false and contradictory, (note, ver. 60,) and for other reasons. Lk. 22. 67, 68. Such was his custom with these villainous accusers. Ch. 27. 12-14; Lk. 23. 9. Comp. Ps. 38. 12-14; Prov. 26. 4. **Held his peace**—Made no reply; note, ver. 62. **I adjure thee**—Demand of thee, upon thine oath, to answer truly. Comp. Josh. 6. 26; 1 Sam. 14. 24. **The Christ, the Son of God**—Two titles, both of which the Jews applied to the Messiah. Note, ver. 65; John 1. 34, 41. **Thou hast said**—An affirmative answer, the same as to say, *I am*. Ch. 27. 11; Mk. 14. 62; Lk. 22. 70. **Nevertheless**—Rather, *besides*; i. e., in addition to this my affirmation, **hereafter shall ye see**, &c.; i. e., see me in my Messianic glory, not as your *prisoner*, but as your *judge*. Chap. 16. 27. **Right hand of power**—Or, of *God*, i. e., exalted to *all power*. Lk. 23. 69. This power with which Christ was invested at his resurrection, (ch. 28. 18,) continues during his mediatorial reign. Note, Acts 2. 32-36; 1 Cor. 15. 24-28; Eph. 1. 19, &c.; Phil. 2. 9-11; Heb. 10. 12, 13, &c. **Coming in the clouds**—Note, ch. 24. 30; Dan. 7. 13; Rev. 1. 7.

65-68. Rent his clothes—A symbolical expression of indignation. 2 Ki. 18. 37; 19. 1; Acts 14. 14. **Spoken blasphemy**—In claiming to be the Son of God, (ver. 64,) which the Jews understood to mean an assertion of Divinity and equality with the Father. Note, John 5. 18; 10. 30-36. **Guilty of death**—Of a crime which deserves

death, i. e., as they construed the law. Leviticus 24. 16; Deut. 18. 20; note, John 19. 7. **Spit in his face**—As predicted, Is. 50. 6. An expression of utter contempt. Num. 12. 14; Deut. 25. 9; Job 30. 10. **Buffeted...smote**—Struck him with the *fist* and with the *open hand*. These, it seems, were but a mere specimen of the many affronts he endured on this occasion. Lk. 22. 63-65.

69-73. Peter sat without—Note, ver. 58. **A damsel**—A maid-servant that kept the door. John 18. 17. **Wast with Jesus**—As his *disciple*. John 18. 17. 25. **Of Galilee**—Or of *Nazareth*, ver. 71. Both names were applied contemptuously. Note, ch. 2. 22, 23. **Know not what thou sayest**—So far from having been with him, I do not even know the man. Verses 72, 74; Luke 22. 57. **The porch**—The vestibule, or front entrance. **This fellow**—Note, chap. 12. 24. **Denied with an oath**—Note, ver. 74. **After a while**—About an hour. Luke 22. 59. **They that stood by**—Or, *another*, nota *maid*, but a *man*. Lk. 22. 59, 60. **Speech bewrayeth thee**—Betrayeth or showeth thee to be a Galilean, whose pronunciation is supposed to have been indistinct and uncouth. Comp. Judges 12. 6.

74, 75. Curse and to swear—Deny with an oath, as in ver. 72, and to call down God's curse if he uttered a falsehood. Contrast this with Peter's confession of Christ, ch. 16. 16. Peter is now being sifted by Satan, as forewarned. Note, Lk. 22. 31, 32. **Immediately the cock crew**—While Peter was yet speaking. Lk. 22. 60. **Peter**

crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: **2** And when they had bound him, they led him away, and delivered him to Pon'ti-us Pilate the governor.

3 Then Ju'das, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, **4** Say-

remembered—Was reminded of the prediction of Jesus, ver. 34. To the voice of the cock was added the reproving look of Christ. Luke 22. 61. **Wept bitterly**—When he *thought thereon*. Mark 14. 72. Peter's sorrow was of the godly kind, unto true repentance. Note, 2 Cor. 7. 10, 11. It resulted in his *re-conversion*. Note, Lk. 22. 31, 32. His recovery from so great a fall is recorded as a pattern of encouragement to other penitents; as in the case of Paul's conversion. Note, 1 Tim. 1. 15, 16.

CHAPTER XXVII.

1, 2. The morning—Of Friday, the crucifixion day, at early dawn. Lk. 22. 66; John 18. 28. **Chief priests**—Note, chap. 26. 3, 4. **Bound him**—That is, the second time; Annas having previously done it. John 18. 24. **Pontius Pilate**—The Roman governor of Judea. Lk. 3. 1. He alone had authority to put any one to death, the Jews being subject to the Romans; and thus is fulfilled the prediction of Christ. Note, ch. 20. 19.

3-5. Then Judas—Note, ch. 26. 47, &c. **Saw that he**—That Jesus was **condemned** to death. Verses 1, 2. It might seem from this that Judas had expected that Jesus *would* miraculously deliver himself from the power of his enemies, as he had intimated that he *could*. Chap. 26. 53; John 19. 11. But this was no excuse for his betrayal of the *innocent One*. Note, vs. 4, 5; Jam. 4. 17. **Repented himself**—His repentance, or *felt sorrow*, was not unto salvation, (chap. 26. 24,) but unto death, (2 Cor. 7. 9, 10,) both temporal and spiritual. Verse 5; 1 John 3. 15. **The thirty pieces**—Note, ch. 26. 15. **I have sinned... inno-**

ing, I have sinned in that I have betrayed the innocent blood. And they said, *What is that to us? see thou to that.* **5** And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. **6** And the chief priests took the silver pieces, and said, *It is not lawful for us to put them into the treasury, because it is the price of blood.* **7** And they took counsel, and bought with them the potter's field, to bury strangers in. **8** Wherefore that field was called, *The field of blood*, unto this day. **9** Then was fulfilled that which was spoken by Jer'e-my the prophet, saying, *And they took the thirty pieces of silver, the price*

cent blood—Being guilty of bringing this innocent being to death; this he confesses to those who are bent on his death, and not to God, who only can forgive sin. Note, Mk. 2. 7. Judas was conscious of having sinned beyond forgiveness. Comp. 2 Kings 24. 4; note, ver. 5, ch. 26. 24. **What is that to us**—Thus Satan and his agents desert the victims they have first ruined; yet punishment awaits every one according to his share in the sin. Deut. 24. 16; Ezek. 18. 20; Acts 5. 2, 9; note, ver. 25; chap. 23. 35. **Hanged himself**—This tragic result probably occurred near one of the many precipices about Jerusalem, where, in a hasty attempt to hang himself, he fell so as to be dashed in pieces. Note, Acts 1. 18.

6-8. Not lawful... price of blood—They made it unlawful to put this blood-money into the treasury, by applying the law which excluded what was regarded as an abomination. Deut. 23. 18. What hypocrites! Talk about defiling the treasury with blood-money, yet having no scruples in defiling their own consciences with the blood of the *Innocent*, the *Just*, and *Holy One*. Note, vs. 24, 25; Acts 3. 13-15. **The potter's field**—A field south of Mount Zion that had been used for making earthenware. The **strangers** were those who came to worship at Jerusalem and died there. Comp. Acts 2. 10. **The field of blood**—This name of the field was not fortuitous, but providential. Note, ver. 10. Thus, what this wicked council used as a *mock charity*, is made a memorial of their bloody deed. It was called *Acedama*. Acts 1. 19.

9, 10. Spoken by Jeremy—Gr., Jeremiah. Rather, *that which was spoken by the prophet*. Comp. Zech. 11. 12, 13.

of him that was valued, whom they of the children of Is'ra-el did value; **10** And gave them for the potter's field, as the Lord appointed me. **11** And Je'sus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Je'sus said unto him, Thou sayest. **12** And when he was accused of the chief priests and elders, he answered nothing. **13** Then said Pi'late unto him, Hearest thou not how many things they witness against thee? **14** And he answered him to never a word; insomuch that the governor marvel'd greatly. **15** Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. **16** And they had then a notable prisoner, called Ba-rab'bas. **17** Therefore when they were gathered together, Pi'late said unto them, Whom will ye that I release unto you? Ba-rab'bas, or

Such was Matthew's custom of omitting names when quoting the prophets. Ver. 35; ch. 1. 22; 2. 5, 15; 13. 35; 21. 4. **As the Lord appointed**—Thus were the words of the prophet providentially verified by this event. Zech. 11. 13.

11–14. Stood before the governor—Note, ver. 2. Charged with subverting the nation, and claiming to be a king. Note, Lk. 23. 2; John 19. 12. **The King of the Jews**—This Jesus claimed to be, (note, ch. 21. 5,) and for this they mocked him. Vs. 29. 41, 42. **Thou sayest**—It is as thou sayest. Note, ch. 26. 64. **Answered nothing**—Note, ver. 14; chap. 26. 62. **How many things they witness**—Comp. Lk. 23. 2, 5, 10. **Answered...to never a word**—Not even a single word. Note, verse 12; Luke 23. 9. Thus verifying the prophecy. Isaiah 53. 7.

15–18. At that feast—To flatter the Jews, it was a custom of the Roman governors in Judea to release, at the pass-over feast, any one prisoner they might name. Mk. 15. 6, 8, 15; Luke 23. 17; John 18. 39. **Notable prisoner**—A notorious outlaw. Note, Mark 15. 7; Luke 23. 19. **Whom...release**—According to usage, Pilate would have released Jesus for reasons given verses 18–24; Luke 23. 20, 22; Acts 3. 13. **Called Christ**—Note, chap. 26. 63. **Knew that for envy**—From fear of his popularity. John 11. 47, 48. And Pilate, knowing this, was guilty of the blood of Jesus, notwithstanding his disavowal and washing of hands. Note, ver. 24; James 4. 17.

Je'sus which is called Christ? **18** For he knew that for envy they had delivered him.

19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. **20** But the chief priests and elders persuaded the multitude that they should ask Ba-rab'bas, and destroy Je'sus. **21** The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Ba-rab'bas. **22** Pi'late saith unto them, What shall I do then with Je'sus which is called Christ? *They* all say unto him, Let him be crucified. **23** And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pi'late saw that he could prevail nothing, but *that* rather a tumult was made,

19–21. Judgment-seat—A small, painted piece of marble placed on an elevated tessellated stone pavement, from which judgment was pronounced. This was in the open court before Pilate's palace. Note, ch. 26. 3; John 19. 13. **His wife...in a dream**—Tradition says that her name was Claudia Procula, and that she was converted to Christianity by this dream, as a supernatural means of divine revelation and guidance. Note, chap. 1. 20; Acts 2. 17. **Have...nothing to do**—By way of condemning that **just man**; i. e., Jesus, the *innocent*, the *righteous*, and *holy One*. Ver. 24; Lk. 23. 47; Acts 3. 14. Thus a *woman*, and she a *heathen*, was the only one who had the courage to plead the cause of Jesus during those dreadful hours when his own disciples forsook him. Chap. 26. 56; note, chap. 28. 5–8. **Chief priests...persuaded**—The *people*, as friends of Jesus, often caused their rulers to fear; (note, chap. 26. 5;) yet in view of danger, they were easily incited against him. Note, Acts 6. 11, &c.

22, 23. What shall I do—How dispose of **Jesus**, called **Christ**, or *Messiah*. Ver. 17. **Be crucified**—Note, ver. 31. **Why, what evil**—This question Pilate asked three times, and proposed a different punishment, but they only cried the more clamorously. Ver. 23; Luke 23. 18, 22, &c.

24, 25. Could prevail nothing—Pilate's timid, compromising course was a failure. He *could* have prevailed had he acted as did Gallio, (Acts 18. 14–16,) or followed his wife's warning. Ver. 19.

he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. **25** Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Ba-rab-bas unto them: and when he had scourged Je'sus, he delivered him to be crucified. **27** Then the soldiers of the governor took Je'sus into the common hall, and gathered unto him the whole band of soldiers. **28** And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of

thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! **30** And they spit upon him, and took the reed, and smote him on the head. **31** And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. **32** And as they came out, they found a man of Cy-re-ne, Si-mon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Gol-go-tha, that is to say, a place of a

Washed his hands—A Jewish symbolical act expressive of innocence. Deut. 21. 6, &c. But no such mere outward act can expiate sin. God requires both *clean hands and a pure heart*. Psa. 24. 4; Jam. 4. 8, 17. Pilate was guilty of innocent blood when he surrendered Jesus. Verse 26. **His blood be on us**—We and our posterity will bear the blame and punishment for his death. This daring and impious imprecation was literally fulfilled in the downfall of their city and State, (note, ch. 23. 34–36,) and in their utter dispersion, as predicted Deut. 28. 37; 1 Kings 9. 7; Jer. 24. 9.

26, 27. Scourged Jesus—According to the Roman custom when a slave was to be crucified, which was much more severe than the Jewish scourging. Note, ch. 10. 17; Acts 16. 23; 22. 24.

Crucified—Note, ver. 31. **The common hall**—Called *pretorium* (Mark 15. 16) and *hall of judgment*. John 18. 28. This was *within* the governor's house, as distinguished from the judgment-seat in the outer court. Note, ver. 19; John 19. 13. **Whole band**

—A cohort of Roman soldiers comprising about 600 men. Note, Acts 10. 1.

28–30. Stripped him—Of his outer garment or mantle. Note, chap. 5. 40.

Scarlet robe—Called *purple*, Mark 15. 17; John 19. 2. As the two colors blend into each other, so the two words are often interchanged. Rev. 17. 4; note, Heb. 9. 19. **Crown of thorns**

—A wreath of the thorn plant so woven as to resemble a crown. This was in mockery of his claim to be king of the Jews. Note, ver. 11. **A reed**—This was a *mock scepter*, a *frail reed*, instead of the *golden staff* borne by kings. Esth. 4. 11; 8. 4. **Bowed the knee**—And worshiped. Mark 15. 19. This

was a mock homage of Him before whom every knee shall ultimately bow. Note, Phil. 2. 10. **Spit upon...smote him**—Note, ch. 26. 67.

31, 32. Led him away—To a place without the city; for, as in the wilderness the execution of criminals must be *without the camp*, (Lev. 24. 14, 23; Num. 15. 35,) so at Jerusalem it must be *out of the city*. 1 Kings 21. 13; Lk. 23. 32; note, Acts 7. 58; Hebrews 13. 11–13. **To crucify**—Crucifixion

was the most extreme punishment, shame, and torture practiced by several ancient nations. That of the Romans was the most cruel and disgraceful of all, slaves and notorious criminals only being subject to it. Note, verse 38. Hence Paul's emphatic manner of referring to the crucifixion of Christ. Note, Phil. 2. 8; Heb. 12. 2. **Cyrene**—

A city and a province of Libya, west of Egypt in Africa, where dwelt many pious Jews. Note, Acts 2. 10; 11. 20. **Simon** was the father of Alexander and Rufus, (Mk. 15. 21,) all evidently well known Christians. Note, Acts 19. 33; Rom. 16. 13. Simon was probably the *Simeon* of Antioch. Note, Acts 13. 1.

Compelled to bear his cross—That is, to *assist* in bearing it. Luke 23. 26. Jesus at first bore his cross alone, as was the custom for criminals. John 19. 17. The **cross** consisted of two pieces of timber placed across each other, either in form of a **T** or of an **X**, or thus †. To this the hands and feet were fastened, either with ropes or nails; in the Saviour's case the latter were used, as the most cruel. John 20. 25; Col. 2. 14.

33, 34. Place called Golgotha—A Hebrew word meaning *a skull*; (John 19. 17;) in English, *Calvary*; from the Latin *Calvaria*. Lk. 23. 33. It probably

skull, **34** They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. **35** And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. **36** And sitting down they watched him there; **37** And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** **38** Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 And they that passed by reviled him, was so called from the supposed resemblance of the *knoll* to a human skull. The place was near Gethsemane and the place of his sepulchre. Ch. 26. 36; John 19. 20, 41, 42. **Vinegar...mingled with gall**—Or *wine mingled with myrrh*. Mark 15. 23. The wine was sour, like vinegar, such as the soldiers drank, (John 19. 29,) and the words *myrrh* and *gall* are used with other words to denote any thing *bitter*. Deut. 29. 18; Jer. 9. 15; 23. 15; Lam. 3. 15, 19. Thus was verified the prophecy Psal. 69. 21. **Would not drink**—Such a stupefying potion. Jesus would rather retain his senses fully to the end, and drink to the utmost dregs the cup given him of his Father. Note, ch. 26. 39, 42.

35–38. Parted his garments—Or divided them among the soldiers, as was usual. John 19. 23, 24. **Cast lots**—After the ancient custom of deciding difficult cases. Each man's *lot*, or name, was placed in an urn, which was so shaken as to throw out the lot, and thus furnish the decision. Note, Acts 1. 26. **Might be fulfilled**—Rather, thus was fulfilled. Note, chap. 1. 22. **Spoken by the prophet**—In the Messianic Psalm. Psal. 22. 18. **Watched him**—As at his tomb. Note, verses 54, 64–66. **His accusation**—The charge upon which he was condemned. Note, ver. 11. **This is Jesus the king of the Jews**—This Pilate wrote, or caused to be written, as the *true* title of Jesus, which, though offensive to the Jews, Pilate would not alter. Note, John 19. 19–22. It was written in three languages, that all might understand it. This may account for the variation in the wording, though not in sense, of the title as given by the four writers. Comp. this with Mk.

wagging their heads, **40** And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. **41** Likewise also the chief priests mocking *him*, with the scribes and elders, said, **42** He saved others; himself he cannot save. If he be the King of Is-ra-el, let him now come down from the cross, and we will believe him. **43** He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. **44** The thieves also, which were crucified with him, cast the same in his teeth. **45** Now from the sixth hour there was dark-

15. 26; Luke 23. 38; John 19. 19, 20. **Two thieves**—Or *malefactors*. Luke 23. 32, 39. And thus was fulfilled another prophecy. Isaiah 53. 12; Mark 15. 28; Lk. 22. 37.

39–44. Reviled him—Accompanying their reviling words with a common gesture of malicious triumph. Job 16. 4; Isa. 37. 22. Fulfilling still another prophecy of the Messianic Psalm; (Psal. 22. 7, 8;) note, vs. 35, 46. **Thou that destroyest**—They here repeat in derision their perversion of Jesus' words. Note, ch. 26. 61. **If thou be the Son of God**—This they require as a test miracle; if he does not save himself, it is because he *cannot*. Verses 42, 43. The same as Satan's challenge, chap. 4. 3, 6. **The chief priests mocking**—They, too, join in the mockery with the soldiers and the thieves. Vs. 40–44. **He saved others**—Speaking ironically of his miracles, which they ascribed to the devil. Ch. 12. 22–24. **King of Israel**—Or, of the Jews. Luke 23. 37. **We will believe him**—Christians believe on him for the very reason that he did not descend from the cross as here required, but patiently endured it till his atoning work was finished. John 19. 30; Heb. 12. 2, 3. But no amount of miracles will convert such confirmed infidels. Note, John 12. 37–40; 9. 27, &c.; Lk. 16. 30, 31. **He trusted in God**—This is a blasphemous reference to the very prediction of this their mockery. Psal. 22. 8. **The thieves**—Note, ver. 38. **Cast the same**—That is, *reviled* in like manner. Mk. 15. 32. Probably one of them only is meant, for the other was evidently a true penitent, and looked to Christ for salvation. Note, Luke 23. 39–43.

45, 46. From the sixth hour—That is, from 12, our noon, to 3 P.M.

ness over all the land unto the ninth hour. **46** And about the ninth hour Je'sus cried with a loud voice, saying, *Eli, Eli, la'ma sa-bach-tha'ni?* that is to say, My God, my God, why hast thou forsaken me? **47** Some of them that stood there, when they heard *that*, said, This *man* calleth for E-li'as. **48** And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. **49** The rest said, Let be,

Note, ch. 20. 3. **Darkness over all the land**—Compare Luke 23. 44; a phrase often applied to Judea alone. Chap. 4. 8; Luke 2. 1; Acts 11. 28. This was no common eclipse, for it occurred at the time of *full moon*, and lasted *three hours*, as an eclipse of the sun never could. It was evidently a supernatural phenomenon, producing conviction in the soldiers, as in vs. 51–54. Comp. Josh. 10. 11–14; Isaiah 13. 10; Amos 8. 9. **Cried with a loud voice**—As repeated ver. 50, and as on other occasions of great moment. John 7. 37; 11. 43; 1 Thess. 4. 16. **Eli, Eli**—Rather, *Eloi, Eloi*. A phrase in the Syro-Chaldaic language as then spoken in Judea, and usually by Christ himself. Note, Mk. 5. 41; 7. 34. The phrase is here interpreted as in Mark 15. 34. **My God**—Jesus quotes these words from Ps. 22. 1; thus applying the psalm to himself, as the Jews had always applied it to the Messiah. Note, vs. 34, 35, 42; Heb. 2. 12. This expression of Jesus is not the language of complaint, or of distrust, for he still cried, in filial confidence, *My God*. Nor does it imply any inferiority. Note, John 20. 17. It is the intensified renewal of his utterance in Gethsemane. Note, ch. 26. 38, 39. As the *sinner's Substitute* he saw and felt the Divine wrath against sin, as he bore its load and curse. Gal. 3. 13. His human soul was left to shudder at the thought of sinking under such a load, and he was heard in that he feared. Note, Heb. 5. 7–9.

47, 49. Calleth for Elias—This they *said*, either confounding the word *Eli* (ver. 46) with Elias, or as an intended mockery, as if he expected Elias, or rather Elijah, would come to his aid in proof of his Messiahship, according to the Jewish notion of Elijah's coming. Note, ch. 17. 10, &c. **Took a sponge**—This was to absorb the vine-

gar, or *sour wine*, (note, ver. 34,) and the use of the *reed*, or *hyssop stalk*, was to reach him on the cross. This was in answer to his cry, *I thirst*, and in fulfillment of the prophecy. Psal. 69. 21; John 19. 28, 29. **The rest said**—Repeating the taunt in another form. Note, ver. 47.

50, 51. Cried again—Note, ver. 46. What he said is recorded. Lk. 23. 46; John 19. 30. **Yielded up the ghost**—Rather, resigned *his spirit*, as in Lk. 23. 46; Acts 7. 59. Voluntarily laid down his life to take it again. Note, John 10. 17, 18. **Vail of the temple was rent**—This was the interior or second vail, which separated the holy place from the most holy. Exod. 26. 33; note, Heb. 9. 3. As the most holy place, where God was supposed to dwell, and into which none entered but the high priest, and he but once a year to make atonement for sins, was typical of heaven, so this rending of the vail was to show that the way to heaven was now open to all through the blood of Christ, the real atonement for the sins of the world. 2 Cor. 2. 13–16; Eph. 2. 14, &c.; Col. 2. 14; Heb. 9. 7–10. **Earth did quake**—These were all supernatural phenomena, in testimony of Christ's work. Note, vs. 45, 53.

52, 53. Graves were opened—By the violence of the miraculous earthquake, (ver. 51,) as in ch. 28. 2. **Many bodies . . . arose**—Being re-animated by the return of their departed spirits; as in other cases. 2 Kings 13. 21; note, John 11. 43, 44. This is another effect of the Saviour's death. Comp. vs. 45, 51. It pierces the domains of death, and the spirit-world. It was a type and earnest of the general resurrection, particularly of the *saints*, whose death is said to be a *sleep in Jesus*. Note, 1 Thess. 4. 13–16; Acts 7. 60. **After his resurrection**—Christ's death opened their graves, (ver. 52;) his resurrection

holy city, and appeared unto many. **54** Now when the centurion, and they that were with him, watching Je'sus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. **55** And many women were there beholding afar off, which followed Je'sus from Gal'-lee, ministering unto him: **56** Among which was Ma'ry Mag-da-le'ne, and Ma'ry the mother of James and Jo'ses, and the mother of Zeb'e-dee's children. **57** When the even was come, there came a rich man of Ar-i-ma-the'a, named

Jo'seph, who also himself was Je'sus' disciple: **58** He went to Pi'late, and begged the body of Je'sus. Then Pi'late commanded the body to be delivered. **59** And when Jo'seph had taken the body, he wrapped it in a clean linen cloth. **60** And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed. **61** And there was Ma'ry Mag-da-le'ne, and the other Ma'ry, sitting over against the sepulcher.

62 Now the next day, that followed the day

raised them to life. John 11. 25; Rom. 14. 9. Christ himself was the *first fruits* of them that slept. Note, 1 Cor. 15. 20, 23; Col. 1. 18; Rev. 1. 5. **The holy city**—Jerusalem, note, ch. 4. 5. **Appeared unto many**—Evidently so as to be recognized by those who had known them before death, as in the case of Lazarus. Note, John 12. 9-11, 17. These saints either ascended with Christ to heaven as surety of the general resurrection, (1 Cor. 15. 12, &c.,) or they may have remained on earth to die a second time, as in other cases. 1 Kings 17. 21, &c.; 2 Kings 4. 32, &c.; 13. 20, 21; Luke 7. 14, 15; 8. 54, 55; John 12. 9, &c.

54-56. The centurion—The Roman commander of 100 soldiers who watched at Jesus' death. Vs. 36, 65. **Feared greatly**—As did many others. Luke 23. 48. **This was the Son of God**—He was in truth what he had claimed to be, and for which the Jews had condemned him to death. Ch. 26. 63-66; John 19. 7. His claim was *righteous and just*, which accords with the record, Lk. 23. 47, and with other testimony. Vs. 19. 24; Acts 3. 14, 15. This general conviction of his enemies Christ had foretold. John 8. 28. **Many women were there**—Of which some of the more eminent are named. Ver. 56; Mk. 15. 40; John 19. 25. These women had **followed Jesus** from Galilee as disciples, **ministering unto him** of their substance, Lk. 8. 2, 3. **Afar off**—At a modest distance, since Jesus was unclad, yet within hearing of the cross. John 19. 25, 26. **Mary Magdalene**—So called because she was from Magdala. Note, ch. 15. 39; Mk. 16. 9. **Mother of James**—Called James the Less. Mk. 15. 40; note, ch. 10. 3. The mother was sister to the mother of Jesus. John 19. 25. **Moth-**

er of Zebedee's children—This was Salome, (Mk. 15. 40,) and her children were James and John. Note, ch. 10. 2.

57, 58. The even—The evening of Friday, the day before the Jewish Sabbath. Mk. 15. 42. **Arimathea**—This place is supposed by some to be the same as Ramah, six miles north of Jerusalem. Note, chap. 2. 18; but it is more likely the same as Ramathaim Zophim, nearly thirty miles north-west of Jerusalem. 1 Samuel 1. 1. Joseph is here called **a rich man**; thus verifying the prophecy, Isaiah 53. 9. He was also a counselor, and probably a member of the Sanhedrin, from what is said, Lk. 23. 50, 51. He was a pious Jew who, like Simeon, (Luke 2. 25,) waited for the Messiah. Mark 15. 43. Best of all, he was **Jesus' disciple**, though a timid one. John 19. 38. **Begged the body**—This he did *boldly*. Mark 15. 43. This was after the Jews had requested its removal, (John 19. 31,) according to the law. Deut. 21. 23.

59-61. Clean linen cloth—A sort of winding-sheet made of *fine linen*, inclosing spices, wrapped several times round the body after the Jewish mode of burial. Mk. 15. 46; note, John 19. 39, 40; 11. 44. **Own new tomb**—This was in a garden, and had *never before* been occupied. John 19. 41. Indicating sacredness. Note, ch. 1. 23; 21. 5. **In the rock**—A common way of constructing tombs among the rich. Note, ch. 8. 28; Isa. 22. 16. The entrance was closed with a large stone. Ch. 28. 2; Mk. 16. 3, 4. **There was Mary**—The two Marys mentioned. Ver. 56. Beholding *where* and *how* the body was laid in view of embalming him after the Sabbath. Note, Mk. 15. 47; 16. 1; Lk. 23. 55, 56.

62-64. Day of the preparation—

of the preparation, the chief priests and Pharisees came together unto Pilate, **63** Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. **64** Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. **65** Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. **66** So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

This was Friday, the day of the crucifixion, and of *preparation* for the Jewish (or Saturday) Sabbath. The *next day* therefore was the Sabbath. Mk. 15. 42; Lk. 23. 54. **Chief priests... came together**—It is noteworthy that this council is held on the Sabbath, and that the *high day*, (John 19. 31,) by these sticklers for the strict observance of that day. Comp. Mark 2. 23, &c.; 3. 1-6; John 5. 10-18. **That deceiver**—Or *impostor*. John 7. 12, 47. **After three days I will rise again**—Jesus had often spoken to this effect. Note, chap. 12. 40; 16. 21; 17. 23; 20. 19; and these rulers, the *real deceivers*, had pretended to understand him as speaking of the temple. Note, ver. 40; ch. 26. 61. **Sepulcher be made sure**—Note, vs. 65, 66. **Disciples come by night**—They prejudice the disciples of what they themselves will practice. Note, ch. 28. 12-15. **Last error... the first**—If by this last fraud or pretense, the disciples should succeed in deceiving the people, the influence would be *worse* than his pretending to be the Messiah. Compare 2 Samuel 13. 16.

65, 66. A watch—Note, verse 54. **As sure as ye can**—This they did, ver. 66. But none can make *sure* against Him who hath the keys of hell and of death. Note, ch. 28. 2-4; John 10. 17, 18; Acts 2. 24; Rev. 1. 18. **Sealing the stone**—A cord was stretched across the door, and fastened to the tomb at both ends with wax or sealing-clay, and upon the sealing was stamped the official signet of Pilate. Comp. Dan. 6. 17.

CHAPTER XXVIII.

1. **The end of the sabbath**—That is, after sunset Saturday evening, at

CHAPTER XXVIII.

In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Ma'ry Mag-da-le'ne and the other Ma'ry to see the sepulcher. **2** And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. **3** His countenance was like lightning, and his raiment white as snow: **4** And for fear of him the keepers did shake, and became as dead *men*. **5** And the angel answered and said unto the women, Fear not ye: for I know that ye seek Je'sus, which was crucified. **6** He is not

which time the Jewish or seventh-day Sabbath closed, and between the early dawn and sunrise of the Christian, or first-day sabbath. Mk. 16. 1, 2; Luke 24. 1; John 20. 1. On the change of the sabbath from the seventh to the first day of the week, see note, chapter 12. 8. **Mary ... Mary**—The two mentioned chapter 27. 56, 61. Several other women also came. Note, Mark 16. 1; Luke 24. 1. **To see the sepulcher**—And to embalm the body. Note, Mark 16. 1; Lk. 24. 1.

2-6. **A great earthquake**—Another miraculous indication that Jesus was truly the Son of God. Note, chapter 27. 45, 51-54. **The angel**—Rather, *an angel*, or *angels*, the same, evidently, which spake to the women. Verse 5. Two of these were seen in the sepulcher. Note, Mark 16. 5; Luke 24. 4, 23. **Rolled back the stone**—The great stone at the door. Note, chap. 27. 60. Not that this stone, even when sealed, could prevent from rising Him who has the keys of death and the grave. Note, ch. 27. 66; Rev. 1. 18. Nor is the act of the angels needed except to signify that the Father, who sends them, concurs with the Son in this as in all things. Note, ch. 13. 41; John 10. 18; 11. 41, &c. **His countenance**—His whole personal appearance was a perfect splendor, the usual description of celestial beings. Note, ch. 17. 2. **The keepers**—Or *watch*. Chap. 27. 65. **As dead men**—The view was overpowering, like that in Rev. 1. 17. **Fear not ye**—The reason given why they should not fear as did the watch, (ver. 4,) is, that **they seek Jesus**, i. e., *as friends and disciples*. To such Jesus will make himself known. Verse 9; John

here: for he is risen, as he said. Come, see the place where the Lord lay. **7** And go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'i-lee; there shall ye see him: lo, I have told you. **8** And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Je'sus met them, saying, All hail. And they came and held him by the feet, and wor-

shipped him. **10** Then said Je'sus unto them, Be not afraid: go tell my brethren that they go into Gal'i-lee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. **12** And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, **13** Saying, Say ye, His disciples came by night, and stole him away while we slept. **14** And if

20. 13-16. **Risen, as he said**—Note, chap. 16. 21.

7, 8. Go... tell his disciples—The apostles, and especially *Peter*. Note, Mk. 16. 7. They were not limited to the apostles, but told the good news to *all the rest*; i. e., of the believers present. Lk. 24. 9, 10. **He goeth before you**—As he had appointed. Ch. 26. 32; note, ver. 16. **Fear and great joy**—Mingled feelings, and seemingly conflicting. Note, Lk. 24. 41. **Departed quickly**—As directed. Ver. 7. Their *running* expressed their great interest. Comp. Ps. 119. 32; John 20. 2-4; Mk. 10. 17; Lk. 2. 16; 19. 3-6. Thus are these *women* made traveling *apostles* to the apostles; and *how beautiful are their feet!* Note, Rom. 10. 15. They were the *first sent* to preach the gospel of the risen Jesus; as also was *woman* one of the first to preach his actual advent both to the Jews and to the Samaritans. Note, Lk. 2. 36-38; John 4. 28, &c. Like signal honors are recorded of women, note, ch. 26. 6-13; 27. 19; Mk. 12. 41-44.

"Not she with trait'rous kiss her Master stung,
Not she denied him with unfaithful tongue;
She, when apostles fled, could danger brave,
Last at his cross, and earliest at his grave."

9, 10. Jesus met them—It appears that *before* this meeting Mary Magdalene had left the other women, and returned to the sepulcher, where and when, alone, Jesus appeared to her *first*. Note, Mk. 16. 9; John 20. 1, 2, 11, &c. **All hail**—A customary salutation on meeting. Note, ch. 26. 49; Lk. 1. 28; John 20. 19, 26. **Held him by the feet**—As an expression of reverence, after the manner of eastern women. 2 Kings 4. 27; Lk. 7. 38; note, John 20. 17. **Worshipped him**—As did the apostles and others. Ver. 17; note, ch. 2. 2; 8. 2. **My brethren**—His disciples. Verse 7. Though risen, Jesus

holds the same brotherly relation as before. John 20. 17; note, ch. 12. 49, 50; Heb. 2. 11, 12, 17.

The risen Jesus appeared ten times before his ascension. 1) To Mary Magdalene at the sepulcher. Mark 16. 9; John 20. 14. 2) To the women returning from the sepulcher. Vs. 8, 9. 3) To Peter, perhaps early in the afternoon. Luke 24. 34; 1 Cor. 15. 5. 4) To the two disciples going to Emmaus toward evening. Mark 16. 12; Lk. 24. 13-35. 5) To the apostles, except Thomas, assembled at evening. Mk. 16. 14; Luke 24. 36; John 20. 19; 1 Cor. 15. 5. These five appearances were at or near Jerusalem, the same day on which Jesus arose. 6) To the apostles, Thomas being present, on the next Sunday, at Jerusalem. John 20. 26. 7) To seven apostles at the Lake of Tiberias. John 21. 1. 8) To the eleven and to 500 others on a mountain in Galilee. Matt. 28. 18; 1 Cor. 15. 6. 9) To James, probably at Jerusalem. 1 Cor. 15. 7. 10) To the eleven at Jerusalem, just before the ascension. Acts 1. 3-8; 1 Cor. 15. 7.

11-15. The watch—Note, ch. 27. 65. **The city**—Jerusalem. Note, chap. 27. 53. **Chief priests ... elders**—Note, ch. 26. 3. **Gave large money**—Or *much* money, i. e., enough to bribe the soldiers, (ver. 15,) as they had Judas. Ch. 26. 14, 15. Thus the love of money is the first and last of this whole tragedy; as indeed it is the root of all evil. Note, 1 Tim. 6. 10. **Stole him ... while we slept**—A most clumsy and absurd fiction, equivalent to saying, We soldiers dared to **sleep** when on duty, and thus expose ourselves to a disgraceful death, (note, Acts 12. 18, 19; 16. 27;) and when asleep we saw men **steal** the body of Jesus, and knew them to be **his disciples**. This surely answers to the description given of the

this come to the governor's ears, we will persuade him, and secure you. **15** So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Gal'i-lee, into a mountain where Je'sus had appointed them. **17** And when they saw him, they worshiped him: but some doubted.

father of lies. John 8. 44. **Come to the governor's ears**—If Pilate should hear this your report, convicting yourselves, we promise to persuade him to secure you from the penalty incurred. Note, verse 13. **This saying ... until this day**—This palpable lie (ver. 13) was freely reported as truth among the Jews during five years, till the time this gospel was written, as have similar falsehoods from that day to this; thus showing that strong delusions, as a divine judgment, follow those who obstinately refuse the truth. Note, chap. 13. 15; 2 Thess. 2. 3-12; 2 Tim. 4. 3, 4; Tit. 1. 10-16; 2 Pet. 2. 1-3; 1 John 2. 18; 4. 3.

16-18. The eleven disciples—As the apostles were now usually styled, that being their official number after the loss of Judas. Mark 16. 14; Luke 24. 9, 33; Acts 2. 14. **Went ... into Galilee**—As instructed, ver. 7. But not till after several intermediate appearances of Jesus which Matthew omits. Note, Mark 16. 12-14; Luke 24. 12-40; John 20. 19-29; 21. 1-14. **Worshiped**—Note, verse 9. **Some doubted**—The apostles were all slow to believe. Note, Lk. 24. 11, 25; John 20. 9. Never were men less credulous; and the fact they were finally obliged to yield to the many infallible proofs of the risen Christ is strong evidence that he did actually rise from the dead. "They doubted, that we might never doubt." Note, John 20. 24-29; Acts 1. 3; 2 Pet. 1. 16; 1 John 1. 1-3. **Jesus ... spake**—To the eleven apostles, (verse 16;) yet not to them exclusively. Note, ver. 20. **All power is given unto me**—As God, Jesus had original power over all. John 1. 1-3; Phil. 2. 6; Col. 1. 16, 17; Heb. 1. 3, 8. The power here *given* him refers to his exaltation as Mediator, which he now receives for the purpose of subduing all other powers to himself. Phil. 2. 9-11; 1 Cor. 15. 24-28. Comp.

18 And Je'sus came and spake unto them, saying, All power is given unto me in heaven and in earth. **19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; **20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

Ps. 2. 6-8; Dan. 7. 13, 14; Eph. 1. 20-22. This was his *coming with power*, as he had promised. Mark 9. 1; note, chap. 16. 28.

19, 20. Go ye therefore—This commission given to the gospel ministry is here based upon Christ's all-sufficient power. Compare Rom. 1. 15; 1 Cor. 1. 24, 25; 2 Cor. 12. 9, 10; Phil. 4. 13. **Teach all nations**—Rather, *make disciples* of all, of every creature, i. e., every human soul. Mark 16. 15. Jesus here removes the limitations laid down ch. 10. 5. Note, ch. 24. 14; Lk. 24. 47; Acts 1. 8; 5. 42; 8. 4; Rom. 10. 18; Col. 1. 6, 23. **Baptizing**—Note, Mark 16. 16. **In the name of**—Rather, *into* the name, i. e., *with reference* to the **Father**, &c., the three persons of the God-head, as revealed at the baptism of Jesus. Note, ch. 3. 16, 17. To be baptized **in the name** of a person implies a *believing recognition* of that person. Note, 1 Cor. 10. 2; Acts 8. 37; 19. 3-5; Rom. 6. 3. **To observe all things**—All that Christ has taught as doctrine or precept, nothing more, nothing less, are the proper subjects of Christian discourse, faith, and practice. Note, ch. 7. 24-29; Rev. 22. 18, 19. Jesus will have but one gospel and one faith for all to the end of time. Note, Gal. 1. 6-12; Jude 3. **I am with you always**—Not in person, but in the agency of the Holy Spirit, who is one with me in this work of saving the world. Note, John 14. 16-18; 16. 7-15. This promise, of course, was not limited to the first apostles, but intended for all, in all times, whom Christ shall *choose and send forth* on this extensive mission. Acts 18. 10. His ministers may die, but his ministry lives on: they may be bound, but the word cannot be bound. Note, 2 Timothy 2. 9; 4. 17, 18. **Amen**—Note, chap. 5. 18; 6. 13. As if Jesus had said, This is my *true and faithful* promise. Note, 2 Cor. 1. 20; Rev. 3. 14.

THE GOSPEL ACCORDING TO MARK.

INTRODUCTION.—This Gospel has ever been ascribed to *John, whose surname was Mark*, who is referred to in the following passages: Acts 12. 12, 25; 13. 5, 13; 15. 37-39; Col. 4. 10; 2 Tim. 4. 11; Philem. 24. It is generally supposed that he was a convert of the Apostle Peter, (note, 1 Pet. 5. 13,) and that he wrote this Gospel by the dictation of Peter, though himself an eye-witness and divinely inspired. That it was written particularly for the benefit of the Gentiles is evident from the many careful explanations of Jewish usages, opinions, &c., which to Jews at that time would have been superfluous. Chap. 3. 17; 5. 41; 7. 3, 4, 11; 15. 42.

CHAPTER I.

THE beginning of the gospel of Je'sus Christ, the Son of God; **2** As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. **3** The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **4** John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. **5** And there went out unto him all the land of Ju-de'a, and they of Je-ru'sa-lem, and were all baptized of him in the river of Jor'dan, confessing their sins. **6** And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; **7** And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. **8** I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days that Je-sus came from Naz'a-reth of Gal'i-lee, and was baptized of John in Jor'dan. **10** And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: **11** And there came a voice from heaven, *saying*, Thou art my be-loved Son, in whom I am well pleased. **12** And immediately the Spirit driveth him into the wilderness. **13** And he was there in the wilderness forty days tempted of Sa'tan; and was with the wild beasts; and the angels ministered unto him.

CHAPTER I.

1-3. Beginning of the gospel—This is the *title* of the gospel narrative as given by Mark; equivalent to that of Matthew 1. 1. On the word *gospel*, see General Introduction to the Gospels. **Jesus Christ**—Note, Matt. 1. 1. **Son of God**—Note, Matt. 16. 16. Equivalent to the title *the Son of David*. Note, Matt. 1. 1; 22. 42, &c. **As it is written**—Quoting Mal. 3. 1; note, Matt. 11. 10. **The voice of one crying**—Quoting Isa. 40. 3; note, Matt. 3. 3.

4-8. John did baptize—Note, Matt. 3. 3, 6, 11. John's work was the

14 Now after that John was put in prison, Je'sus came into Gal'i-lee, preaching the gospel of the kingdom of God. **15** And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. **16** Now as he walked by the sea of Gal'i-lee, he saw Si'mon and An'drew his brother casting a net into the sea: for they were fishers. **17** And Je'sus said unto them, Come ye after me, and I will make you to become fishers of men. **18** And straightway they forsook their nets, and followed him. **19** And when he had gone a little further thence, he saw James the son of Zeb'e-dee, and John his brother, who also were in the ship mending their nets. **20** And straightway he called them: and they left their father Zeb'e-dee in the ship with the hired servants, and went after him.

21 And they went into Ca-per'na-um; and straightway on the sabbath day he entered into the synagogue, and taught. **22** And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. **23** And there was in their synagogue a man with an unclean spirit; and he cried out, **24** Saying, Let us alone; what have we to do with thee, thou Je'sus of Naz'a-reth? art thou come to destroy us? I know thee who thou art, the Holy One of God. **25** And Je'sus rebuked him, saying, Hold thy peace, and come out of him. **26** And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. **27** And they were all amazed, insomuch that they questioned among

baptism of **repentance**, with reference to the **remission of sins** through faith in Christ. Note, Acts 19. 4; John 1. 29.

9-13. Notes, Matthew 3. 13-17; 4. 1, 11.

14-22. Notes, Matt. 4. 12-23. **The time**—The time predicted. Note, Rom. 5. 6; Gal. 4. 4. **Astonished at his doctrine**—Notes, Matt. 7. 28, 29; Lk. 4. 32.

23-28. An unclean spirit—Possessed of a *demon*. Luke 4. 33; note, Matt. 4. 24. **Let us alone**—As in another case. Note, Matthew 8. 28, 29. **Jesus rebuked him**—That is, the evil spirit, who *knew* him as the *Messiah*.

themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. **28** And immediately his fame spread abroad throughout all the region round about Gal'i-lee. **29** And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John. **30** But Si'mon's wife's mother lay sick of a fever; and anon they tell him of her. **31** And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. **33** And all the city was gathered together at the door. **34** And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. **36** And Si'mon and they that were with him followed

Verse 34; Luke 4. 41. Jesus would not have his Messiahship proclaimed prematurely, (note, chap. 8. 26; Matt. 8. 4; 16. 20; 17. 9;) least of all by *demons*. Note, ver. 34; chap. 3. 11, 12. **All amazed**—At this display of Christ's power over demons, as they before were at the authority of his teaching. Note, ver. 22; chap. 7. 37. **His fame**—Note, Matt. 4. 24.

29–34. Notes, Matt. 8. 14–17. **Lifted her**—By virtue of his *touch*. Note, Matt. 8. 15. **Suffered not the devils**—Note, ver. 25. Jesus would not accept the testimony of such lying spirits lest he should be accused of being a liar like unto them. John 8. 44, 55. He would not even *seem* to be in alliance with devils, knowing that his enemies sought opportunity thus to defame him. Ch. 12. 14. So Paul, note, Acts 16. 16–18. We are thus taught to avoid not only all actual, but all seeming, complicity with evil spirits, and not to found our faith on presumed or questionable spiritual manifestations. Comp. Lev. 19. 31; Deut. 18. 9–14; Isa. 8. 19, 20; Ps. 1. 1; Prov. 4. 14–16. All who listen to such antichristian teachers expose themselves to damnable delusions. Romans 16. 17, 18; Gal. 1. 6–9; 2 Thess. 2. 7–12; 1 Tim. 4. 1; 2 Tim. 3. 13; 2 Peter 2. 1–3, &c.

35–39. **A great while before day**—The meaning is, that having risen thus early, he went out as soon as it

after him. **37** And when they had found him, they said unto him, All *men* seek for thee. **38** And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. **39** And he preached in their synagogues throughout all Gal'i-lee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. **41** And Je'sus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. **42** And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. **43** And he straitly charged him, and forthwith sent him away; **44** And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Mo'ses commanded, for a testimony unto them. **45** But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Je'sus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

was day. Luke 4. 42. **Solitary place**—Or *desert*, Lk. 4. 42. **There prayed**—Jesus taught the duty of private prayer by *example*, as he did also by precept. Note, Matt. 6. 6. He not only practiced *early morning* prayer, but *evening* and *night* devotion. Matt. 14. 23; Luke 6. 12. Comp. Ps. 5. 3; 55. 17; Isa. 26. 9; Dan. 6. 10; Acts 12. 5, 12; 16. 25. **Simon and they**—Note, ver. 29. **All men seek for thee**—His wondrous works had created a world-wide interest. Ver. 45; Matt. 4. 24, 25; John 3. 26; 11. 48; 12. 19. **Next towns**—Rather, *other cities*, Lk. 4. 43. **Therefore came I**—As sent of the Father. Compare Luke 4. 43; Isaiah 61. 1–3. On this business he must enter early, (Luke 2. 42, 49,) continue during the day of his ministry, (John 9. 4,) nor must he be confined to any one place. Note, Matthew 9. 35; Luke 13. 22; Acts 10. 38. **Preached in . . . all Galilee**—Note, Matthew 4. 23, &c.

40–44. Notes, Matt. 8. 2–4.

45. **Publish it much**—Proclaimed with great zeal his cure by this Wonderful Healer. Comp. chap. 7. 24, 36; John 4. 28, 29. **No more openly**—His popularity had become dangerous; the crowd was too great for the public quiet, or the best good of Christ and his cause. Chap. 2. 2–4; chap. 3. 9, 10, 20, 21; 6. 31, 32. **Desert places**—Or *wilderness*. Luke 5. 16.

CHAPTER II.

AND again he entered into Ca-per-na-um after *some* days; and it was noised that he was in the house. **2** And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four. **4** And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. **6** But there were certain of the scribes sitting there, and reasoning in their hearts, **7** Why doth this *man* thus speak blasphemies? who can forgive sins but God only? **8** And immediately, when Je'sus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? **9** Whether is it easier, to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? **10** But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) **11** I say unto thee, Arise, and take up thy bed, and go thy way unto thine house. **12** And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them. **14** And as he passed by, he saw Le'vi the *son* of Al-phe'us sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Je'sus sat at meat in his house, many publicans and sinners sat also together with Je'sus and his dis-

ciples: for there were many, and they followed him. **16** And when the scribes and Phar'i-sees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? **17** When Je'sus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. **18** And the disciples of John and of the Phar'i-sees used to fast: and they come and say unto him, Why do the disciples of John and of the Phar'i-sees fast, but thy disciples fast not? **19** And Je'sus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. **20** But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. **21** No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. **22** And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. **24** And the Phar'i-sees said unto him, Behold, why do they on the sabbath day that which is not lawful? **25** And he said unto them, Have ye never read what Da-vid did, when he had need, and was ahungered, he, and they that were with him? **26** How he went into the house of God in the days of A-bi'a-thar the high-priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? **27** And he said unto them, The sabbath was made for man, and not man for the sabbath: **28** Therefore the Son of man is Lord also of the sabbath.

CHAPTER II.

1-22. Notes, Matt. 9. 1-17. **Who can forgive sins**—Equivalent to, *God only can forgive sins*. Compare Exodus 34. 6, 7; Isaiah 43. 25; Daniel 9. 9; Micah 7. 18. Yet the Son of man hath this power; (verse 10; Acts 5. 31; 1 John 1. 7-9;) thus showing that he is *equal with God*. Note, John 5. 18; Philippians 2. 6.

23-26. Notes, Matt. 12. 1-5; Luke 6. 1-5.

27, 28. **The sabbath was made for man**—For the whole human race. On the *seventh* day God rested, not from the work of his providence and Spirit, (John 5. 17; 9. 4; 14. 10,) but from *creation only*; (Gen. 2. 1-3;) and that not because he was weary or needed rest, (Isa. 40. 28,) but for an *example* to man; accordingly his resting on

the seventh day is assigned as a reason in the moral law why man should rest on that day. Exodus 20. 10, 11. The sabbath was graciously intended for all men during all time. Exod. 31. 12-17. **Not man for the sabbath**—Man was first made, and then the Sabbath was appointed to subserve his highest physical and mental welfare, no less than his spiritual and eternal good. Gen. 1. 27; 2. 2, 3. That, therefore, is the true mode of observing the sabbath which best serves this divine purpose, and whatever conflicts with this is a perversion and violation of the sabbath law. Note, chap. 3. 4; John 5. 17. **Lord... of the sabbath**—And as such he has the right to direct as to the time and manner of observing it. Note, Matthew 12. 8.

CHAPTER III.

AND he entered again into the synagogue; and there was a man there which had a withered hand. **2** And they watched him, whether he would heal him on the sabbath day; that they might accuse him. **3** And he saith unto the man which had the withered hand, Stand forth. **4** And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. **5** And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. **6** And the Phar'isees went forth, and straightway took counsel with the He-ro'di-ans against him, how they might destroy him. **7** But Je'sus withdrew himself with his disciples to the sea: and a great multitude from Gal'i-lee followed him, and from Ju-de'a, **8** And from Je-ru'sa-lem, and from Id-u-me'a, and from beyond Jor'dan; and they about Tyre and Si'don, a great multitude, when they had heard what great things he did, came unto him. **9** And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should

through him. **10** For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. **11** And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. **12** And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. **14** And he ordained twelve, that they should be with him, and that he might send them forth to preach, **15** And to have power to heal sicknesses, and to cast out devils: **16** And Si'mon he surnamed Pe'ter; **17** And James the son of Zeb'e-dee, and John the brother of James; and he surnamed them Bo-a-ner'ges, which is, The sons of thunder: **18** And An'drew, and Phil'ip, and Bar-thol'o-mew, and Matth'ew, and Thom'as, and James the son of Al-phe'us, and Thad'de-us, and Si'mon the Ca'nan-ite, **19** And Ju'das Is-car-i-ot, which also betrayed him: and they went into a house.

20 And the multitude cometh together again, so that they could not so much as eat bread. **21** And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

CHAPTER III.

1-7. Notes, Matt. 12. 9-15. **They—**The Scribes and Pharisees—**watched him**, as they were wont. Luke 6. 7; 14. 1; Matthew 22. 15. **Is it lawful—**Which is most proper and right? **to do good**, as Jesus here purposed, by *saving* the man's life, or **to do evil**, as the Pharisees intended? Verse 6. *Not to do good* when one has opportunity, is equivalent to *doing evil*. Note, James 4. 17. **Looked...with anger**—With just displeasure against their sins, and *grief* on account of them. Such wrath is always consistent with the holiness, justice, and mercy of God. Dent. 9. 19, 20; Psalm 2. 12; 7. 11; note, Rom. 1. 18; 2. 5, 8; Rev. 6. 16, 17.

8. From Jerusalem...beyond Jordan—Note, Matt. 4. 25; Lk. 6. 17. **Idumea**—The land of ancient Edom, as settled by the descendants of Esau or Edom. Gen. 25. 30; 36. 8, 9. It included the south part of Palestine as far north as the city of Hebron. **Tyre and Sidon**—Note, Matt. 11. 21.

9-12. **A small ship**—Note, Matt. 4. 21. **Because of the multitude**—Lest they so crowd upon him as to cause him to retire again for safety. Ver. 10; note, chap. 1. 45. **Unclean spirits**—Note, chap. 1. 23, 25, 34. **To touch him**—Note, Matt. 9. 20. **Not make him known**—Note, ch. 1. 34.

13-19. Notes, Matt. 10. 1-5. **Ordained**—Appointed and set apart to the apostleship. Note, Acts 1. 22; 1 Timothy 2. 7. **Be with him... send them forth**—The apostles were sent forth in turns *two by two* on missionary tours, (note, ch. 6. 7,) as were the seventy, Lk. 10. 1. So that *some* of the twelve were *present with Jesus* at all times as *witnesses* of what he said and did. Note, Matt. 10. 5; Acts 1. 21; 10. 39, &c. **Boanerges**—Probably a name expressive of character or attribute, like that of Peter given to Simon. Ver. 16; note, John 1. 42. **Sons of thunder**—Having reference, perhaps, to their sublime zeal and boldness for Christ, which on one occasion called for rebuke. Note, Lk. 9. 54. As also in the case of Peter, note, Matt. 26. 51, 52.

20, 21. **Not so much as eat**—The throng and work were so pressing that they could not get time for their regular meals. Note, chap. 6. 31. Spiritual duties are often so engrossing as to interfere with the ordinary demands of the flesh, and even suspend them for a time. Exod. 34. 28; 1 Kings 19. 8; Job 23. 12; Matt. 4. 2; John 4. 34; Acts 9. 9. **His friends**—Called *his brethren*, verse 31. **Lay hold on him**—To rescue him from his enemies, (ver. 6;) and from work so fatiguing. Verse 20. **Beside himself**—Mean-

22 And the scribes which came down from Je-ru-sa-lem said, He hath Be-el'-ze-bub, and by the prince of the devils casteth he out devils. **23** And he called them *unto him*, and said unto them in parables, How can Sa'tan cast out Sa'tan? **24** And if a kingdom be divided against itself, that kingdom cannot stand. **25** And if a house be divided against itself, that house cannot stand. **26** And if Sa'tan rise up against himself, and be divided, he cannot stand, but hath an end. **27** No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. **28** Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: **29** But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. **30** Because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and standing without, sent unto him, calling him. **32** And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. **33** And he answered them, saying, Who is my mother, or my brethren? **34** And he looked round about on them which sat about him, and said, Behold my mother and my brethren! **35** For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

AND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. **2** And he taught them many things by parables, and said unto them in his doctrine, **3** Hearken; Behold, there went out a sower to sow: **4** And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up. **5** And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: **6** But when the sun was up,

ing, probably, not in a bad sense, as in Acts 26. 24, but in a good sense, the being rapt into ecstasy by religious enthusiasm. Note, 2 Cor. 5. 13. They probably meant well, but erred in assuming to act as guardians and advisers to Jesus, as on other occasions. Note, John 2. 4; 7. 3-5, 22-30; notes, Matt. 12. 24-35, 46-50.

29. Eternal damnation—The best critics now read ETERNAL SIN. See note, Rev. 22. 11.

CHAPTER IV.

1-20. Notes, Matt. 13. 1-23. **Sat in the sea**—That is, in the ship on the sea. Matt. 13. 2.

it was scorched; and because it had no root, it withered away. **7** And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. **8** And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred. **9** And he said unto them, He that hath ears to hear, let him hear. **10** And when he was alone, they that were about him with the twelve asked of him the parable. **11** And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: **12** That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. **13** And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word. **15** And these are they by the way-side, where the word is sown; but when they have heard, Sa'tan cometh immediately, and taketh away the word that was sown in their hearts. **16** And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; **17** And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. **18** And these are they which are sown among thorns; such as hear the word. **19** And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. **20** And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? **22** For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. **23** If any man have ears to hear, let him hear. **24** And he said unto them, Take heed what

21-23. Notes, Matt. 5. 15; 10. 26; 11. 15.

24, 25. **Take heed what ye hear**—And also *how* ye hear. Luke 8. 18. Both are important, and parts of the same idea. You are not to hear everything from every quarter, running after novelties and smooth things, like the Athenians, (Acts 17. 21,) and others. Is. 8. 19, 20; 30. 10; 1 Tim. 1. 4; 2 Tim. 4. 3, 4. But see that *what* you hear is divine truth, and that you *so* hear as to believe and profit by it. Isaiah 8. 20; John 7. 17; 8. 31, 32; Acts 17. 10, 11; 1 Thess. 1. 5-8; 2. 13; James 1. 21-25. **What measure ye mete**—Note, Matthew 7. 2. **Unto you that**

ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. **25** For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; **27** And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. **28** For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. **29** But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? **31** *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: **32** But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. **33** And with many such parables spake he the word unto them, as they were able to hear it. **34** But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. **35** And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. **36** And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. **37** And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. **38** And he was in the

hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? **39** And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. **40** And he said unto them, Why are ye so fearful? how is it that ye have no faith? **41** And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER V.

AND they came over unto the other side of the sea, into the country of the Gadarenes'. **2** And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, **3** Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: **4** Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. **5** And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. **6** But when he saw Jesus afar off, he ran and worshipped him, **7** And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. **8** For he said unto him, Come out of the man, thou unclean spirit. **9** And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. **10** And he besought him much that he would not send them away out of the country. **11** Now there was there nigh unto

hear—According to the measure of your ability and diligence as hearers, ye will receive **more** instruction. Ver. 25. The living treasure of knowledge within you will always go on increasing, like the well of living water. Note, John 4. 14; 7. 38. **For he that hath**—Note, Matt. 13. 12.

26-29. So is the kingdom—The reign of Christ in the hearts of men. Matt. 3. 2. **As if a man... cast seed**—This is referred to as a parable, ver. 33. It is given only by Mark, but seems to be parallel with that of the leaven. Note, Matt. 13. 33. **Sleep, and rise**—Attend to his ordinary course of sleep at night, and rising to labor by day, leaving the development of the seed to the laws of nature and providence. Heb. 6. 7; Jam. 5. 7. And the process of this growth is a secret to him, as in nature so in grace. Eccl. 11. 4-6; note, ver. 28; John 3. 8, 9. **Bringeth forth fruit of herself**—This expression includes the divine efficiency co-operating with human agency. Note, 1 Cor. 3. 7-9; Gal. 6. 7-9; Phil. 2. 12, 13.

First the blade—This teaches that the work of divine grace in the heart is, or should be, a gradual growth. Note, Matthew 13. 33; Heb. 5. 12-14. **Putteth in the sickle**—He who has worked faithfully in the gospel field, trusting his work to God, will in due season gather the fruits of his labor. Psalm 126. 6; Daniel 12. 3; note, John 4. 35-38; 1 Corinthians 3. 8; Galatians 6. 9.

30-34. Notes, Matt. 13. 31-36. Able to hear it—Note, John 16. 12.

35-40. See notes, Matthew 8. 18; 23-27.

CHAPTER V.

1-17. Notes, Matt. 8. 28-34. He said... come out—That is, Jesus had thus commanded the evil spirit. Luke 8. 29. **My name is Legion**—The demon gives this name for the *many* of which he was the head or leader. The word is here used in the popular sense for a large, indefinite number. Note, Matt. 26. 53. **Out of the country**—Or, *into the deep*. Note, Lk. 8. 31. That is, the *hell* where

the mountains a great herd of swine feeding. **12** And all the devils besought him, saying, Send us into the swine, that we may enter into them. **13** And forthwith Je'sus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. **14** And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. **15** And they come to Je'sus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. **16** And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. **17** And they began to pray him to depart out of their coasts. **18** And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. **19** Howbeit Je'sus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. **20** And he departed, and began to publish in De-cap'o-lis how great things Je'sus had done for him: and all *men* did marvel. **21** And when Je'sus was passed over again by ship unto the other side, much

the fallen angels are reserved to the final judgment. Note, 2 Peter 2. 4. From this place they are suffered, under limitation, to emerge and pursue their malicious works among men. Job 1. 6, &c.; note, 1 Pet. 5. 8; Rev. 12. 9-17. **Sitting**—Quietly, in contrast with ver. 3, &c., and *at the feet of Jesus*, (Lk. 8. 35.) the customary place of a disciple. Lk. 10. 39; Acts 22. 3. **Clothed**—In contrast with his former state. Lk. 8. 27. **In his right mind**—No longer a raving madman, as ver. 3, &c. In coming to Christ, he had *come to himself*, as in Lk. 15. 17, &c.; received the *spirit of a sound mind* in the place of one *defiled*. 2 Tim. 1. 7; Tit. 1. 15.

18-21. Come into the ship—Note, Matt. 9. 1. **Prayed... might be with him**—Contrast the prayer, ver. 17; Matt. 8. 34. The grateful soul clings to its great Benefactor and Saviour. Note, Acts 3. 11. **Go home... tell**—Be a personal witness and living memorial of the saving power of Jesus. Lk. 8. 39; John 4. 28-29. **Decapolis**—Note, Matt. 4. 25.

22-34. Notes, Matt. 9. 18-22. Many physicians... grew worse—Her experience was like that described Job 13. 4; Jer. 30. 12, 13; Ps. 108. 12. **For she said**—Not audibly, (note, Matthew 9. 21;) but such was her conviction, in

people gathered unto him; and he was nigh unto the sea. **22** And, behold, there cometh one of the rulers of the synagogue, Ja-i-rus by name; and when he saw him, he fell at his feet. **23** And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. **24** And Je'sus went with him; and much people followed him, and thronged him. **25** And a certain woman, which had an issue of blood twelve years, **26** And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, **27** When she had heard of Je'sus, came in the press behind, and touched his garment. **28** For she said, If I may touch but his clothes, I shall be whole. **29** And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. **30** And Je'sus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? **31** And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? **32** And he looked round about to see her that had done this thing. **33** But the woman, fearing and trembling, knowing what was done in her, came and fell

accordance with the popular belief; he having cured many in this way. Chap. 3. 10; 8. 22; Luke 6. 19; Matt. 14. 36. **Knowing... that virtue**—Rather, *efficacy*. He was conscious of the forth-going of that healing power which dwelt with him in all fullness. Eph. 1. 23; Col. 1. 19; 2. 9. This does not imply that her faith drew the healing power from Jesus without his volition; but rather, that her faith was effectual through the consent of his will. Note, Matt. 8. 2, 3; 1 John 5. 14, 15. **Who touched**—Jesus knew who, (vs. 32, 34.) but he would thus have the woman avow her faith, and make the case public enough to show the miracle to be his; note, verse 34. **His disciples said**—Rather, as in Luke 8. 45. But Jesus seeks *the one only person* in the press who had touched him with that voluntary, living contact of faith—that mysterious conductor which alone draws saving virtue out of him. Note, Matthew 13. 58. Faith in the Great Physician is supreme over all natural means and human skill in healing. Note, ver. 26; James 5. 13, 14. **The woman, fearing**—She *feared* for having mingled in the throng while she was legally unclean; (Num. 5. 1-4;) but finding *she was not hid*, and that she was now healed, immediately makes

down before him, and told him all the truth. **34** And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. **35** While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? **36** As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. **37** And he suffered no man to follow him, save Pe'ter, and James, and John the brother of James. **38** And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. **39** And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. **40** And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. **41** And he took the damsel by the hand, and said unto her, Tal'i-tha cu'mi; which is, being interpreted, Damsel, (I say unto thee,) arise. **42** And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. **43** And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

AND he went out from thence, and came into his own country; and his disciples follow him. **2** And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto

a full and open confession of Christ. Luke 8. 47. **Daughter**—Note, Matt. 9. 22; Luke 7. 50.

35–43. Notes, Matt. 9. 23–26. **There came . . . certain**—A certain person. Lk. 8. 49. **Daughter is dead**—And, as was supposed, beyond the power of the Master, i. e., Christ. Note, Matt. 23. 8, 10. **Only believe**—In Christ, who has power over death. Note, John 11. 23–26, 44; Rev. 1. 18. **Peter, and James, and John**—Note, Matt. 17. 1. **Talitha cumi**—The words are Syro-Chaldaic, the language usually spoken by Christ. Note, chap. 7. 34; Matt. 27. 46. **Damsel arose**—Her spirit, or soul, returned and reanimated the body, (Lk. 8. 55,) as in other cases. Note, Luke 7. 15; John 11. 44; Matt. 27. 52, 53; Acts 9. 40; 1 Kings 17. 21, &c. **Charged them**—Note, Matt. 8. 4. **Given her to eat**—This was to show that she was really restored to natural life, and was in need of food. Note, Luke 24. 43.

him, that even such mighty works are wrought by his hands? **3** Is not this the carpenter, the son of Ma'ry, the brother of James, and Jo'ses, and of Ju'das, and Si'mon? and are not his sisters here with us? And they were offended at him. **4** But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. **5** And he could there do no mighty work, save that he laid his hand upon a few sick folk, and healed them. **6** And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; **8** And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: **9** But be shod with sandals; and not put on two coats. **10** And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. **11** And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sod'om and Go-mor'rah in the day of judgment, than for that city. **12** And they went out, and preached that men should repent. **13** And they cast out many devils, and anointed with oil many that were sick, and healed them. **14** And king Her'od heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. **15** Others said, That it is E-li'as. And others said, That it is a prophet, or as one of the prophets. **16** But when Her'od heard thereof, he said,

CHAPTER VI.

1–6. Notes, Matt. 13. 54–58.

7–13. Notes, Matthew 10. 5–15. **By two and two**—As he sent the seventy. Luke 10. 1; note, chap. 3. 14. It has been observed that great reformers in different ages have usually come in pairs; as Moses and Aaron, Joshua and Caleb, Elijah and Elisha, Huss and Jerome, Luther and Melancthon, Wesley and Fletcher. This shows the importance of the social principle, and the advantages to be derived from mutual sympathy. Comp. Eccles. 4. 9–12. **Preached . . . repent**—Compare Lk. 24. 47; Acts 2. 38; 3. 19. **Anointed with oil**—Under the O. Test. oil was used as a symbol of health and the purification of the body; (Ps. 104. 15; 141. 5; Isa. 1. 6; note, Lk. 10. 34;) so here it is used to represent the grace of the Spirit in these miraculous cures. Hence the direction to pray also, to show that such healing was from God alone. Note, James 5. 14.

It is John, whom I beheaded: he is risen from the dead. **17** For Her'od himself had sent forth and laid hold upon John, and bound him in prison for He-ro'di-as' sake, his brother Phil'ip's wife; for he had married her. **18** For John had said unto Her'od, It is not lawful for thee to have thy brother's wife. **19** Therefore He-ro'di-as had a quarrel against him, and would have killed him; but she could not: **20** For Her'od feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. **21** And when a convenient day was come, that Her'od on his birthday made a supper to his lords, high captains, and chief *estates* of Gal'i-lee; **22** And when the daughter of the said He-ro'di-as came in, and danced, and pleased Her'od and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. **23** And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. **24** And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. **25** And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. **26** And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. **27** And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, **28** And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. **29** And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. **30** And the apostles gathered themselves together unto Je'sus, and told him all things, both what they had done, and what they had taught. **31** And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. **32** And they departed into a desert place by ship privately. **33** And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. **34** And Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. **35** And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: **36** Send them away, that they may go into

the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. **37** He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? **38** He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. **39** And he commanded them to make all sit down by companies upon the green grass. **40** And they sat down in ranks, by hundreds, and by fifties. **41** And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. **42** And they did all eat, and were filled. **43** And they took up twelve baskets full of the fragments, and of the fishes. **44** And they that did eat of the loaves were about five thousand men. **45** And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Beth-sai'da, while he sent away the people. **46** And when he had sent them away, he departed into a mountain to pray. **47** And when even was come, the ship was in the midst of the sea, and he alone on the land. **48** And he saw them toiling in rowing; for the wind was contrary unto them; and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. **49** But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: **50** For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. **51** And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. **52** For they considered not the miracle of the loaves; for their heart was hardened. **53** And when they had passed over, they came into the land of Gen-es'a-ret, and drew to the shore. **54** And when they were come out of the ship, straightway they knew him, **55** And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. **56** And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER VII.

THEN came together unto him the Pharisees, and certain of the scribes, which came 21. 13, 14; 2 Cor. 12. 15. **Two hundred pennyworth**—Equal to about \$25; but this Philip declared insufficient. John 6. 7. **In ranks**—By companies composed, some of 100, and some of 50, the full number of 5,000. Lk. 9. 14.

CHAPTER VII.

14-56. Notes, Matt. 14. 1-36. **Desert place, and rest**—Note, Matthew 14. 13; Luke 9. 10. The true Gospel laborer may occasionally need that rest which retirement alone can give. Note, chapter 3. 20, 21. This, however, he will not seek from choice, like the idle, or the hireling shepherd, (note, John 10. 12, 13,) but rather continue at his post of duty even at the risk of life. Note, ch. 3. 20, 21; Acts

1-23. Notes, Matt. 15. 1-20. **Except they wash**—Rather, baptize; the same Greek word is applied to all the

from Je-ru/sa-lem. **2** And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. **3** For the Phar*i*-sees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. **4** And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables. **5** Then the Phar*i*-sees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? **6** He answered and said unto them, Well hath E-sa*i*as prophesied of you hypocrites, as it is written, This people honoreth me with *their* lips, but their heart is far from me. **7** Howbeit in vain do they worship me, teaching for doctrines the commandments of men. **8** For laying aside the commandment of God, ye hold the tradition of men *as* the washing of pots and cups: and many other such like things ye do. **9** And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. **10** For Mo*'*ses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: **11** But ye say, If a man shall say to his father or mother, *It is Cor*'*'ban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. **12** And ye suffer him no more to do ought for his father or his mother; **13** Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of *you*, and understand: **15** There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. **16** If any man have ears to hear, let him hear. **17** And when he was entered into the house from the people, his disciples asked him concerning the parable. **18** And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it cannot defile him*; **19** Because it en-

tereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? **20** And he said, That which cometh out of the man, that defileth the man. **21** For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, **22** Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: **23** All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Si*'*don, and entered into a house, and would have no man know *it*: but he could not be hid. **25** For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: **26** The woman was a Greek, a Sy-ro-pho-ni*'*c*'*i-an by nation; and she besought him that he would cast forth the devil out of her daughter. **27** But Je*'*sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. **28** And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. **29** And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. **30** And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Si*'*don, he came unto the sea of Gal*'*ilee, through the midst of the coasts of De-cap-o-lis. **32** And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. **33** And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; **34** And looking up to heaven, he sighed, and saith unto him, Eph*'*pha-tha, that is, Be opened. **35** And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. **36** And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*; **37** And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

articles named in ver. 4, not excepting the **tables**, rather *couches*, on which they reclined at meals. Note, Matt. 23. 6. The passage therefore affords, if not conclusive, at least strong presumptive evidence that the baptizing here was in some other way than by immersion. Note, Matt. 3. 6, 16; Acts 8. 38, 39.

24-30. Notes, Matt. 15. 21-28.

31-37. **Again, departing**—Note, Matt. 15. 29. **Decapolis**—Note, Matt. 4. 25. **An impediment**—That is, spoke with difficulty, being probably tongue-tied. Note, ver. 35. **Put his fingers**—These outward acts were simply to show that the miraculous came *through him*; that the efficacy was in the Phy-

sician rather than the means. Note, ch. 5. 30; 8. 23; Matt. 8. 3; John 9. 6. **Looking up**—Thus indicating that he did nothing independent of the Father. Note, John 5. 19, 30; 9. 31-33; 11. 22, 41. **Sighed**—In sympathy for the man. John 11. 33, 38. **Ephphatha**—Another Syro-Chaldaic word. Note, ch. 5. 41. **String of his tongue**—Or the cause of his impediment. Note, ver. 32. **Tell no man**—Note, Matt. 8. 4. **The more . . . published it**—Note, ch. 1. 45. **Done all things well**—This was true especially of his atoning work: it was *perfect*. Note, Heb. 2. 10; 5. 9. His whole work was like that of the original creation. Gen. 1. 31; Acts 10. 38.

CHAPTER VIII.

IN those days the multitude being very great, and having nothing to eat, Je'sus called his disciples *unto him*, and saith unto them, **2** I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: **3** And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. **4** And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? **5** And he asked them, How many loaves have ye? And they said, Seven. **6** And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. **7** And they had a few small fishes: and he blessed, and commanded to set them also before *them*. **8** So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. **9** And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dal-ma-nu'tha. **11** And the Phar-i-sees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. **12** And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. **13** And he left them, and entering into the ship again departed to the other side.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. **15** And he charged them, saying, Take heed, beware of the leaven of the Phar-i-sees, and of the leaven of Her'od. **16** And they reasoned among themselves, saying, *It is* because we have no bread. **17** And when Je'sus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? **18** Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? **19** When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. **20** And when the seven among four thousand, how many baskets

full of fragments took ye up? And they said, Seven. **21** And he said unto them, How is it that ye do not understand?

22 And he cometh to Beth-sai'da; and they bring a blind man unto him, and besought him to touch him. **23** And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. **24** And he looked up, and said, I see men as trees, walking. **25** After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. **26** And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 And Je'sus went out, and his disciples, into the towns of Ces-a-re'a Phil-ip'pi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? **28** And they answered, John the Baptist: but some say, E-li'as: and others, One of the prophets. **29** And he saith unto them, But whom say ye that I am? And Pe'ter answereth and saith unto him, Thou art the Christ. **30** And he charged them that they should tell no man of him. **31** And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. **32** And he spake that saying openly. And Pe'ter took him, and began to rebuke him. **33** But when he had turned about and looked on his disciples, he rebuked Pe'ter, saying, Get thee behind me, Sa'tan: for thou savorest not the things that be of God, but the things that be of men.

34 And when he had called the people *unto him*, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. **35** For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. **36** For what shall it profit a man, if he shall gain the whole world, and lose his own soul? **37** Or what shall a man give in exchange for his soul? **38** Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER VIII.

1-10. Notes, Matt. 15. 32-39.

11-21. Notes, Matt. 16. 1-12.

22-26. Bethsaida — Note, Matthew

11. 21. A blind man—Note, Matt. 9. 27.

Touch him—Note, ch. 7. 33. Out of

the town—To avoid the crowd, as in

ch. 7. 33. Spit on his eyes—Note,

ch. 7. 33; John 9. 6. Men as trees,

walking—He saw men walking, but

could distinguish them from trees only

by their motion. Comp. Judges 9. 36.

This shows that he was not *born* blind,

as in the case John 9. 1, 2. Saw...

clearly—As contrasted with ver. 24.

This example of a gradual progressive cure illustrates the Saviour's method in the spiritual kingdom, of leading men to apprehend the truth gradually as they can bear and improve it. Isa. 29. 18; Prov. 4. 18; note, John 16. 12; 1 Cor. 13. 9-12; Heb. 5. 11-14. Nor tell it to any—Jesus would avoid premature notoriety. Note, ch. 1. 34.

27-38. Notes, Matthew 16. 13-28. Ashamed of me—Shall deny or refuse to acknowledge the claims and teaching of Christ. Lk. 9. 26; note, Matt. 10. 33. This...generation—Note, Matt. 12. 39.

CHAPTER IX.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Je'sus taketh *with him* Pe'ter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. **3** And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. **4** And there appeared unto them E-li'as with Mo'ses; and they were talking with Je'sus. **5** And Pe'ter answered and said to Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as. **6** For he wist not what to say; for they were sore afraid. **7** And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. **8** And suddenly, when they had looked round about, they saw no man any more, save Je'sus only with themselves. **9** And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. **10** And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that E-li'as must first come? **12** And he answered and told them, E-li'as verily cometh first, and restoreth all things; and how it is written of the Son of man, that

he must suffer many things, and be set at nought. **13** But I say unto you, That E-li'as is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. **15** And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. **16** And he asked the scribes, What question ye with them? **17** And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; **18** And whosoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. **19** He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. **20** And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. **21** And he asked his father, How long is it ago since this came unto him? And he said, Of a child. **22** And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. **23** Je'sus said unto him, If thou canst believe, all things *are* possible to him that believeth. **24** And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. **25** When Je'sus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and

CHAPTER IX.

1-13. Notes, Matt. 16. 28; 17. 1-13; Lk. 9. 28, &c. **No fuller... can white**—Whiteness and brightness, illustrated by that of *snow* and the *sun*; productions of *nature*, but exceeding every effort of human art. Comp. Dan. 7. 9; Acts 26. 13; Rev. 1. 14. **Kept that saying**—The charge. Ver. 9; Lk. 9. 36. **Questioning**—It is wonderful how slow the apostles were to believe what Jesus foretold them of his resurrection. Note, ver. 32. They doubted it even after it took place. Note, ch. 16. 10-14; Lk. 24. 10-12, 36-41; John 20. 26-29.

14-16. **Came to his disciples**—The apostles he had left at the foot of the mount with the multitude. Ver. 2; Lk. 9. 37; Matthew 17. 14. **Scribes questioning**—Disputing, probably reproaching the disciples for their failure to work the miracle. Ver. 18; note, Matthew 17. 16. **He asked**—Jesus asked, What is the question of dispute? Ver. 14.

17-19. Notes, Matt. 17. 14-17.

20-24. **The spirit tare him**—As be-

fore. Ver. 18. The presence and power of Jesus served to enrage the demon, (note, ver. 26,) as in ch. 5. 6, &c. **How long is it ago**—This question will serve to magnify the cure; as in ch. 5. 9. **Cast him into the fire**—Note, Matt. 17. 15. **If thou canst**—Expressive of some faith or hope, yet very weak. Note, ver. 24. **If thou canst believe**—Jesus, retorting upon the question, throws it back upon the man's faith; implying that he will not work a cure in answer to the challenge but to answer the faith. Note, Matt. 8. 2, 3; 9. 28, 29. **All things are possible**—That is, all things that accord with God's will and promise. Note, ch. 11. 23, 24; 1 John 5. 14, 15. **Help thou mine unbelief**—Strengthen my deficient faith, or aid me to believe more fully thy power and willingness to help. He looks to Jesus as the author and *finisher* of faith. Note, Hebrews 12. 2. A similar prayer was offered by the apostles, Lk. 17. 5.

25-27. **Rebuked the foul spirit**—The same as *unclean spirit*, or *demon*. Chap. 1. 23; Matt. 17. 18. **Dumb and**

leaf spirit, I charge thee, come out of him, and enter no more into him. **26** And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. **27** But Jesus took him by the hand, and lifted him up; and he arose. **28** And when he was come into the house, his disciples asked him privately, Why could not we cast him out? **29** And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 And they departed thence, and passed through Gal'i-lee; and he would not that any man should know it. **31** For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. **32** But they understood not that saying, and were afraid to ask him.

33 And he came to Ca-per'na-um: and being in the house he asked them, What was it that ye disputed among yourselves by the way? **34** But they held their peace: for by the way they had disputed among themselves, who should be the greatest. **35** And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. **36** And he took a child, and set him in the midst of them: and

deaf—And *lunatic*. This is said of the child who is thus affected by the foul spirit. Note, Matt. 17. 15. **The spirit cried**—With the greater wrath, knowing that his time is short. Rev. 12. 12. **As one dead**—So nearly dead as to make the cure all the more eminent. Note, ver. 29. **Took him by the hand**—As he did the damsel; note, ch. 5. 41. And the child was cured immediately. Matt. 17. 18.

28, 29. Notes, Matt. 17. 19, 21.

30-37. Notes, Matt. 17. 22, 23; 18. 1-5. **Understood not**—Note, ver. 10.

38-40. **Master**—Note, Matt. 23. 8; John 13. 13. **Casting out devils**—Or *demons*, as did the apostles. Note, chapter 16. 17, 20. **Followeth not us**—Had received no such open commission from Christ as had the apostles. Note, Matt. 10. 1, 7, 8. **We forbade him**—This they thought to be right, but wait the Master's answer as their guide in future. Ver. 39, &c. **Forbid him not**—That is, should the same person meet you again, or another like him. For such a miracle-worker cannot easily find it in him to *speakevil of me*, or of my work, as did the scribes, Ch. 3. 22, &c.; note, 1 Cor. 12. 3. **Not against...on our part**—

This teaches the duty of Christian toleration and charity: Christ's followers

when he had taken him in his arms, he said unto them, **37** Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. **39** But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. **40** For he that is not against us is on our part. **41** For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. **42** And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. **43** And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. **44** Where their worm dieth not, and the fire is not quenched. **45** And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched. **46** Where their worm dieth not, and the fire is not quenched. **47** And if

must not presume to limit his work, or that of the Spirit, to any mere apostolic order or succession; to any one class of teachers, or mode of edifying the Church. Comp. Num. 11. 26-29; 1 Cor. 12. 3-11; Eph. 4. 11, 12; Phil. 1. 15-18.

41, 42. Notes, Matt. 10. 42; 18. 6.

43-48. Notes, Matt. 5. 29, 30. **Never shall be quenched**—Note, Matt. 3. 12. **Their worm dieth not**—The same expression is used, Isa. 66. 24. Jesus here, as if to give it the highest possible import, *thrice repeated* it, adding the word *never*; vs. 44, 46, 48. The allusion is to the fires of Hinnom, which was the familiar image of future eternal punishment. Note, Matt. 5. 22; 25. 41, 46; 2 Thess. 1. 8, 9; Rev. 14. 10, 11; 20. 10. Objections to eternal punishment are as unphilosophical as they are unscriptural. Suppose we concede that the terms representing this state are figurative, still they are images of a *terrible reality*. Note, Lk. 16. 23-28. This suffering of the finally impenitent may proceed from an internal sense of guilt, rather than any external influence. If so, the question as to its endless duration amounts to this: On what principle can the God of love and justice arrest the penal action of the mind upon itself, or suspend the operation

thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: **48** Where their worm dieth not, and the fire is not quenched. **49** For every one shall be salted with fire, and every sacrifice shall be salted with salt. **50** Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

AND he arose from thence, and cometh into the coasts of Ju-de'a by the farther side of Jor'dan: and the people resort unto him again; and, as he was wont, he taught them again.

2 And the Phar'i-sees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. **3** And he answered and said unto them, What did Mo'ses command you? **4** And they said, Mo'ses suffered to write a bill of divorce, and to put *her* away. **5** And Je'sus answered and said unto them, For the hardness of your heart he wrote you this precept. **6** But from the beginning of the creation God made them male and female. **7** For this cause shall a man leave his father and mother, and cleave to his wife; **8** And they twain shall be one flesh: so then they are no more twain, but one flesh. **9** What therefore God hath joined together, let not man put asunder. **10** And in the house his disciples asked him again of the same *matter*. **11** And he saith unto them, Whosoever shall

of the immutable law of reaping as we sow? Isa. 3. 9, 11; Prov. 1. 31, 32; note, 2 Cor. 9. 6; Gal. 6. 7, 8; Rev. 22. 11, 12. Another reason for eternal punishment is, the eternal sin of lost souls. Note, ch. 3. 29; Rev. 22. 11.

49. Salted with fire... with salt—The word *for* connects this verse with vs. 43–48; we therefore thus understand the passage: Both *fire* and *salt* were emblems of purification: hence, as every Levitical sacrifice must be purified with literal salt, to make it acceptable to God, (Lev. 2. 13; Ezek. 43. 24, 27,) so every human soul must be purified from sin in this world with the fire of the Holy Spirit, (note, Matt. 3. 11,) including the fiery trial of severe self-denial; (ver. 43, &c.; Lk. 14. 26, 33;) or remain forever under the penal power of sin, which constitutes the quenchless fire of hell. Note, vs. 43, 44; Matt. 3. 10–12; 25. 41; John 3. 36; 1 Cor. 3. 13, &c.; Heb. 12. 14; 1 John 3. 2, 3; 4. 17; Rev. 20. 9–15.

50. Salt is good—Essentially and pre-eminently so, in its purifying and savory qualities. Job 6. 6. So is the grace of God in the heart, which is

put away his wife, and marry another, committeth adultery against her. **12** And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

14 But when Je'sus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. **16** And he took them up in his arms, put *his* hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? **18** And Je'sus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. **20** And he answered and said unto him, Master, all these have I observed from my youth. **21** Then Je'sus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. **22** And he was sad at that saying, and went away grieved: for he had great possessions.

symbolized by salt. Note, verse 49; Matthew 5. 13. **Lost his saltness**—Note, Matthew 5. 13. **Have salt in yourselves**—Not only receive, but retain divine grace in your hearts by simple trust, a strict self-denial (ver. 43, &c.) and full consecration of yourselves to God as a living, acceptable sacrifice. Note, Rom. 12. 1, 2; 1 Cor. 9. 27; Eph. 4. 22–24; 5. 2; Col. 4. 6; 1 Thess. 5. 23. **Have peace**—Or, *Ye shall have peace*, &c., alluding, perhaps, to their contention, vs. 33, 34. The peace of the inward kingdom of Christ. Rom. 14. 17, &c.; 2 Cor. 13. 11; Gal. 5. 22; Eph. 2. 14, &c.; Phil. 4. 7, 9.

CHAPTER X.

1–31. Notes, Matt. 19. 1–30. **Beholding... loved him**—Rather, expressed his love for him by an earnest look and a smile, with that natural affection which good men feel toward amiable youth who are thus correct in their deportment though destitute of saving religion. Note, Matt. 19. 20, 21; Phil. 4. 7. Saul of Tarsus was “blameless,” and at the same time “the chief of sinners.” Phil. 3. 6; 1 Tim.

23 And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! **24** And the disciples were astonished at his words. But Je'sus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! **25** It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. **26** And they were astonished out of measure, saying among themselves, Who then can be saved? **27** And Je'sus looking upon them saith, With men *it is impossible*, but not with God: for with God all things are possible.

28 Then Pe'ter began to say unto him, Lo, we have left all, and have followed thee. **29** And Je'sus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, **30** But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. **31** But many *that are first shall be last; and the last first.*

32 And they were in the way going up to Je-ru'sa-lem; and Je'sus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, **33** *Saying*, Behold, we go up to Je-ru'sa-lem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gen'tiles: **34** And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 And James and John, the sons of Ze'b'e-dee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. **36** And he said unto them, What would ye that I should do for you? **37** They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. **38** But Je'sus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? **39** And they said unto him, We can. And Je'sus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: **40** But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them for whom it is prepared.* **41** And when the ten heard *it*, they began to be much displeased with James and John. **42** But Je'sus called them *to him*, and

saith unto them, Ye know that they which are accounted to rule over the Gen'tiles exercise lordship over them; and their great ones exercise authority upon them. **43** But so shall it not be among you: but whosoever will be great among you, shall be your minister: **44** And whosoever of you will be the chiefest, shall be servant of all. **45** For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jer'i-cho: and as he went out of Jer'i-cho with his disciples and a great number of people, blind Bar-ti me'us, the son of Ti-me'us, sat by the highway side begging. **47** And when he heard that it was Je'sus of Naz'a-reth, he began to cry out, and say, Je'sus, *thou* Son of Da'vid, have mercy on me. **48** And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of Da'vid, have mercy on me. **49** And Je'sus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. **50** And he, casting away his garment, rose, and came to Je'sus. **51** And Je'sus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. **52** And Je'sus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Je'sus in the way.

CHAPTER XI.

AND when they came nigh to Je-ru'sa-lem, unto Beth-phe'ge and Beth'a-ny, at the mount of Ol'ives, he sendeth forth two of his disciples, **2** And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*. **3** And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. **4** And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. **5** And certain of them that stood there said unto them, What do ye, loosing the colt? **6** And they said unto them even as Je'sus had commanded: and they let them go. **7** And they brought the colt to Je'sus, and cast their garments on him; and he sat upon him. **8** And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way. **9** And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord: **10** Blessed *be* the kingdom of our father Da'vid, that cometh in

1. 15. Some persons are much nearer the kingdom of God than others. Note, chapter 12. **34. With persecutions**—These shall favor the receiving of these possessions, and even be a part of them. Note, Matt. 5. 10–12; Rom. 5. 3; 8. 35, &c.; Acts 5. 41; 1 Cor. 4. 9–14; 2 Cor. 12. 7–10; 2 Tim. 3. 10–12; Jam. 1. 2–4, 12; 1 Pet. 4. 12–14.

32–52. Notes, Matthew 20. 17–34. **Bartimeus**—The word *Bar* means *son* in Syriac, as here interpreted. Note, Matt. 10. 3; 16. 17; Acts 13. 6. **Cast-ing away his garment**—His outer garment or mantle. Note, Matthew 5. 40. This expressed his joy, and his haste to meet Jesus. Compare John 21. 7.

the name of the Lord: Hosanna in the highest. **11** And Je'sus entered into Je-ru'sa-lem, and into the temple: and when he had looked round about upon all things, and now the eventide was come he went out unto Beth'a-ny with the twelve.

12 And on the morrow, when they were come from Beth'a-ny, he was hungry: **13** And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Je'sus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

15 And they come to Je-ru'sa-lem: and Je'sus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; **16** And would not suffer that any man should carry any vessel through the temple. **17** And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. **19** And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Pe'ter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. **22** And Je'sus answering saith unto them, Have faith in God. **23** For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. **24** Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. **26** But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Je-ru'sa-lem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, **28** And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? **29** And Je'sus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. **30** The baptism of John, was it from heaven, or of men? answer me. **31** And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. **33** And they answered and said unto Je'sus, We cannot tell. And Je'sus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER XII.

AND he began to speak unto them by parables. **1** A certain man planted a vineyard, and set a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. **2** And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. **3** And they caught him, and beat him, and sent him away empty. **4** And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. **5** And again he sent another; and him they killed, and many others; beating some, and killing some. **6** Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. **7** But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. **8** And they took him, and killed him, and cast him out of the vineyard. **9** What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. **10** And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: **11** This was the Lord's doing, and it is marvelous in our eyes? **12** And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees and of the He-ro-di-ans, to catch him in his words. **14** And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Ce'sar, or not? **15** Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. **16** And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Ce'sar's. **17** And Je'sus answering said unto them, Render to Ce'sar the things that are Ce'sar's, and to God the things that are God's. And they marveled at him.

18 Then came unto him the Sad'du-ces, which say there is no resurrection; and they asked him, saying, **19** Master, Mo'ses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up

CHAPTER XI.

1-24. Note, Matt. 21. 1-22. **Even-tide**—Evening time; the old word *tide* signifying *time*. Acts 4. 3.

25, 26. Notes, Matt. 6. 12-15.

27-33. Notes, Matt. 21. 23-27.

CHAPTER XII.

1-12. Notes, Matt. 21. 33-46.

13-27. Notes, Matt. 22. 15-33; Luke 20. 35-37.

28-34. Notes, Matt. 22. 34-40, 46; Luke 10. 25-28. **Our God is one**

seed unto his brother. **20** Now there were seven brethren: and the first took a wife, and dying left no seed. **21** And the second took her, and died, neither left he any seed: and the third likewise. **22** And the seven had her, and left no seed: last of all the woman died also. **23** In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. **24** And Je'sus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? **25** For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. **26** And as touching the dead, that they rise; have ye not read in the book of Mo'ses, how in the bush God spake unto him, saying, *I am the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob*? **27** He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? **29** And Je'sus answered him, The first of all the commandments *is*, Hear, O Is'ra-el; The Lord our God is one Lord: **30** And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. **31** And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater

Lord—Or, *one God*, as in verse 32. The Jews were required to have these words in their heart, and to teach them to their children. Deut. 6. 5-9. Thus keeping up their national faith in the one living, personal, and true God, and their protest against the polytheisms and pantheisms of the heathen world. Comp. Exod. 20. 3-5; Deut. 4. 35, 39; Is. 44. 6-8; 46. 9. This, too, was the doctrine of Christ (note, John 17. 3) and of his apostles. Note, Acts 17. 22, etc.; 1 Cor. 8. 4-6; James 2. 19. **More than all... sacrifices**—This was saying much for a Jew, and shows that he had thus far received the gospel light, as taught by Christ. Note, verse 34; Matt. 9. 13. **Discreetly**—Like one who has *right* views of truth. Lk. 10. 28. **Not far from the kingdom**—In thus recognizing the law in its *spiritual* meaning, i. e., as a *school-master*, a child-leader leading to Christ. Note, Gal. 3. 24. To fully enter the kingdom he must do as did Paul. Phil. 3. 3-14.

35-40. Notes, Matthew 22. 41-46; 23. 1-7, 14. **Common people heard him gladly**—Rather, *the mass of the*

than these. **32** And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he; **33** And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt-offerings and sacrifices. **34** And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 And Je'sus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of Da'vid? **36** For Da'vid himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. **37** Da'vid therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market places, **39** And the chief seats in the synagogues and the uppermost rooms at feasts: **40** Which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation.

41 And Je'sus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. **42** And there came a certain poor widow, and she threw in two mites, which make a farthing. **43** And he called *unto him*

people, referring particularly to the poor and unlearned classes, as distinguished from the caviling Pharisees and other rulers. Luke 8. 40; 13. 17; 19. 47, 48; John 7. 40, 41, 48, 49; note, 1 Cor. 1. 26, &c.; James 2. 5-7. There were some exceptions. Note, John 12. 42, 43.

41, 42. **The treasury**—The money chests where the offerings were received to defray the expenses of the temple. 2 Kings 12. 9, &c. This was in the court of the women, where Jesus often taught. Note, John 8. 20. **Beheld how the people**—Jesus looks after the temporal as well as the spiritual affairs of the Church. Comp. Acts 10. 2, 4; Heb. 6. 10; 13. 15, 16. **Many... rich cast in much**—Not true of *all* the rich, for the rich in purse are often scanty in soul. Note, Luke 12. 15-21; Jam. 5. 1-5. **Poor widow**—Perhaps one of those in ver. 40. Though her *name* is withheld, she has this noble, ever-living record; as in another case. Note, Matt. 26. 13; comp. 1 Kings 17. 9, &c.; 1 Tim. 5. 3, 10; Acts 9. 36. **Two mites**—The smallest of Jewish coins. Note, Matt. 5. 26. **Called... his disciples**—To teach them an important

his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: **44** For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAPTER XIII.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* **2** And Je'sus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. **3** And as he sat upon the mount of Olives, over against the temple, Pe'ter and James and John and An-drew asked him privately, **4** Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? **5** And Je'sus answering them began to say, Take heed lest any *man* deceive you: **6** For many shall come in my name, saying, I am *Christ*; and shall deceive many. **7** And when ye shall hear of wars and rumors of wars, be not troubled: for *such things* must needs be; but the end *shall not be* yet. **8** For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. **10** And the Gospel must first be published among all nations. **11** But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. **12** Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. **13** And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Dan'iel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: **15** And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house: **16** And let him that is in the field not turn back again for to take up his

garment. **17** But woe to them that are with child, and to them that give suck in those days! **18** And pray ye that your flight be not in the winter. **19** For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. **20** And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. **21** And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: **22** For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect. **23** But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, **25** And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. **26** And then shall they see the Son of man coming in the clouds with great power and glory. **27** And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. **28** Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: **29** So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. **30** Verily I say unto you, that this generation shall not pass, till all these things be done. **31** Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. **33** Take ye heed, watch and pray: for ye know not when the time is. **34** For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. **35** Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: **36** Lest coming suddenly he find you sleeping. **37** And what I say unto you I say unto all, Watch.

CHAPTER XIV.

AFTER two days was the *feast* of the pass-over, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. **2** But they said, not on the feast *day*, lest there be an uproar of the people.

what it costs them. Note, 2 Corinthians 8. 12-15; 9. 6-11.

CHAPTER XIII.

1-13. Notes, Matthew 24. 1-14; 10. 17-22; Lk. 21. 5-19.

14-37. Notes, Matt. 24. 15-51; Lk. 21. 20-36.

CHAPTER XIV.

1-50. Notes, Matt. 26. 1-56. **Spike-nard** — A highly odorous ointment,

lesson from the widow's liberality; hence his special, *Verily*. Note, Matt. 5. 18. **Cast more in**—That is, in proportion to her means, as explained, ver. 44. **All her living**—Jesus regards not the pecuniary amount, but the motive and the amount of sacrifice and of faith. The rich gave and had enough left to live on: she had nothing left. Compare 1 Kings 17. 9-16. The religion of every one is worth just

3 And being in Beth'a-ny, in the house of Si'mon the leper, as he sat *at meat*, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. **4** And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? **5** For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. **6** And Je'sus said, Let her alone; why trouble ye her? she hath wrought a good work on me. **7** For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always. **8** She hath done what she could: she is come aforehand to anoint my body to the burying. **9** Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 And Ju'das Is-car'i-ot, one of the twelve, went unto the chief priests, to betray him unto them. **11** And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. **14** And whosoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? **15** And he will show you a large upper room furnished and prepared: there make ready for us. **16** And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. **17** And in the evening he cometh with the twelve. **18** And as they sat and did eat, Je'sus said, Verily I say unto you, One of you which eateth with me shall betray me. **19** And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* **20** And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.* **21** The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Je'sus took bread,

and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body. **23** And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. **24** And he said unto them, This is my blood of the new testament, which is shed for many. **25** Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung a hymn they went out into the mount of Ol'ives. **27** And Je'sus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered. **28** But after that I am risen, I will go before you into Gal'i-lee. **29** But Pe'ter said unto him, Although all shall be offended, yet *will not I*. **30** And Je'sus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. **31** But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. **32** And they came to a place which was named Geth-sem'a-ne: and he saith to his disciples, Sit ye here, while I shall pray. **33** And he taketh with him Pe'ter and James and John, and began to be sore amazed, and to be very heavy; **34** And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. **35** And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. **36** And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. **37** And he cometh, and findeth them sleeping, and saith unto Pe'ter, Si'mon, sleepest thou? couldest not thou watch one hour? **38** Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. **39** And again he went away, and prayed, and spake the same words. **40** And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. **41** And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. **42** Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh Ju'das, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. **44** And he that betrayed him had

prepared chiefly from a plant of India called *nard*. It was highly prized by the ancients as a favorite perfume at their baths and banquets. Sol. Song 1. 12; 4. 13, 14; John 12. 3; note, Matt. 26. 7. **There shall meet you**—We have here a clear proof of the omniscience of Jesus, of his perfect knowledge of future contingencies. On the part of the *man* all was free and purely accidental; yet Jesus sees and fore-shows the precise circumstances of the

meeting and preparation. Vs. 13, 15; note, ver. 16. **Found as he had said**—Those who fully follow divine directions will find all things just as they are represented. Note, Matt. 17. 27; 21. 2, &c.; Luke 2. 12, 15–18; Acts 9. 6, &c.; 10. 1–33; 27. 25. **Abba, Father**—*Abba* is the Syro-Chaldaic form of the Greek word signifying *father*. Jesus spoke so as to be understood in both dialects. Ch. 5. 41; 7. 34; note, Matt. 27. 46.

given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. **45** And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 And they laid their hands on him, and took him. **47** And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear. **48** And Je'sus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? **49** I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. **50** And they all forsook him, and fled. **51** And there followed him a certain young man, having a linen cloth east about *his* naked body; and the young men laid hold on him: **52** And he left the linen cloth, and fled from them naked.

53 And they led Je'sus away to the high-priest: and with him were assembled all the chief priests and the elders and the scribes. **54** And Pe'ter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire. **55** And the chief priests and all the council sought for witness against Je'sus to put him to death; and found none. **56** For many bare false witness against him, but their witness agreed not together. **57** And there arose certain, and bare false witness against him, saying, **58** We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. **59** But neither so did their witness agree together. **60** And the high-priest stood up in the midst, and asked Je'sus, saying, Answerest thou nothing? what is it *which* these witness against thee? **61** But he held his peace, and answered nothing. Again the high-priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? **62** And Je'sus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. **63** Then the high-priest rent his clothes, and saith, What need we any further witnesses? **64** Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. **65** And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 And as Pe'ter was beneath in the palace, there cometh one of the maids of the high-priest: **67** And when she saw Pe'ter warm-

ing himself, she looked upon him, and said, And thou also wast with Je'sus of Naz'a-reth. **68** But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. **69** And a maid saw him again, and began to say to them that stood by, This is *one* of them. **70** And he denied it again. And a little after, they that stood by said again to Pe'ter, Surely thou art *one* of them: for thou art a Gal-i-le'an, and thy speech agreeth *thereto*. **71** But he began to curse and to swear, *saying*, I know not this man of whom ye speak. **72** And the second time the cock crew. And Pe'ter called to mind the word that Je'sus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Je'sus, and carried him away, and delivered him to Pi'late. **2** And Pi'late asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. **3** And the chief priests accused him of many things; but he answered nothing. **4** And Pi'late asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. **5** But Je'sus yet answered nothing; so that Pi'late marvelled. **6** Now at *that* feast he released unto them one prisoner, whomsoever they desired. **7** And there was *one* named Ba-rab'bas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection. **8** And the multitude crying aloud began to desire him to do as he had ever done unto them. **9** But Pi'late answered them, saying, Will ye that I release unto you the King of the Jews? **10** For he knew that the chief priests had delivered him for envy. **11** But the chief priests moved the people, that he should rather release Ba-rab'bas unto them. **12** And Pi'late answered and said again unto them, What will ye then that I shall do *unto* him whom ye call the King of the Jews? **13** And they cried out again, Crucify him. **14** Then Pi'late said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pi'late, willing to content the people, released Ba-rab'bas unto them, and delivered Je'sus, when he had scourged him, to be crucified. **16** And the soldiers led him

51, 52. A certain young man—Probably Mark himself, who from modesty withheld his name, as did other gospel writers when speaking of themselves. Luke 24. 13, 18; John 13. 23. **A linen cloth**—Probably the regular outer garment, without which a person was said to be *naked*. Note, Matt. 5. 40; John 21. 7. **The young men**—Probably the Roman soldiers who apprehended Jesus. Matt. 27. 27. Anciently the military were composed mostly of

youth. Genesis 14. 24; 2 Sam. 2. 14; Isa. 13. 18.

53-72. Notes, Matt. 26. 57-75.

CHAPTER XV.

1-47. Notes, Matthew 27. 1-66. Pi-late, willing to content the people—Contrary to his own convictions of the innocency of Jesus. Vs. 10-14; note, Matt. 27. 24. Like other wicked rulers, he would please men rather than God. Note, John 12. 42, 43; Acts

away into the hall, called Pre-to'ri-um; and they call together the whole band. **17** And they clothed him with purple, and platted a crown of thorns, and put it about his head, **18** And began to salute him, Hail, King of the Jews! **19** And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshiped him. **20** And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. **21** And they compel one Si'mon a Cy-re'ni-an, who passed by, coming out of the country, the father of Al-ex-an'der and Ru'fus, to bear his cross. **22** And they bring him unto the place Gol-go-tha, which is, being interpreted, The place of a skull. **23** And they gave him to drink wine mingled with myrrh; but he received it not. **24** And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. **25** And it was the third hour, and they crucified him. **26** And the superscription of his accusation was written over, THE KING OF THE JEWS. **27** And with him they crucify two thieves; the one on his right hand, and the other on his left. **28** And the scripture was fulfilled, which saith, And he was numbered with the transgressors. **29** And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, **30** Save thyself, and come down from the cross. **31** Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. **32** Let Christ the King of Is-ra-el descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. **33** And when the sixth hour was come, there was darkness over the whole land until the ninth hour. **34** And at the ninth hour Je'sus cried with a loud voice, saying, El'o-i, El'o-i, la'ma sa-bach-tha'ni?

12. 3; 24. 27; 25. 9; note, Acts 4. 19; 5. 29. **Pretorium**—The *hall*, or house, of the *pretor*, or Roman governor. Note, Matt 27. 27. **Simon . . . Alexander and Rufus**—Note, Matthew 27. 32; Acts 19. 33; Romans 16. 13. **The third hour**—The apparent discrepancy between this statement and that in John 19. 14 disappears when we consider that the Jews divided their day into four periods of three hours each, and to each of these periods the term hour was applied, called the 1st, the 3d, the 6th, and the 9th hour; so that the period introduced by the third hour would not terminate till the sixth hour came in. Note, Matthew 20. 3; Acts 3. 1. The process resulting in the crucifixion probably commenced with the *third hour*, according to Mark, and the crucifixion itself took place not exactly at, but *about*, the sixth

which is, being interpreted, My God, my God, why hast thou forsaken me? **35** And some of them that stood by, when they heard it, said, Behold, he calleth E-li'as. **36** And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether E-li'as will come to take him down. **37** And Je'sus cried with a loud voice, and gave up the ghost. **38** And the vail of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. **40** There were also women looking on afar off: among whom was Ma'ry Mag-da-le'ne, and Ma'ry the mother of James the less and of Jo'ses, and Sa-lo'me; **41** Who also, when he was in Gal'i-lee, followed him, and ministered unto him; and many other women which came up with him unto Je-ru'-sa-lem.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, **43** Jo'seph of Ar-i-ma-the'a, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pi'l-ate, and craved the body of Je'sus. **44** And Pi'l-ate marveled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. **45** And when he knew it of the centurion, he gave the body to Jo'seph. **46** And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. **47** And Ma'ry Mag-da-le'ne and Ma'ry the mother of Jo'ses beheld where he was laid.

CHAPTER XVI.

AND when the sabbath was past, Ma'ry Mag-da-le'ne, and Ma'ry the mother of James, and Sa-lo'me, had bought sweet spices,

hour. This is one of several instances in the four Gospels where we find *circumstantial* variation without *essential* disagreement. Note, Matt. 8. 5, 28; 20. 30; 28. 2. **The scripture**—Isaiah 53. 12. **Numbered with the transgressors**—That is, was *treated* as were those sinners of verse 27; note, Luke 22. 37; 23. 39–41. **Honorable counselor**—A member of the sanhedrin, as also was Nicodemus, both of whom were secretly disciples of Jesus, and opposed to the action against him. Luke 23. 51; John 7. 50, 51; 19. 38, 39. **Waited for the kingdom**—Was looking for the promised kingdom of the Messiah; ready to believe in Jesus; as were other pious Jews. Luke 2. 25, 36–38.

CHAPTER XVI.

1–8. Notes, Matt. 28. 1–8. **Sweet spices**—Aromatic herbs mixed with

that they might come and anoint him. **2** And very early in the morning, the first *day* of the week, they came unto the sepulcher at the rising of the sun. **3** And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? **4** And when they looked, they saw that the stone was rolled away: for it was very great. **5** And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. **6** And he saith unto them, Be not affrighted: Ye seek Jesus of Naz'a-reth, which was crucified: he is risen; he is not here: behold the place where they laid him. **7** But go your way, tell his disciples and Pe'ter that he goeth before you into Gal'i-lee: there shall ye see him, as he said unto you. **8** And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither

said they any thing to any *man*; for they were afraid.

9 Now when *Je'sus* was risen early the first *day* of the week, he appeared first to Ma'ry Mag-da-le'ne, out of whom he had cast seven devils. **10** And she went and told them that had been with him, as they mourned and wept. **11** And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country. **13** And they went and told it unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. **15** And he said unto them, Go ye into all the world, and preach

ointment, prepared by them the previous evening. Luke 23. 56. These consisted of myrrh, aloes, &c., and were used to keep the body from putrefaction. Note, John 19. 39, 40. **The stone... was very great**—Hence the query, Who shall roll it away? Verse 3. **Young man**—Rather, an *angel* in the appearance of a man, a frequent occurrence. Note, Acts 1. 10; 10. 3, 30; 16. 9. Two of these were seen, according to Luke 24. 4; a variation of record, as in other cases, but no contradiction. Note, Matthew 8. 5, 28; 9. 18; 20. 30; 21. 2. **On the right side**—As they entered the sepulcher. Note, John 20. 12. **And Peter**—That is, Peter *especially*; not because of any apostolic pre-eminence of his, (note, Matthew 16. 16–19,) but because he needed this reminding in view of his recent notorious denial. Note, ch. 14. 66–72; John 21. 15–19. **Neither said they any thing**—That is, to any one they met by the way. Matt. 28. 8; Lk. 24. 9.

9–13. When Jesus was risen—Note, verses 1, 2. **Appeared first to Mary Magdalene**—Note, Matthew 27. 56. It seems that this Mary was first at the sepulcher with the other women. Verses 1, 2; Matt. 28. 1. On finding the body removed, she leaves the other women and runs to inform Peter and John, who were probably tarrying at a short distance. Note, John 20. 1–10. On her return, she alone stood weeping at the sepulcher, when she saw first two angels and then Jesus. This, evidently, was his *first*

appearance, that, to the other women who had left the sepulcher before Mary's return being after this. Note, Matthew 28. 9. All the women at last unite in carrying the message. Note, Lk. 24. 10. **Out of whom... seven devils**—Rather, *demons*, cast out by the power of Christ. Note, Matt. 4. 24. The number *seven*, in Scripture, is used to denote a *complete* or *indefinite* number, as in Matthew 12. 45; 18. 21, 22; Prov. 26. 25; 24. 16. Note, Rev. 1. 4. Tradition has unjustly identified this Mary with the nameless sinner mentioned Luke 7. 37, 47, thus confounding her great demoniacal possession with *unusual depravity*; whereas such extra possessions denote not the worst morally, but the most afflicted of persons, as in the case of the man possessed of a *legion*. Note, chapter 5. 2–9. **She went and told**—This was after Jesus had revealed himself to her. Note, John 20. 17, 18. **Mourned and wept**—As Jesus had foretold they would. Note, John 16. 20–22. **They... believed not**—That is, the apostles *doubted*. Ver. 13. This has an important bearing on their subsequent testimony to his resurrection. Note, Matt. 28. 17. **In another form**—Note, Luke 24. 13, &c. **The residue**—The other apostles. Note, Lk. 24. 33, &c.

14–16. Appeared unto the eleven—Note, Matt. 28. 16. This was on the sabbath at their place of worship. Lk. 24. 33–40; John 20. 19, &c. **Go... preach... to every creature**—Note, Matthew 28. 19. Proclaim the glad ti-

the gospel to every creature. **16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned. **17** And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; **18** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them;

things of a crucified and risen Saviour for every human being. Acts 1. 8. Comp. the gospel of his advent. Lk. 2. 9-11, 30, 31; John 1. 29. **Believeth... baptized**—To believe in Christ is heartily to receive him in all his offices of teaching and atonement, including the performance of every condition of salvation. Ch. 1. 15; John 1. 12; 3. 15-18; Rom. 10. 8-10; 2 Pet. 1. 5-11. **Baptism** is here put for the external index of the inner faith and purity of the heart. Acts 8. 36, 37; note, Matthew 3. 6, 11. **Shall be damned**—This means whatever is opposite to salvation; it is present and eternal condemnation. Note, chap. 9. 43; John 3. 18, 36; Rom. 2. 5; 2 Thess. 1. 7-9; 2. 10-12. The omission of baptism from the second part of this verse proves that it is not a saving ordinance. Comp. the case of the penitent thief. Luke 23. 39-43.

17, 18. These signs shall follow—Such miraculous tokens or evidences of their divine mission as here named. Vs. 17, 18. This promise was not applicable to the apostles only, but to **them that believe**, or believers in general, i. e., so far as the gift of miracle-working faith should be found necessary for the full establishment of the gospel religion. When no longer needed it was withdrawn. Note, ver. 20; Acts 2. 1, 9; 1 Cor. 12. 9, 10; James

they shall lay hands on the sick, and they shall recover.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. **20** And they went forth, and preached every-where, the Lord working with *them*, and confirming the word with signs following. Amen.

5 14, 15. **Cast out devils**—Rather, *demons*. Note, Matthew 10. 1. **New tongues**—Note, Acts 2. 4, 6. **Take up serpents... shall recover**—Comp. Psal. 91; Prov. 16. 7; note, Matthew 10. 1, 8; Luke 10. 19; Acts 28. 3-6; James 5. 14, 15.

19, 20. After the Lord had spoken—Referring to what is said vs. 14-18, and to his other sayings during the forty days before his ascension. Luke 24. 36-51; Acts 1. 1-9. **Received up into heaven**—Of this ascension Luke gives the fullest account. Note, Lk. 24. 50, 51; Acts 1. 9-12. **Sat on the right hand**—As predicted Psalm 110. 1. Note, Matthew 22. 44; 26. 64; Acts 2. 33; 7. 55. Denoting that the atonement needs no repetition. Note, Heb. 10. 11, 12. **Preached every-where**—As commissioned. Note, ver. 15; Acts 1. 8. In this they followed the *example* as well as the teaching of Jesus. Note, Matt. 9. 35; Lk. 13. 22; Acts 10. 38-42. When Mark wrote the Gospel was fast extending into all the then known world. Note, Rom. 10. 18; Col. 1. 6, 23. **The Lord working with them**—As promised. Note, vs. 17, 18; Matt. 28. 20; 4. 19; John 21. 6; Acts 14. 3; Rom. 1. 16; 1 Cor. 2. 4, 5; 3. 5-9; 2 Cor. 3. 5, 6; 1 Thess. 1. 5; 2. 13, 14; Heb. 2. 3, 4. **Amen**—Note, Matt. 28. 20.

THE GOSPEL ACCORDING TO LUKE.

INTRODUCTION.—This Gospel is uniformly allowed to have been written by *Luke*, also called *Lucas*, (Col. 4. 14; Phil. 24.) and supposed by some to be the same as *Lucius*, Acts 13. 1; Romans 16. 21. He was also the writer of the Book of Acts, (note, chap. 1. 3; Acts 1. 1,) from which book we learn that he was the traveling companion and fellow-laborer in the Gospel with Paul. Comp. Acts 16. 10; Philem. 24; 2 Tim. 4. 11. Luke professes to have collected his information from eye-witnesses of the facts he records, (note, ch. 1. 1-4,) and it is generally believed that, though himself divinely inspired, he wrote under the dictation and approval of Paul, who calls him (Col. 4. 14) *the beloved physician*. He traces the genealogy of Jesus back, not simply to Abraham, (as in Matt. 1. 1, &c.,) but to Adam. (ch. 3. 23-38;) thus indicating that Jesus, the Son of Adam, had come to be the Saviour of Adam's lost race, including Gentiles as well as Jews. Comp. ch. 2. 30-32; 19. 1-10.

CHAPTER I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, **2** Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; **3** It seemed good

to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, **4** That thou mightest know the certainty of those things, wherein thou hast been instructed. **5** **T**HERE was in the days of Herod, the king of Ju-de'a, a certain priest named

CHAPTER I.

1-4. As many have taken in hand—It appears from this brief preface of Luke's Gospel that the earliest preaching of the Gospel consisted chiefly in relating the sayings and doings of Jesus and applying them to the hearers. Of these facts notes would naturally be taken, and digests put in circulation by **many**. To these documents Luke here refers as containing **things . . . most surely believed among Christians**, being gathered from the oral testimony of **eye-witnesses, and ministers of the word**, from the *beginning* of the public ministry of Jesus. Comp. Acts 1. 1-3, 8, 22; 10. 37-42; Heb. 2. 3; 2 Peter 1. 15-18; 1 John 1. 1-3. **It seemed good to me also**—These oral and documentary facts furnished the material for the canonical Gospels, as written by men, including Luke *also*, to whom *it seemed good*, i. e., as having a holy inclination, inspired of the divine Spirit. Compare Acts 15. 25, 28; 16. 6-10; 1 Cor. 7. 40. **Had perfect understanding**—Rather, *having accurately traced all things, &c.*, referring to the more chronological order of this Gospel, (see Introduction,) and particularly to the details of the birth and early life of Jesus as given only by

Luke, chaps. 1, 2. **Most excellent Theophilus**—Probably some chief magistrate from his title of rank, the same as *most noble*. Acts 23. 26; 24. 3; 26. 25. The work is addressed to him personally, (Acts 1. 1,) as are several of the Epistles to other individuals, yet intended alike for the profit of all, as is all Scripture. 2 Tim. 3. 16; Romans 15. 4. **Know the certainty**—Be fully and savingly assured of the truth of those things (compare John 20. 31) in which he had been **instructed or catechised**, probably by some private tutor, as were others. 2 Tim. 3. 14, 15; Acts 18. 25, 26.

5-7. Herod—Called Herod the Great. Note, Matt. 2. 1. **Priest**—A Jewish priest was a man set apart to officiate in the public worship of God, especially in offering sacrifices for sin. Lev. 4. 3, &c.; note, Heb. 5. 1-5. Before the giving of the Mosaic law the heads and the first-born son of every family were priests; (Gen. 8. 20; 22. 2; Job 1. 5; note, Heb. 7. 1;) but afterward the priesthood was limited to the tribe of Levi. Numbers 3. 12, 45; 16. 1-40. This tribe was divided into classes; Aaron and his descendants officiated in the higher offices, and were called *priests*, while those who served as sub-

Zach-a-ri'as, of the course of A-bi'a: and his wife *was* of the daughters of Aa'ron, and her name *was* E-lis'a-beth. **6** And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. **7** And they had no child, because that E-lis'a-beth was barren; and they both were *now* well stricken in years. **8** And it came to pass, that, while he executed the priest's office before God in the order of his course, **9** According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. **10** And

ordinates were called *Levites*. Numbers 3. 6-12; 18. 2-7; 1 Chron. 23. 24, &c. On *chief* and *high priests* see note, Matt. 2. 4; Heb. 5. 1, 4. **Course of Abia**—Or, in Hebrew, *Abijah*, whose course was the eighth in order of the twenty-four courses into which David divided the priests, each course to officiate in turn one week. 1 Chronicles 24. 3-19; 2 Chron. 8. 14. **His wife... daughters of Aaron**—This shows that John's parents were both of priestly rank, and also truly pious. Note, ver. 6. **Righteous before God**—That is, truly righteous, as contrasted with some others. Note, ch. 18. 9, &c. In faith and works they were *blameless*, i. e., perfect and pure. Comp. Gen. 7. 1 and 17. 1 with Heb. 11. 4-7; Jam. 2. 21-23; 1 Kings 9. 4; 2 Kings 20. 3; Job 1. 1, 22; Acts 23. 1; 24. 16; Phil. 3. 6. **Commandments and ordinances**—The one expressing *moral*, the other *ceremonial*, obedience. Ezek. 11. 20; Heb. 9. 1. **Had no child**—Comp. similar cases, Genesis 17. 15, &c.; 25. 20, 21; Judges 13. 2; 1 Sam. 1. 5, 19.

8-10. While he executed—Referring to Zacharias. Note, ver. 5. **His lot... burn incense**—The service assigned to each priest was decided by lot, (1 Chronicles 24. 5, 7,) and that of burning incense was esteemed the most honorable. Exod. 30. 7, 8; 1 Sam. 2. 28; 1 Chron. 23. 13. On the *altar* and the *composition* of the sacred incense, see Exod. 30. 1-10, 34-38. [For cut of altar see p. 36.] **Were praying without**—The pious in the outer court united in silent adoration, while the priest in the holy place sprinkled the incense upon the sacred altar. V. 9. The ascending of the incense was the symbol that both the sacrifice and the prayers of the devout worshipers were accepted. Psal. 141. 2; Acts 10. 2-4, 35; Rev. 5. 8; 8. 3, 4.

the whole multitude of the people were praying without at the time of incense. **11** And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. **12** And when Zach-a-ri'as saw *him*, he was troubled, and fear fell upon him. **13** But the angel said unto him, Fear not, Zach-a-ri'as: for thy prayer is heard; and thy wife E-lis'a-beth shall bear thee a son, and thou shalt call his name John. **14** And thou shalt have joy and gladness; and many shall rejoice at his birth. **15** For he shall be great in the sight of the Lord, and shall drink neither wine

11-14. Angel of the Lord—Note, Matt. 1. 20. This was *Gabriel*. Note, ver. 19. He is here sent, and again ver. 26, to announce the near fulfillment of the last direct prophetic revelation made to the Jews about 400 years before, concerning the Messiah and his forerunner. Mal. 3. 1, 4, 5; note, vs. 16, 17; Matt. 11. 13, 14. **Troubled, and fear fell**—Awed by a sense of unworthiness, as in ver. 29; ch. 2. 9; 5. 8; Acts 7. 32; 10. 4; Judg. 6. 22; 13. 22; Isa. 6. 5; Dan. 10. 8, 17; Rev. 1. 17. **Thy prayer is heard**—He had probably long prayed for *offspring*, which with the Jews was an object of intense interest, that their name might not die. Gen. 20. 17, 18; 21. 1-8; 30. 1, 22-24; Isa. 4. 1; note, vs. 7, 25. But more likely the chief matter of his prayer was that of the more devout Jews, who looked for the *consolation of Israel*. Note, ch. 2. 25-38. **Call his name John**—Which signifies *God's gracious gift*; a most appropriate name for one specially *sent of God*. Note, John 1. 6. This significant name was divinely prescribed before birth, as was that of Jesus. Verse 31. **Many shall rejoice**—It would prove to many a joyful event. Note, vs. 25, 58.

15. Great in the sight of the Lord—Hence truly great, for just what a man is in the sight of God, that he is indeed. Ch. 16. 15; 1 Sam. 16. 7. He was nearer to God in official standing than all the prophets. Note, Matt. 11. 10, 11. **Neither wine nor strong drink**—That is, John was to be a *Niz-zarite*, or a *separated one*. Num. 6. 2, &c. See similar cases, Judges 13. 4, 5; 1 Sam. 1. 11, 15; note, Acts 18. 18. *Strong drink*, in Scripture, denotes all intoxicating liquors, including *wines* that were such, as distinguished from some that were not. Note, Matt. 26. 29;

nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. **16** And many of the children of Is'ra-el shall be turn to the Lord their God. **17** And he shall go before him in the spirit and power of E-li'as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. **18** And Zach-a-ri'as said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. **19** And the angel answering said unto him, I am Ga'bri-el, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. **20** And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my

John 2. 2-10. Hence, when the two are classed together, as here, they are uniformly condemned. Lev. 10. 9, 10; Prov. 20. 1; 23. 29-31; 31. 4, 5; Isa. 5. 11, 22; 24. 9; 28. 7; 56. 12; note, 1 Tim. 3. 3; 5. 23. **Filled with the Holy Ghost**—Comp. vs. 41, 67. Fully sanctified and set apart to the service of God even before birth. Comp. Isa. 49. 1, 5; Jer. 1. 5. Being *filled with the Spirit* is opposed to being *drunk with wine*. Note, Eph. 5. 18.

16, 17. **Many... shall he turn**—Note, ver. 17. **Go before him**—That is, John (ver. 13) shall go before the *Lord their God*, ver. 16. By comparing this with Mal. 3. 1, and Isa. 40. 3, it is plainly *Jehovah* in the flesh of *Messiah* before whom John was to go as a *herald* and *pioneer*. Note, Matt. 3. 1, 2. **In the spirit... of Elias**—Heb. *Elijah*; hence John was predicted under the name of Elijah. Mal. 4. 5. John and Elijah had like *zeal* and *success* in their ministry. Note, Matt. 11. 13, 14; 17. 11. **Turn the hearts of the fathers**—By the *fathers* and *children*, here, are meant the *disobedient* Jews, called *children of Israel*, ver. 16; note, Matt. 8. 10; Rom. 10. 1-3, 21. The sense is: John shall bring back the ancient spirit of the nation into their degenerate children. Comp. Elijah's prayer, &c., 1 Kings 18. 36-39, and John's ministry, Acts 19. 4, 5; John 1. 29, &c. **Make ready a people**—A people prepared to receive Christ. Note, Matt. 3. 3. This refers to the *many* that John *turned* to Christ, (note, John 3. 26,) and not to the Jews as a *nation*, who yet remained to be turned. Comp. Rom. 11. 1-12, 25, &c.; 2 Cor. 3. 14-16.

words, which shall be fulfilled in their season. **21** And the people waited for Zach-a-ri'as, and marveled that he tarried so long in the temple. **22** And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. **23** And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. **24** And after those days his wife E-lis'a-beth conceived, and hid herself five months, saying, **25** Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Ga'briel was sent from God unto a city of Gal'i-lee, named Naz'a-reth, **27** To a virgin espoused

18-20. **Whereby shall I know**—This question expresses a want of proper faith, requiring *proof* as to the promise of ver. 13, &c., and thus unlike that of Mary. Note, ver. 34. Hence Zacharias is punished. Note, ver. 20. **Gabriel**—Signifying *man of God*; the same who appeared to Daniel on the same business. Dan. 9. 21, &c. **Stand in the presence**—Note, Matt. 18. 10. **Am sent**—From God, as in ver. 26; note, Heb. 1. 14. **Glad tidings**—Note, ver. 14; comp. ch. 2. 10. **Be dumb**—And *deaf* also. Note, ver. 22. Dumbness, instead of joyful testimony, is still the penalty of unbelief.

21-25. **Waited for Zacharias**—Comp. vs. 9, 10. They waited to receive from him the usual blessing on leaving the temple. Lev. 9. 22, 23; Num. 6. 23-27. **A vision**—Or supernatural appearance. Note, Matt. 17. 9. **Speechless**—The word signifies both *deaf* and *dumb*. Note, verse 20. **His ministration**—His *week* of the priestly course. Note, vs. 5-8. **Own house**—Country residence when not on duty at the temple. Vs. 39, 40. **Elisabeth... hid herself**—Lived in retirement; for the reason given in ver. 25. **The Lord... looked on me**—That is, regarded with favor. Comp. ver. 48; Ps. 25. 18; 119. 132. **My reproach**—Among the Jews barrenness was accounted a *reproach*, and offspring a divine blessing. Gen. 30. 23; Lev. 26. 9; 1 Sam. 1. 5, &c.; Isa. 4. 1; 54. 1, 4; note, vs. 13-28; 30. 48.

26-29. **Sixth month**—Of Elisabeth's pregnancy, vs. 24, 36. **Galilee... Nazareth**—Note, Matt. 2. 22, 23. **To a virgin espoused**—Note, Matt.

to a man whose name was Jo'seph, of the house of Da'vid; and the virgin's name was Ma'ry. **28** And the angel came in unto her, and said, Hail, *thou that art* highly favored, the Lord *is* with thee; blessed *art* thou among women. **29** And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. **30** And the angel said unto her, Fear not, Ma'ry: for thou hast found favor with God. **31** And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JE'SUS. **32** He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: **33** And he shall reign over the house of Ja'cob forever; and of his kingdom

there shall be no end. **34** Then said Ma'ry unto the angel, How shall this be, seeing I know not a man? **35** And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of *thee* shall be called the Son of God. **36** And, behold, thy cousin E-lis'a-beth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. **37** For with God nothing shall be impossible. **38** And Ma'ry said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Ma'ry arose in those days, and went into the hill country with haste, into a city of

1. 18-23. **Angel came in**—Was made visible to Mary, ver. 29. **Hail**—Note, Matt. 28. 9. **Highly favored**—As explained ver. 30, &c. Mary was the most **blessed**, i. e., *happy*, among women in being the *supernatural* mother of the Lord Jesus. Vs. 42, 43, 48. But let all who would worshipfully bless her hear the Lord's own words. Ch. 11. 27, 28. **Troubled**—Note, ver. 12. **Cast in her mind**—Conjectured what the nature and purport of the salutation should be. Note, ch. 2. 19, 51.

30-33. **Name Jesus**—Note, Matt. 1. 21. **Son of the Highest**—Of the *Most High God*. Mk. 5. 7; note, ver. 35. **Throne of his father David**—David was by God's appointment the earthly head of his ancient Church, and his throne typified the higher mediatorial throne of Christ, who was David's son according to the flesh. Note, Matt. 1. 1; 22. 42-45; Rom. 1. 3, 4. **House of Jacob**—Meaning the Church of God, which before Christ's advent consisted of the *house of Jacob*, or *Israel*, i. e., the Jews, with the proselytes that were joined to it. Isaiah 14. 1, 2; note, Matt. 23. 15. But here all are included who by faith in Christ became the true Israel. Note, Rom. 4. 11-18; 9. 6-8, 24, &c.; Gal. 3. 7-9, 26, &c. **His kingdom...no end**—Christ's kingly reign shall be universal and eternal. Ps. 2. 6-8; 72. 8, 17-19; Isaiah 9. 6, 7; Dan. 2. 44; 7. 14, 27; Heb. 1. 8. His mediatorial reign is limited in time. Note, 1 Cor. 15. 24, &c.

34, 35. **How shall this be**—Mary's question is not one of doubt, like that of Zacharias, (vs. 18, 20,) but one of trusting yet inquiring faith, like Abra-

ham's. Gen. 15. 8; Romans 4. 18-21; Heb. 11. 8, &c. **Holy Ghost**—Note, Matt. 1. 20. **Power of the Highest**—Note, ver. 32. This *special coming of the holy Spirit of Deity* upon Mary fitted her to receive this *special creative power of the Highest*; (note, ver. 38;) thus producing that supernatural operation, the union of two complete natures, the divine and human, in the person of Jesus. Note, Matt. 1. 20-23; John 1. 1, 14; 1 Tim. 3. 16. **That holy thing**—The *holy child Jesus*: (note, Acts 4. 27, 30;) so called as being wholly pure and sinless. Note, 2 Cor. 5. 21. **Called the Son of God**—Even the human person of Jesus, being thus, on his Father's side, the pure production of Deity, entitles him to the name *Son of God*; but this title usually designates his divine and eternal sonship as distinguished from his human nature. Note, Matt. 16. 16.

36-38. **Thy cousin**—Rather, *kinswoman*; (ver. 58;) how near they were related is unknown. This revelation to Mary of Elisabeth's miraculous condition was to strengthen her faith in the infinite power and knowledge of God. Note, ver. 37. **With God nothing...impossible**—Compare a similar announcement to Abraham. Gen. 18. 14; note, Matt. 19. 26; 26. 39. Ordinarily the birth of a human being is through natural laws founded by God; (Eccl. 11. 5;) but the God of nature is as fully able to vary, suspend, and even reverse these laws as he is to originate and uphold them. Comp. Josh. 10. 12, 13; Isa. 38. 8; note, Matt. 22. 29-32.

39-45. **Hill country**—The mountainous tract running along the middle of

Ju'dah; **40** And entered into the house of Zach-a-ri'as, and saluted E-lis'a-beth. **41** And it came to pass, that, when E-lis'a-beth heard the salutation of Ma'ry, the babe leaped in her womb; and E-lis'a-beth was filled with the Holy Ghost: **42** And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. **43** And whence *is* this to me, that the mother of my Lord should come to me? **44** For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. **45** And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. **46** And Ma'ry said, My soul doth magnify the Lord, **47** And my spirit hath rejoiced in God my Saviour. **48** For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. **49** For he that is mighty hath done to me

great things; and holy *is* his name. **50** And his mercy *is* on them that fear him from generation to generation. **51** He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. **52** He hath put down the mighty from *their* seats, and exalted them of low degree. **53** He hath filled the hungry with good things; and the rich he hath sent empty away. **54** He hath holpen his servant Is'ra-el, in remembrance of *his* mercy; **55** As he spake to our fathers, to A'bra-ham, and to his seed forever. **56** And Ma'ry abode with her about three months, and returned to her own house.

57 Now E-lis'a-beth's full time came that she should be delivered; and she brought forth a son. **58** And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. **59** And it came to pass that on the eighth day they came to circumcise the child; and they called

Judea, from north to south; called also the *deserts*. Note, ver. 80. **With haste**—Thus expressing her ready faith. Comp. ch. 2. 16. **City of Judah**—Or *Judea*, supposed by many to be Hebron, a city of priests, and by some, Juttah, which exists to this day. Josh. 21. 13, 16. **The house**—Note, ver. 23. **Heard the salutation**—The customary expression of friendship. Ver. 40; note, ch. 15. 20. **Filled with the Holy Ghost**—It seems that spiritual divine impulses rested upon infant and mother together. Vs. 15, 44. **Blessed art thou**—The Holy Ghost inspired Elisabeth to utter these prophetic words. Vs. 42, 45. **Mother of my Lord**—Not Mary, the *mother of God*, as in the Roman Catholic prayer to the Virgin Mary. Elisabeth was simply enlightened to call the unborn child the *Messiah, her Saviour*; like the prophets of old. Note, Matthew 1. 21–23. **Should come to me**—An expression of felt unworthiness, like that of John, her son. Matt. 3. 14. **Leaped...for joy**—Note, vs. 14, 41. **Blessed is she that believed**—As Jesus said of all who believe without seeing. Note, John 20. 29. Mary's faith is here set in contrast with the unbelief of Zacharias. Note, verse 20. **A performance**—Or fulfillment of the promise. Verse 30; note, ver. 37; Acts 27. 25.

46–49. My soul doth magnify—This hymn of praise, called the *Magnificat*, resembles that of Hannah on a similar occasion. 1 Sam. 2. 1, &c. **God my Saviour**—The temporal salvation

which Mary expected (verse 48) was only a type of that greater salvation which she would receive through her son, *Jesus*. Ver. 31; note, Matt. 1. 21. The *Saviour*, not only of Mary, but of all his people. Note, vs. 68, 69, 77. **Regarded the low estate**—In view of her *humble condition* as a Nazarene, (note, verse 26,) Mary considers herself highly honored in being *henceforth called blessed*. Note, ver. 28.

50–56. From generation to generation—Mary, having extolled the divine mercy in her own case, (vs. 46–49,) here includes all *that fear him*, i.e., all true believers, as signified in the promise to Abraham. Note, ver. 55. **Showed strength**—This and the following phrases, in vs. 51–54, are in substance the same as found in 1 Sam. 2, 3, &c.; Job 5. 11, &c.; Ps. 33. 10; 98. 1–3; Isa. 44. 25, &c. **Our fathers**—The O. T. prophets. Note, ver. 70. **To Abraham**—To whom the promise was made that in his seed the whole world should be blessed. Gen. 12. 3; 22. 18; note, Romans 4. 11; Gal. 3. 6–9, 26–29. **Mary abode**—Note, vs. 39, 40.

57–63. Elisabeth's full time—Compare vs. 24, 56. **Cousins**—Rather, *kinsfolk*. Note, ver. 36. **Rejoiced with her**—Note, ver. 14. **Eighth day...circumcise**—As the Mosaic law required of every Jew. Lev. 12. 1–3; Phil. 3. 5. Circumcision was first given to Abraham as the sign of the covenant between God and him. Gen. 17. 9–14; 21. 4; note, Acts 7. 8; Rom. 4. 9, &c. **They called him**—Or, rather, *pro-*

him Zach-a-ri'as, after the name of his father. **60** And his mother answered and said, Not so; but he shall be called John. **61** And they said unto her, There is none of thy kindred that is called by this name. **62** And they made signs to his father, how he would have him called. **63** And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. **64** And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. **65** And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Ju-de'a. **66** And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

posed the name of his father, it being the custom to give names at circumcision. Gen. 21. 3, 4. **Called John**—The name given by the angel, probably to the mother, as to the father, ver. 13. **Made signs to his father**—As to one deaf and dumb. Note, 20, 22. **He asked**—That is, by *signs*, as in ver. 62. **Writing-table**—Or *tablet*; probably a small flat piece of wood, like a slate, spread over with a coat of wax, upon which people formerly wrote with a pointed instrument called a pen, or style, usually made of iron, and often tipped with a diamond. Job 19. 24; Jer. 17. 1; note, 2 John 12.

64-66. Mouth was opened immediately—By a miracle, thus fulfilling exactly the prediction, ver. 20. Comp. Exod. 4. 11; Ezek. 3. 26, 27. **Fear came on all**—A religious awe; under the impression that God's hand was especially in these events. Comp. ch. 5. 26; 7. 16; 8. 37; Acts 2. 43. **All these sayings**—Rather, *things*; i. e., all recorded from ver. 11. **Hill country**—Note, ver. 39. **Laid them up**—Comp. ch. 2. 19, 51. **What manner of child**—What does his birth foretoken—is he human or divine? Ch. 3. 15. **Hand of the Lord** (*divine power*) **was with him**—To strengthen him for his special mission. Verses 14-17. Comp. 1 Kings 18. 46; Acts 10. 38; Ps. 80. 17; 89. 21.

67-70. Filled with the Holy Ghost—Thus inspiring his prophetic hymn of praise, (ver. 68, &c.,) as in the case of Elizabeth, ver. 41, &c. **God of Israel**—Of the Jews; and also of the Gentiles. Note, Rom. 3. 29. **Visited and redeemed**—Visited so as to re-

67 And his father Zach-a-ri'as was filled with the Holy Ghost, and prophesied, saying, **68** Blessed be the Lord God of Is-ra-el; for he hath visited and redeemed his people, **69** And hath raised up a horn of salvation for us in the house of his servant Da'vid; **70** As he spake by the mouth of his holy prophets, which have been since the world began: **71** That we should be saved from our enemies, and from the hand of all that hate us; **72** To perform the mercy *promised* to our fathers, and to remember his holy covenant; **73** The oath which he sware to our father A'bra-ham, **74** That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, **75** In holiness and righteousness before him,

deem *his people*; including all who are given to Christ to redeem. Ps. 2. 7, 8; note, John 17. 2, 3; Rev. 5. 9. **Horn of salvation**—That is, a *mighty Saviour*, Ps. 89. 19; the *horn* being an emblem of *power*. 1 Sam. 2. 10; 2 Sam. 22. 3; Ps. 18. 2. **In the house**—From the family or lineage of David. Ver. 27; Ps. 132. 10, 11, 17. **His holy prophets**—All God-inspired prophets were *holy*, Acts 3. 21; 2 Peter 1. 21; and this Saviour was their one great theme, from the very first prediction in Eden. Gen. 3. 15; ch. 24. 27, 44; John 1. 45; Acts 3. 18-26. Balaam's prophecy was constrained rather than inspired. Num. chaps. 22-24; note, 2 Pet. 2. 15.

71-75. Saved from our enemies—Referring to the coming triumphant age of the Christian Church, when every temporal and spiritual foe is to be subject to Messiah's reign, (note, ch. 10. 17-19; Acts 3. 19-21; 1 Cor. 15. 24-28,) and to the entire sanctification of believers. 1 Thess. 5. 23. **To perform the mercy**—To fulfill those prophetic promises, (note, ver. 70,) and especially **his holy covenant**, made to *Abraham*. Ver. 73; note, Rom. 4. 11-17. **The oath**—Confirming the covenant. Ver. 72; note, Heb. 6. 13, &c. **Being delivered...might serve**—The two services being incompatible. Note, Matt. 6. 24; Rom. 6. 11-23. **Without fear**—That slavish fear (Heb. 2. 15) which is inconsistent with true piety. Note, Rom. 8. 15; 2 Tim. 1. 7; 1 John 4. 18. **In holiness and righteousness**—Including the whole duty of man; (Eccl. 12. 13;) called pure religion before God, James 1. 27. Note, Matt. 5. 48; 22. 37-40; Rom. 6. 18-22; 12. 1, 2; Eph.

all the days of our life. **76** And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; **77** To give knowledge of salvation unto his people by the remission of their sins, **78** Through the tender mercy of our God; whereby the dayspring from on high hath visited us, **79** To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. **80** And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Is'ra-el.

CHAPTER II.

AND it came to pass in those days, that there went out a decree from Cæsar Au-

4. 24. **All the days**—Of our present life. Note, 1 Thess. 5. 23; Titus 2. 12–14; 1 John 4. 17.

76–80. **Thou, child**—Zacharias, addressing John, (ver. 13,) speaks, not as father, but as prophet. Note, ver. 67.

Prophet of the Highest—That is, of God. Note, ver. 32. **Go before the face**—That is, *immediately* before the Messiah as his harbinger. Note, ver. 17. Hence John was *the prophet* greater than all other. Note, Matt. 11. 9–11.

To give knowledge—To lead the people to salvation, through repentance and faith in Christ, as the condition of remission of sins. Note, ch. 24. 47; Matt. 3. 2; Acts. 19. 4. **Day-spring**—Rather, *day-rising*; a poetical allusion to Messiah and his salvation. See Mal. 4. 2 and Rev. 22. 16.

To give light...in darkness—As predicted, Isa. 9. 2; 60. 1–3. Note, ch. 2. 30–32; Matt. 4. 16; John 1. 5, 9; 2 Pet. 1. 19. **The way of peace**—That peace with God to which the wicked who stray from him are strangers, (Isa. 57. 19–21; Rom. 3. 17,) and which is found only in Christ, *the way*. Note, John 14. 17, 27; 16. 33; Eph. 2. 14–17.

The child grew—A summary description of John's physical and spiritual development. Comp. a similar description of the child Jesus, ch. 2. 40, 52, and of Samson, Judg. 13. 24, 25. **The deserts**—Called the *hill-country*. Note, ver. 39. **Day of his showing**—Of his public ministry, when he showed himself to be the forerunner of the Messiah. Note, Matt. 3. 1–3.

CHAPTER II.

1–5. **In those days**—About six months after John's birth, (note, chap.

gus'tus, that all the world should be taxed. **2** And this taxing was first made when Cyreni-us was governor of Syria. **3** And all went to be taxed, every one into his own city. **4** And Jo'seph also went up from Gal'i-lee, out of the city of Naz'a-reth, into Ju-de'a, unto the city of Da'vid, which is called Beth'le-hem, (because he was of the house and lineage of Da'vid,) **5** To be taxed with Ma'ry his espoused wife, being great with child. **6** And so it was, that, while they were there, the days were accomplished that she should be delivered. **7** And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. **8** And there

1. 57,) and shortly before that of Jesus. Vs. 5–7. **Cesar Augustus**—One of the Roman emperors, all of whom were called *Cesar*. Note, Matt. 22. 17. The title *Augustus* denoted the *august, majestic* one. Note, Acts 25. 21. **All the world**—Meaning here the vast Roman dominions of that day, including Judea. Ver. 4; note, Acts 11. 28, 29. **Be taxed**—Rather, *enrolled*, that a census might be taken in order to their taxation. Verse 3. **This taxing was first made**—A very difficult passage, the true explanation of which seems to be this: this enrollment was made while Cyrenius was *first* governor of Syria, thus distinguishing it from another which took place under Cyrenius some ten years after. Note, Acts 5. 37. **Syria**—Note, Matt. 4. 24. **His own city**—The place where his ancestors lived. Note, ver. 4. **Joseph...Mary his espoused**—Note, Matthew 1. 18. **Galilee...Nazareth**—Note, ch. 1. 26. **Judea...Bethlehem**—Note, Matthew 2. 1. **House...of David**—Note, Matt. 1. 1.

6, 7. **And so it was**—Not by mere accident, but as Divine Providence would have it, that *Christ should be born at Bethlehem*, as predicted. Mic. 5. 2; note, Matt. 2. 4–6. **Her first-born**—Note, Matt. 1. 25. **Swaddling clothes**—Tight bandages used on new-born infants. Ezek. 16. 4. **Manger...inn**—Probably these were distinct parts of the same building, like many still found in the East, where the native families reside with their cattle, the part occupied by the cattle being the *manger* or *stable*, and that of the family, the *inn* or *house*. Comp. ver. 16. Such inns, on a larger scale, are often built

were in the same country shepherds abiding in the field, keeping watch over their flock by night. **9** And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. **10** And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. **11** For unto you is born this day in the city of David a Saviour, which is Christ the Lord. **12** And

at public expense for the use of travellers. Comp. ch. 10. 34; Matt. 2. 11; Gen. 42. 27; Exod. 4. 24.



CARAVANSERA OR "INN."

8-12. Same country shepherds—That is, the *region* about Bethlehem, (ver. 4,) where David had tended sheep. 1 Sam. 17. 15. **The angel**—Rather, *an angel came upon*, expressive of *suddenness*, as in ver. 13. **Glory of the Lord**—Or *cloud of light*, a symbol of the divine presence. Note, Matt. 17. 5. **Sore afraid**—Feared greatly. Note, ch. 1. 12. **Good tidings of great joy**—The subject being a matter of exceeding joy both to angels and to men. Note, vs. 11, 13, 14; Matt. 2. 10. **To all people**—Rather, *all the people*, i. e., of Israel, to be by them extended to *all people*. Vs. 14, 31, 32; note, Matt. 10. 5, 6; Acts 3. 26; 13. 46, 47. **Is born this day**—When the fullness of the time was come. Note, Gal. 4. 4. Foreseen by the prophet as a sure event 700 years before, (Isa. 9. 6,) and even by Abraham. Note, John 8. 56. The precise date of this event is not known, nor is it a matter of vital importance, else it would have been revealed. Deut.

this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. **13** And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, **14** Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even

29. 29. The precise time and place would have made it possible for Herod to destroy the young child. **City of**

David—In the right *line* and at the true *place*. Note, ver. 4. **A Saviour**—Hence called *Jesus*. Ver. 21; note, Matthew 1. 21. **Christ**—Hebrew, *Messiah*. Note, Matt. 1. 1. **The Lord**—The same in Greek as the Hebrew *Jehovah*. Note, Matt. 22. 43. **A sign**—Or token, i. e., they would find things exactly as here predicted, (verses 15-20,) which

would show that they had found the real Messiah, as the agreement of prediction and event is a good test of truth. Note, John 13. 19; 14. 29.

13, 14. Suddenly... with the angel—Who was one of their number. Note, ver. 9. **Multitude of the heavenly host**—As the angels are often represented. Genesis 32. 1, 2; 1 Kings 22. 19; Psa. 103. 20, 21; Dan. 7. 10; note, Matt. 26. 53; Rev. 5. 11. **Glory to God in the highest**—In the highest heavens, in the highest strains, and by the highest orders of beings. Ps. 148. 1-4. To God belongs all glory for this unspeakable gift of his Son. Note, 2 Cor. 9. 15. **Peace... goodwill**—Which is the prime end of the Saviour's mission to earth. Note, chapter 1. 79; John 1. 15, 16; Acts 10. 38.

15-20. Angels... shepherds—Note, vs. 8, 13. **Unto Bethlehem**—The city of David, where they were told they would find the infant Sav-

unto Beth'le-hem, and see this thing which is come to pass, which the Lord hath made known unto us. **16** And they came with haste, and found Ma'ry and Jo'seph, and the babe lying in a manger. **17** And when they had seen *it*, they made known abroad the saying which was told them concerning this child. **18** And all they that heard *it* wondered at those things which were told them by the shepherds. **19** But Ma'ry kept all these things, and pondered *them* in her heart. **20** And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JE'SUS, which was so named of the angel before he was conceived in the womb. **22** And when the days of her purification according to the law of Mo'ses were accomplished, they brought him to Je-ru'sa-lem, to present

him to the Lord; **23** (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) **24** And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. **25** And, behold, there was a man in Je-ru'sa-lem, whose name was Sim'e-on; and the same man was just and devout, waiting for the consolation of Is'ra-el: and the Holy Ghost was upon him. **26** And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. **27** And he came by the Spirit into the temple; and when the parents brought in the child Je'sus, to do for him after the custom of the law, **28** Then took he him up in his arms, and blessed God, and said, **29** Lord, now lettest thou thy servant depart in peace, according to thy word: **30** For mine eyes have seen thy salvation, **31** Which thou hast prepared before the face

your. Verses 11, 12. **Which is come to pass**—Not let us go and see *if this be true*, but that *which is true*, as divinely made known to us. Comp. Acts 27. 23–25. **With haste**—As did Mary. Note, ch. 1. 39. They who would see Jesus should not delay. Prov. 8. 17; note, ch. 19. 3–6; John 20. 2–4. **And found... in a manger**—Note, ver. 7. Thus verifying the prediction. Note, ver. 12. **Made known abroad**—That is, at Bethlehem before their return, (ver. 20,) and thus they were the first evangelists; the next was Anna. Note, verse 38. **They that heard it wondered**—The Bethlehemites were moved, as were they in chapter 1. 66. **Mary kept all these things**—Devoutly considered the import of this whole train of events as recorded in this and the previous chapter. Comp. ver. 51. **Shepherds... praising God**—Thus responding to the angelic song. Note, vs. 13, 14.

21–24. When eight days—Note, chap. 1. 59. Jesus became subject to these legal rites and purifications, not that they were *necessary* because of his own sin, but because he is the sinner's substitute. 2 Cor. 5. 21; note, Matthew 3. 15; Rom. 15. 8; Gal. 4. 4. **Called Jesus**—Note, ch. 1. 31. **Purification according to the law**—Compare Lev. 12. 2–4. **They brought him**—From Bethlehem to the temple at Jerusalem. Ver. 26. **Present him to the Lord**—As explained ver. 23. **Written in the law**—Requiring all the first born to be dedicated to God as being *holy to*

him, i. e., specially set apart to sacred purposes. Exod. 13. 2; Numbers 3. 13. **Offer a sacrifice**—That of the poor, as prescribed in the law. Lev. 12. 6–8. The fact that Mary was unable to bring a lamb reminds us of that precious saying, 2 Cor. 8. 9.

25–32. Simeon... just and devout—Faithful in the discharge of his duty both toward men and God. Comp. ch. 1. 6. **Waiting for the consolation**—Praying for and expecting the long-promised Messiah, (note, ver. 26,) who was to bring *comfort and redemption* to sorrowing Israel. Ps. 130. 5–8; Isaiah 40. 1, 2; 52. 3, 9; note, ver. 38. **Holy Ghost was upon him**—As a prophet. Note, verse 26. **Revealed**—Made known in the same way as future events were to holy men of old. 2 Pet. 1. 21. **Not see death**—Not die. Note, Matt. 16. 28. **The Lord's Christ**—Rather, the Lord's *anointed*, as the word *Christ* signifies—i. e., *Messiah*. Note, ch. 4. 18; Matt. 1. 1; Heb. 1. 9. **Came by the Spirit**—Divinely impelled, as was Jesus. Note, Matt. 4. 1. **After the custom**—Note, vs. 22–24. **Took he him**—Recognizing the child at once as the promised Messiah. Ver. 26. **Blessed God**—Gave thanks, as did Anna. Ver. 38. **Now lettest**—As if his death *immediately after* the sight was a part of the revelation. Ver. 26. **Seen thy salvation**—The *deliverance* which thou bringest. Chapter 1. 69–79. In beholding the child *Jesus*, he sees the world's *Salvation*, as the name *Jesus* signifies. Note, Matt. 1. 21. **Be-**

of all people; **32** A light to lighten the Gentiles, and the glory of thy people Is'ra-el. **33** And Jo'seph and his mother marveled at those things which were spoken of him. **34** And Sin'e-on blessed them, and said unto Ma'ry his mother, Behold, this *child* is set for the fall and rising again of many in Is'ra-el; and for a sign which shall be spoken against; **35** (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

36 And there was one An'na, a prophetess, the daughter of Phan-u'el, of the tribe of A'ser:

fore . . . all people—Rather, *all peoples*; i. e., salvation goes out from Israel, the Jews, to all peoples without distinction. Note, verse 32; Matthew 10. 5, 6; John 4. 22; Acts 3. 26; 13. 46, 47. **A light . . . the glory**—*Light and glory*, or splendor, are here synonymous, meaning the same as *salvation*. Ver. 30; note, ver. 31; ch. 1. 79. **Gentiles . . . Israel**—Note, Matthew 10. 5, 6.

33-35. Joseph and his mother—Rather, *his father and mother*, as in ver. 48. Joseph was Christ's father in a *legal* sense, and in the eyes of the people. Note, ch. 3. 23. **Marveled**—As Mary, and perhaps Joseph, had before. Ver. 19. **Blessed them**—Declared them so; as Mary had been before. Chap. 1. 28, 42. **This child**—Jesus. Verse 27. **Fall and rising again**—Rather, simply *fall and rising* of many; i. e., Jesus is the appointed test by which many, through faith, will *rise* to salvation, and others, by unbelief, *fall* short of it. The same truth is elsewhere expressed in different forms. Note, ch. 12. 49, 51; Matt. 10. 34-36; 21. 44; John 9. 39; Rom. 9. 17-26, 30-33; 11. 11, &c.; 2 Cor. 2. 15, 16. **A sign . . . spoken against**—Christ, to those who reject him, will be an object of calumny. Isa. 53. 1-12. The fulfillment of this prophecy culminated in the crucifixion. Ch. 23. 1-39. **A sword shall pierce**—This must refer to the sympathizing, motherly anguish of Mary at beholding the opposition of the world to her Son, and especially his crucifixion. Comp. John 19. 25-27. **Thoughts . . . be revealed**—By their treatment of the Saviour men will show the character of their hearts as being good or bad, since in regard to him neutrality is impossible. Note, Matt. 12. 30.

she was of a great age, and had lived with a husband seven years from her virginity; **37** And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. **38** And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Je-ru'sa-lem. **39** And when they had performed all things according to the law of the Lord, they returned into Gal'i-lee, to their own city Naz'a-reth. **40** And the child grew, and waxed strong in spirit, filled

36-38. Anna—The same as Hannah in the O. T. Compare 1 Samuel 1. 2. **Prophetess**—Or inspired religious teacher. Note, Acts 11. 27; 21. 9. Many such are mentioned in the O. T. Exodus 15. 20; Judges 4. 4; 2 Kings 22. 14. Comp. also Psa. 68. 11, which would be better rendered thus: *Large was the number of women preachers who published the word*. Note, Acts 2. 17, 18. **Tribe of Aser**—Or *Asher*. Gen. 30. 13. **Of a great age**—Probably meaning that eighty-four years was her entire age, seven of which she had been married. Verse 37. **Departed not from the temple**—That is, she was uniform in her attendance upon the temple service, not only at the stated hours of the day, (note, Acts 3. 1,) but even at the night services of the watchmen. Psa. 134. 1, 2. Comp. chap. 24. 53; Acts 2. 46; 26. 7. She was one of the *widows* indeed. 1 Tim. 5. 3. **Gave thanks likewise**—As had Simeon. Verse 28. **Spake of him**—Preached Jesus as the actual Saviour of all (vs. 30, 31) *who looked for redemption*; i. e., to all who, like herself and Simeon, were devoutly waiting for the promised Redeemer. Note, ver. 25. **In Jerusalem**—At the temple, (ver. 37,) the appointed house of prayer. Isa. 56. 5-7; John 4. 20; Acts 3. 1. Thus *woman* was at least one of the *first* to preach Jesus to the Jews as the real Messiah, as also the *first* to preach him to the Samaritans, (note, John 4. 27, 28,) and the *first* to preach his resurrection to his doubting apostles. Note, Matt. 28. 5-10. **39, 40. Performed all things**—Note, vs. 21-24. **They returned**—From Jerusalem (ver. 22) to Nazareth. Ver. 4. **The child grew**—The child Jesus, of whom the same is said as of John. Note, chap. 1. 80. This shows

with wisdom; and the grace of God was upon him.

41 Now his parents went to Je-ru'sa-lem every year at the feast of the passover. **42** And when he was twelve years old, they went up to Je-ru'sa-lem after the custom of the feast. **43** And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Je-ru'sa-lem; and Jo'seph and his mother knew not of it. **44** But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. **45** And when they found him not, they turned back again to Je-ru'sa-lem, seeking him. **46** And it came to pass, that after three days they found him in the temple, sitting in the midst of the doc-

tors, both hearing them, and asking them questions. **47** And all that heard him were astonished at his understanding and answers. **48** And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. **49** And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? **50** And they understood not the saying which he spake unto them. **51** And he went down with them, and came to Naz'a-reth, and was subject unto them: but his mother kept all these sayings in her heart. **52** And Je'sus increased in wisdom and stature, and in favor with God and man.

that Jesus had a purely human soul as well as body, and that the same natural laws governed the growth of both Jesus and John. Note, ch. 24. 39-43; Heb. 2. 14-16. **Filled with wisdom**—This is over and above what is ascribed to John. Chap. 1. 80. His was preternatural, divine wisdom. Col. 2. 3; Isa. 11. 1-3; 50. 4. Hence he astonished the wise doctors and others. Note, vs. 46, 47; ch. 20. 1-8, 39, 40; Matt. 13. 54; John 7. 15, 16. **Grace of God**—The divine favor rested pre-eminently and increasingly upon him. Note, ver. 52.

41-47. Parents went ... every year—As was the custom. Note, Matt. 26. 2. **Twelve years old**—The age when every Jewish child was permitted to take a part in the passover festival. Jesus now goes for the first time to eat the paschal lamb, of which he is the antitype. Note, ch. 22. 15, &c.; John 1. 29; 1 Cor. 5. 7. **Fulfilled the days**—The days of the passover. Note, Matt. 26. 17. **Jesus tarried behind**—Thus showing that he was fully competent to direct himself. Note, vs. 46-49. **Knew not of it**—From inattention. Ver. 44. **Kinsfolk**—Relatives who were with them; the same as kindred. Chap. 1. 61. **After three days**—Two spent in going from and returning to the city, and one in seeking. Vs. 44, 45. **In the midst of the doctors**—Doctors of the law, as the *scribes* were called. Ch. 5. 17; note, Matt. 2. 4. His *sitting* indicates the position of a pupil. Note, Acts 22. 3. **Hearing ... and asking**—Teachers and pupil each in turn asking and replying, as was the method of instruction with the Jewish doctors. The result is

stated in ver. 47. **Were astonished**—At his superior wisdom. Note, ver. 40.

48-51. Son, why hast thou—Why caused us all this anxiety? Vs. 43-46. Doubtless Mary's heart pondered many things during those three days. Verses 19, 51. **How is it**—As if astonished that his parents should have sought him anywhere else than at the place predicted Mal. 3. 1, which he calls *my Father's house*. John 2. 16. **Wist... my Father's business**—That is, *knew ye not that I must be about that work which my Father sent me to do?* John 9. 4. The words signify a moral necessity compatible with perfect freedom. Comp. Psal. 40. 7, 8; John 4. 34. Thus these first recorded words of Jesus correspond with his last words. John 19. 30. **Understood not the saying**—Especially why he should call God his Father. A similar saying perplexed the Jews. John 5. 17, 18.

51, 52. Came to Nazareth—Note, ver. 39. **Subject unto them**—Though fully competent to direct himself. Note, ver. 43, &c. But though he claims a higher Sonship, (ver. 49,) he would give to children an example of filial obedience. Comp. John 13. 3-15. **Jesus increased in wisdom**—Though *filled*, (note, verse 40,) yet susceptible of *increase*; his mental development kept pace with his bodily, as in the case of John. Note, chap. 1. 80. This proves his real humanity; like other men he hungered and thirsted, was wearied and slept, (ch. 4. 2; John 4. 6, 7; Matt. 8. 24,) so there were to his limited human mind things as yet unknown. Note, Matt. 24. 36. **Favor with God and man**—Increasingly so. Comp. 1 Sam. 2. 26.

CHAPTER III.

NOW in the fifteenth year of the reign of Ti-be'ri-us Ce'sar, Pon'ti-us Pi'l'ate being governor of Ju-de'a, and Her'od being te'trarch of Gal'i-lee, and his brother Phil'ip te'trarch of It-u-re'a and of the region of Trach-o-ni'tis, and Ly-sa'ni-as the te'trarch of Ab-i-le'ne, **2** An'nas and Cai'a-phas being the high-priests, the word of God came unto John the son of Zach-a-ri'as in the wilderness. **3** And he came into all the country about Jor'dan, preaching the baptism of repentance for the remission of sins; **4** As it is written in the book of the words of E-sa'ias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **5** Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; **6** And all flesh shall see the salvation of God. **7** Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? **8** Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have A'bra-ham to our father: for I say unto you, That God is able of these stones to raise up children unto A'bra-ham.

CHAPTER III.

1, 2. **Tiberius Cesar**—The Roman emperor who succeeded Augustus. Note, ch. 2. 1. **Pontius Pilate**—Note, Matt. 27. 2. **Herod being tetrarch**—Note, Matt. 14. 1. **Philip**—Note, Matt. 14. 3. **Iturea . . . Trachonitis . . . Abilene**—Tracts of country on the east of the Jordan. (See map.) **Annas and Caiaphas being the high-priests**—On *high-priests*, see note, Matt. 2. 4. Annas had been high-priest, and was succeeded by his son-in-law, Caiaphas, who was then the high-priest *proper*. John 11. 49; 18. 13. Annas still held the title as *honorary*, and probably acted as deputy, as seems to have been sometimes the practice. 2 Sam. 15. 35; 2 Kings 25. 18. **Word of God came**—Comp. with *sent from God*, note, John 1. 6. **John**—Note, ch. 1. 13. **Wilderness**—Or *desert*. Note, ch. 1. 80.

3-9. Notes, Matthew 3. 1-12. **To the multitude**—John addressed the crowds, but this cutting rebuke was intended particularly for the Pharisees and scribes. Note, Matt. 3. 7.

10-14. **What shall we do**—To show the sincerity of our repentance, as required verse 8. Their question is that of true penitents. Note, Acts 2. 37; 9. 6; 16. 30. Compare John 6. 28, 29. **Hath two coats**—On *coat*, see note,

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. **10** And the people asked him, saying, What shall we do then? **11** He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. **12** Then came also publicans to be baptized, and said unto him, Master, what shall we do? **13** And he said unto them, Exact no more than that which is appointed you. **14** And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; **16** John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: **17** Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. **18** And many other things in his exhortation preached he unto the people.

Matt. 5. 40. As the people were especially inclined to *avarice and selfishness*, so John teaches them generosity respecting their raiment and meat. Ch. 11. 41; 14. 12-14; Acts 20. 35; 2 Cor. 8. 14; James 2. 15, 16; 1 John 3. 17; 4. 20. **Publicans . . . exact no more**—This is directed against the *extortion* which made the publicans a by-word and reproach. Note, ch. 19. 2, 8; Matt. 5. 46. **And the soldiers**—Those engaged in military service are here addressed as a class, and admonished not to abuse their power by acts of *personal violence, false accusation, or plunder*, to which they might be tempted because of low wages. Jesus does not tell them to throw away their arms and abandon the military service as inconsistent with religious service, but his injunction implies the exact opposite. Note, Matt. 26. 51, 52; Acts 7. 46; 10. 1-7; Rom. 13. 1-4.

15-18. Notes, Matthew 3. 11, 12. **In expectation**—People generally were looking for the Messiah's appearance, the long-promised desire of all nations. Hag. 2. 7; note, Matthew 2. 2. This was especially true of the pious Jews. Note, chap. 2. 25, 38. **Mused . . . of John**—Many had seriously thought that John might be the Messiah till he assured them he was not. Note, John 1. 19-28. **Many other**

19 But Her'od the te'traich, being reproved by him for He-ro'di-as his brother Phil'ip's wife, and for all the evils which Her'od had done, **20** Added yet this above all, that he shut up John in prison. **21** Now when all the people were baptized, it came to pass, that Je'sus also being baptized, and praying, the heaven was opened. **22** And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Je'sus himself began to be about thirty years of age, being (as was supposed) the son of Jo'seph, which was *the son of He'li*, **24** Which was *the son of Mat'that*, which was *the son of Le'vi*, which was *the son of Mel'chi*, which was *the son of Jan'na*, which was *the son of Jo'seph*. **25** Which was *the son of Mat-ta-thi'as*, which was *the son of A'mos*, which was *the son of Na'um*, which was *the son of Es'li*, which was *the son of Nag'ge*. **26** Which was *the son of Ma'ath*, which was *the son of Mat-ta-thi'as*, which was *the son of Sem'e-i*, which was *the son of Jo'seph*, which was *the son of Ju'dah*. **27** Which was *the son of Jo-an'na*, which was *the son of Rhe'sa*, which was *the son of Zo-rob'a-bel*, which was *the son of Sa-la'thi-el*, which was *the son of Ne'ri*. **28** Which was *the son of Mel'chi*, which was *the son of Ad'di*, which was *the son of Co'sam*, which was *the son of El'mo-dam*, which was *the son of Er*. **29** Which was *the son of Jo'se*, which was *the son of E-li-e'zer*, which was *the son of Jo'rim*, which was *the son of Mat'that*, which was *the son of Le'vi*. **30** Which was *the son of Sim'e-on*, which was *the son of Ju'dah*, which was *the son of Jo'seph*, which was *the son of Jo'nan*, which was *the son of E-li'a-kim*. **31** Which was *the son of Me-le'a*, which was *the son of Me'nan*, which was *the son of Mat'ta-tha*, which was *the son of Na'than*, which was *the son of Da'vid*. **32** Which was *the son of Jes'se*, which was *the son of O'bed*, which was *the son of Bo'oz*, which was *the son of Sal'mon*, which was *the son of Na-as'son*. **33** Which was *the son of A-min'a-dab*, which was *the son of A'ram*,

which was *the son of Es'rom*, which was *the son of Pha'res*, which was *the son of Ju'dah*. **34** Which was *the son of Ja'cob*, which was *the son of I'saac*, which was *the son of A'bra-ham*, which was *the son of Tha'ra*, which was *the son of Na'chor*. **35** Which was *the son of Sa'ruch*, which was *the son of Ra'gau*, which was *the son of Pha'lec*, which was *the son of He'ber*, which was *the son of Sa'la*. **36** Which was *the son of Cai'nan*, which was *the son of Ar-phax'ad*, which was *the son of Sem*, which was *the son of No'ah*, which was *the son of La'mech*. **37** Which was *the son of Ma-thu'sa-la*, which was *the son of E'noch*, which was *the son of Ja'red*, which was *the son of Mal-e-le'l*, which was *the son of Cai'nan*. **38** Which was *the son of E'nos*, which was *the son of Seth*, which was *the son of Ad'am*, which was *the son of God*.

CHAPTER IV.

AND Je'sus being full of the Holy Ghost returned from Jor'dan, and was led by the Spirit into the wilderness. **2** Being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered. **3** And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. **4** And Je'sus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. **5** And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. **6** And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. **7** If thou therefore wilt worship me, all shall be thine. **8** And Je'sus answered and said unto him, Get thee behind me, Sa'tan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. **9** And he brought him to Je-ru-sa-lem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: **10** For it is written, He shall give his angels charge over thee, to keep thee: **11** And in *their hands*

things—Such things as are recorded John 1. 29–36; 3. 27–36. On the word *exhortation*, see note, Rom. 12. 8.

19, 20. Notes, Matt. 14. 1–12.

21, 22. Notes, Matt. 3. 13–17.

23–38. **Began to be about thirty**—That is, Jesus was about thirty years old when he began his public ministry—the age at which the priests entered upon the duties of their office. Num. 4. 3, 47. **Being... the son of Heli**—By including the words *the son of Joseph* in the parenthesis, the passage stands thus: Being the son of Heli, though supposed to be the son of Joseph. That is, Jesus was generally thought to be the son of Joseph by those who knew not the history of his birth as given in chap. 1. 26–38. This

shows that Luke here gives the genealogy of *Mary*, though her name is not mentioned, because the Jews did not reckon women in their genealogies. It is, therefore, stated that Jesus was the son, or descendant, of Heli, i. e., through *Mary*, his mother, the descendant of Heli. Thus *Joseph*, as *Mary's* husband, is legally the son, or descendant, of Heli. The genealogy by *Matthew* is that of *Joseph*; and as he wrote more especially for the Jews, it is traced only from *Abraham*. Note, Matt. 1. 1–16. *Luke*, who wrote for Gentiles as well as Jews, traces the genealogy up to *Adam* and to *God*, the human and the divine fathers of all. Verse 38; Genesis 5. 1, 2; Mal. 2. 10.

they shall bear thee up, lest at any time thou dash thy foot against a stone. **12** And Je'sus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. **13** And when the devil had ended all the temptation, he departed from him for a season.

14 And Je'sus returned in the power of the Spirit into Gal'i-lee; and there went out a fame of him through all the region round about. **15** And he taught in their synagogues, being glorified of all.

16 And he came to Naz'a-reth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. **17** And there was delivered unto him the book of the prophet E-sa'ias. And when he had opened the

book, he found the place where it was written, **18** The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. **19** To preach the acceptable year of the Lord. **20** And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. **21** And he began to say unto them, This day is this scripture fulfilled in your ears. **22** And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Jo'seph's son? **23** And he said unto them, Ye

CHAPTER IV.

1-13. Notes, Matt. 4. 1-11.

14, 15. Jesus returned—From the wilderness, as he had returned from Jordan, filled with the Holy Spirit. Note, ver. 1. **Went out a fame**—The fame of his preaching and miracles spread far and wide. Verse 37; Matt. 4. 23-25.

16-19. Nazareth—Notes, Matthew 2. 23; 13. 54. **As his custom was**—Jesus regularly attended the temple and synagogue service, not because he approved of all that the Jewish teachers there taught and practiced, (note, Matthew 15. 1-9; 21. 12, &c.; 23. 1-7,) but because that was the divinely appointed worship through which the world was to receive the true religion. Note, Matt. 10. 5; John 4. 22; Acts 3. 22-26; Rom. 3. 1, 2. **Stood up for to read**—Portions of the O. T. were read in the synagogues each sabbath. Note, Acts 13. 15, 27. The reader and the congregation, out of respect to God's word, *stood* while it was read, (Neh. 8. 3-5,) but they *sat* during the discourse. Note, verse 20. **Delivered unto him**—By the *minister*. Note, ver. 20. **Opened the book**—Or *unrolled the roll*, as illustrated Matt. 1. 1. The roll contained the prophecy of Isaiah, and the passage here read (vs. 18, 19) is found in the Gr. version of Isaiah 61. 1, 2. It describes the office and work of the Messiah in the Messiah's own words, as given through the prophet. Compare 1 Pet. 1. 11. **The Spirit of the Lord**—The Father, Son, and Holy Ghost are here exhibited as in distinct yet harmonious action in the scheme of salvation, as in Matthew 3. 16, 17; John 14. 16, 17, 20; 16. 7-15.

Anointed—The Gr. word here is the very term from which the title *Messiah* or *Christ* is derived. Note, Matt. 1. 1. The *anointing* of priests and kings conferred authority to discharge the duties of their office. Lev. 8. 12, 30; 1 Samuel 10. 1; 15. 1; 16. 13. This anointing had a typical reference to the spiritual anointing of the Messiah as the High-Priest and King of his Church. Heb. 3. 1; Psalms 2. 2, 6; 45. 6, 7; note, Acts 4. 27; 10. 38; Heb. 1. 8, 9. The special mission of Messiah was to relieve the suffering ones of humanity, here represented as *the poor, broken-hearted, &c.* To these he is a deliverer and healer. Isaiah 59. 20; Mal. 4. 2; note, verses 21, 23; John 8. 36. **The acceptable year**—An allusion to the jubilee year—the year of redemption. Lev. 25. 8-55. To this the gospel day is compared as the *time acceptable* to the Lord. Isa. 49. 8; 2 Cor. 6. 2.

20-24. The minister—The officer in charge of the sacred books and the synagogue services, called the *ruler*. Chap. 13. 14; note, Matt. 9. 18. **Sat down**—As the custom was while teaching. Ch. 5. 3; note, Matt. 5. 1. **This day...fulfilled in your ears**—That is, by hearing me this day you have the fulfillment of this prophecy written more than 700 years before. Note, vs. 18, 19. **Bare him witness**—Testified to his *words of grace*, referring both to the richness of his matter and the sweetness of his manner, (verse 32,) as he explained to them the spiritual meaning of the prophecy—the salvation which he, as the Messiah, has brought to them. Comp. ch. 2. 47; Matt. 13. 54; John 7. 46; Psalms 45. 1, 2. **Is not this**—Note, Matt. 13. 55. **Physician, heal**

will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. **24** And he said, Verily I say unto you, No prophet is accepted in his own country. **25** But I tell you of a truth, many widows were in Israel in the days of Elisha, when the heaven was shut up three years and six months, when great famine was throughout all the land; **26** But unto none of them was Elisha sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. **27** And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. **28** And all they in the synagogue, when they heard these things, were filled with wrath, **29** And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. **30** But he, passing through the midst of them, went his way, **31** And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. **32** And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, **34** Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. **35** And Jesus rebuked him, saying, Hold thy peace, and come out of him.

thyself—This is a proverb like our *Charity begins at home*; the same as to say, If you would convince us that you are the Messiah, do here at Nazareth, among your own countrymen, what you are said to have done at Capernaum among strangers. Matt. 11. 23. **No prophet is accepted**—A general rule, admitting exceptions, as in verses 26, 27; Mk. 6. 4, 5; note, Matt. 13. 57.

25-27. Tell you of a truth—Equivalent to *verily*. Ver. 24; note, Matt. 5. 18. **Many widows were in Israel**—In the land of Israel, i. e., of Judea. Note, Matt. 2. 6, 20. Jesus here illustrates what he had said, and the propriety of his conduct, (vs. 23, 24,) by referring to two examples where miracles were wrought by the prophets Elijah and Elisha, not upon their own countrymen, who rejected the prophets, but upon foreigners, even heathen, who received them. Note, vs. 26, 27. **Elisha**—The Greek form of the Heb. name *Elijah*, as *Eliseus* is that of *Elisha*. Ver. 27. **The heaven was shut**—Dew and rain were miraculously withheld. 1 Kings 17. 1, 7. Comp. Gen. 8. 2. **Three years and six months**—Not meaning, perhaps, the exact period, but a round or full num-

And when the devil had thrown him in the midst, he came out of him, and hurt him not. **36** And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. **37** And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. **39** And he stood over her, and rebuked the fever: and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. **41** And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. **42** And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. **43** And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. **44** And he preached in the synagogues of Galilee.

CHAPTER V.

AND it came to pass, that, as the people pressed upon him to hear the word of ber. Comp. 1 Kings 18. 1; James 5. 17. **Sarepta**—Or *Zarephath*, a heathen village between Tyre and Sidon. 1 Kings 17. 9, &c. **Lepers**—Note, Matt. 8. 2. **In Israel**—Note, ver. 25. **Eliseus**—Heb., *Elisha*. Note, ver. 25. **Naaman**—The account of his miraculous cure is given 2 Kings 5. 1-15.

28-30. Filled with wrath—On hearing these favorable allusions to the heathen as compared with the Jews, (vs. 25-27,) just as on other similar occasions. Acts 7. 51, 54; 22. 21, 22. **Thrust him out**—Both of the synagogue and the city of Nazareth. Vs. 16, 28. **Of the hill**—One of the several precipices around the hill on which Nazareth is built. Note, Matt. 2. 23. **Cast him down**—A mode of capital punishment among the Romans and others. 2 Chronicles 25. 12. **Passing through the midst**—Probably by some miraculous restraint suddenly laid upon them, as on other occasions. Note, ch. 24. 16, 31; John 8. 59; Acts 8. 39. 31-44. Notes, Mark 1. 21-39.

CHAPTER V.

1-3. Pressed upon him—Both in the synagogues and in the desert, so

God, he stood by the lake of Gen-nes'a-rets. **2** And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. **3** And he entered into one of the ships, which was Si'mon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. **4** Now when he had left speaking, he said unto Si'mon, Launch out into the deep, and let down your nets for a draught. **5** And Si'mon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. **6** And when they had this done, they inclosed a great multitude of fishes: and their net brake. **7** And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. **8** When Si'mon Pe'ter saw *it*, he fell down at Je'sus' knees, saying, Depart from me; for I am a sinful man, O Lord. **9** For he was astonished, and all that were with him, at the draught of the fishes which they had taken: **10** And so *was* also James, and John, the sons of Zeb'e-dee, which were partners with Si'mon. And Je'sus said unto Si'mon, Fear not; from henceforth thou shalt catch men. **11** And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Je'sus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. **13** And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. **14** And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Mo's-

ses commanded, for a testimony unto them. **15** But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed. **17** And it came to pass on a certain day, as he was teaching, that there were Phar'i-sees and doctors of the law sitting by, which were come out of every town of Gal'i-lee, and Ju-de'a, and Je-ru'sa-lem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. **19** And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into the midst before Je'sus. **20** And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. **21** And the scribes and the Phar'i-sees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? **22** But when Je'sus perceived their thoughts, he answering said unto them, What reason ye in your hearts? **23** Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? **24** But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house. **25** And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. **26** And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

powerful was his word. Ch. 4. 32, 42. **The lake**—Or sea of Galilee. Note, Matt. 4. 18. **Ships**—Small fishing boats. Note, Matthew 4. 21; John 21. 8. **Sat down, and taught**—As on another occasion. Note, Matthew 13. 2. **Sitting** was the customary posture of Jewish teachers. Note, chap. 4. 20; Matt. 5. 1.

4-11. Into the deep—The deep water, where Jesus knew they would find a great draught of fish. **Master**—Or *teacher*, as the apostles usually called Jesus. Note, John 13. 13. **Toiled all night**—Though *night* was the favorable time for fishing, yet they had *taken nothing*; hence Peter suggests that further effort would be likely to fail, save as a mere act of faith in the Master's word. Compare John 15. 14. **Great multitude**—A truly miraculous draught. Note, ver. 9. He by whom and for whom all things were created, (Col. 1. 16,) can make his

creatures serve his purpose when and as he chooses. Psal. 104. 24-28; Jonah 1. 17; note, Matt. 17. 27. **Net brake**—Rather, *began* to break, as is said of the ship's sinking, ver. 7. **Depart from me**—Similar utterances are recorded of other truly pious men, occasioned by a deep sense of their unworthiness to abide in the presence of the Holy One. Isa. 6. 5; Judges 13. 22.—**Astonished . . . at the draught**—Note, verses 6, 7. **Henceforth . . . catch men**—Note, Matt. 4. 19. This whole transaction illustrates the fact that without Jesus Christians can do *nothing*, (John 15. 5;) and the *abundant draught* (verse 6) proves that through him they can do *all things*. Note, Phil. 4. 13. This miraculous and symbolical transaction was afterward repeated and enlarged. Note, John 21. 1-14.

12-16. Notes, Matthew 8. 2-4; Mark 1. 40-45.

17-39. Notes, Matt. 9. 1-17.

27 And after these things he went forth, and saw a publican, named *Le'vi*, sitting at the receipt of custom: and he said unto him, Follow me. **28** And he left all, rose up, and followed him. **29** And *Le'vi* made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. **30** But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? **31** And *Je'sus* answering said unto them, They that are whole need not a physician; but they that are sick. **32** I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of *John* fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? **34** And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? **35** But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. **37** And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. **38** But new wine must be put into new bottles; and both are preserved. **39** No man also having drunk old wine straightway desireth new; for he saith, The old is better.

CHAPTER VI.

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. **2** And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? **3** And *Je'sus* answering them said, Have ye not read so much as this, what *Da'vid* did, when himself was ahungered, and they which were with him;

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? **5** And he said unto them, That the Son of man is Lord also of the sabbath. **6** And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. **7** And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. **8** But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. **9** Then said *Je'sus* unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? **10** And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. **11** And they were filled with madness; and communed one with another what they might do to *Je'sus*.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. **13** And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; **14** *Si'mon*, whom he also named *Pe'ter*, and *An'drew* his brother, *James* and *John*, *Phil'ip* and *Bar-tho'lo-mew*, **15** *Matth'ew* and *Thom'as*, *James the son of Al-phe'us*, and *Si'mon* called *Ze-lo'tes*, **16** And *Ju'das the brother of James*, and *Ju'das Is-car'i-ot*, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all *Jude'a* and *Je-ru'sa-lem*, and from the sea-coast of *Tyre* and *Si'don*, which came to hear him, and to be healed of their diseases; **18** And they that were vexed with unclean spirits: and they were healed. **19** And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

CHAPTER VI.

1-11. Notes, Matt. 12. 1-14; Mark 3. 1-5. **Second sabbath after the first**—An obscure expression, occurring only here, best understood perhaps to mean the first sabbath after the second day of the passover; the second sabbath was the next, and was the first of the seven that preceded the Pentecost. Lev. 23. 15-21.

12-16. Notes, Matthew 10. 2-4. **A mountain**—Rather, *the mountain*, i. e., mountain summit. Note, ver. 17. **All night in prayer to God**—What was the special burden of this *whole night's* devotion is shown ver. 13. In answer to this the apostles were given him. Note, John 17. 6. So solemn a work is the appointment of men to the gospel

ministry. Note, Matthew 9. 38; Acts 1. 24; 1 Tim. 5. 22.

17-19. **He came down**—From the mountain summit into which he had ascended for the purpose stated. Verses 12, 13; Mk. 3. 13, 14. **Stood in the plain**—Or, *level spot*; not at the foot of the mountain, but part way down, on a piece of high table land, better adapted for a large audience than a mere plain. Comp. vs. 17, 19; Matt. 5. 1; and Greek version of Isa. 13. 2. Here he *stood*, i. e., while healing the people. Verse 19. When he *taught* them (verse 20) he probably *sat*, as in chap. 4. 20; note, Matt. 5. 1. **Great multitude of people**—Note, Matthew 4. 25; Mk. 3. 7-11. **Went virtue**—Note, Mk. 5. 30.

20 And he lifted up his eyes on his disciples, and said, Blessed *be ye poor*: for yours is the kingdom of God. **21** Blessed *are ye that hunger now*: for ye shall be filled. Blessed *are ye that weep now*: for ye shall laugh. **22** Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake. **23** Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets. **24** But woe unto you that are rich! for ye have received your consolation. **25** Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. **26** Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you, **28** Bless them that curse you, and pray for them which despitefully use you. **29** And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not to *take thy* coat also. **30** Give to every man that asketh of thee; and of him that taketh away thy goods ask

them not again. **31** And as ye would that men should do to you, do ye also to them likewise. **32** For if ye love them which love you, what thank have ye? for sinners also love those that love them. **33** And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. **34** And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. **35** But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind to the unthankful and to the evil. **36** Be ye therefore merciful, as your Father also is merciful. **37** Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: **38** Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to ye again. **39** And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? **40** The disciple is not above his master: but every one that is perfect shall be as his master. **41** And why be-

20-23. **Lifted up his eyes**—Note, Matt. 17. 8. **Blessed**—On these beatitudes (vs. 20-22) see notes, Matthew 5. 3, &c. Luke here (vs. 20-49) records, with different arrangement and abbreviated form, the same sermon as that furnished Matt. chaps. 5-7. Luke records some additional matter. Vs. 24-26, 34, 35. **Separate you**—By persecution and death. Matt. 5. 12; John 16. 2. **Leap for joy**—Answering to *exceeding glad*, Matt. 5. 12. *Leaping* or *dancing* was the Hebrew mode of expressing great religious joy. Exod. 15. 20, &c.; 1 Sam. 18. 6; 2 Sam. 6. 14, 16; Psal. 30. 11; 149. 3; 150. 4; Solomon's Song 2. 8; Isa. 35. 6; Acts 3. 8; note, ch. 15. 25. Such expressions of gladness have their place and time. Eccl. 3. 4.

24-26. **Woe unto you**—Note, Matt. 11. 21. The four *woes*, found only in these four verses of Luke, in opposition to the four *beatitudes*, (vs. 20-23,) are probably but specimens of others, one perhaps for each of the nine *beatitudes* as found in Matt., though the *woes* by him are wholly omitted. Matt. 5. 3-11. **That are rich...full...laugh**—Who each have their *consolation*, that is, all their good things and joyous feelings, *here and now*, in earthly, perishable objects, and desire nothing better. Note, ch. 12. 15-21; 16. 19-25; James

5. 1, &c.; Rev. 3. 17. Not the *rich* merely, as such, are here meant, (ver. 24,) for some of the best of men are described as *very rich*, yet greatly *blessed*. Gen. 13. 2; 24. 35; Job 1. 8-10; 42. 12; Psal. 112. 1, 3; Prov. 10. 22. But the *rich*, here, are set in contrast with the *poor* in ver. 20; i. e., *poor in spirit*. Note, Matt. 5. 3. **When all...speak well of you**—On account of your conformity to this world in your teaching and conduct. John 15. 19; 1 John 4. 5; Gal. 1. 7-9. **So did their fathers**—Alluding to the Jews of old, who thus flattered the false prophets to induce them to prophesy smooth things. 1 Kings 22. 5-13; Isa. 30. 9, 10; Jer. 5. 31; 23. 14, &c.; Micah 2. 11.

27-36. Notes, Matt. 5. 38-48.

37, 38. Notes, Matt. 7. 1, 2; 6. 14.

Give...given unto you—Give to the needy, and God shall give to you *good measure*, that is, in proportion to your liberality. Deut. 15. 7-14; Prov. 11. 24, 25; 19. 17; Isaiah 32. 8; note, 2 Cor. 9. 6-13. **Your bosom**—Alluding to the oriental outer garment, which was so folded in front as to form a large pocket. Psal. 79. 12; Proverbs 17. 23; 21. 14; Isa. 40. 11; 65. 6, 7.

39. Note, Matt. 15. 14.

40. Notes, Matt. 10. 24, 25; John 13. 16; 15. 20. **That is perfect**—

holdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? **42** Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. **43** For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. **44** For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. **45** A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say? **47** Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: **48** He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. **49** But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum. **2** And a certain centurion's servant, who was dear unto him, was sick, and ready to die. **3** And when he heard of Je'sus,

Every one fully instructed in the doctrine and spirit of his master will be as his master. Hos. 4. 9.

41-44. Notes, Matt. 7. 3-5, 16-18.

45. Notes, Matt. 12. 34, 35.

46-49. Notes, Matt. 7. 21-27.

CHAPTER VII.

1-10. Notes, Matt. 8. 5-13. **The elders**—Rather, *aged persons*. Note, Acts 11. 30. Referring here, probably, to members of the sanhedrin, as in Matt. 26. 3; Acts 4. 5, 8. **He was worthy**—He *himself* thought otherwise. Vs. 6, 7. **Loveth our nation**—The Jewish people, as shown in building for them a synagogue. His was *love in deed*, (1 John 3. 18,) as was Hiram's. 1 Kings 5. 1, 7, &c.

11-17. **Nain**—A small village about twenty miles south of Mount Tabor, and twenty south-west of Capernaum. Ver. 1. **Only son...much people**—Among the Jews, mourning for an *only son*

he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. **4** And when they came to Je'sus, they besought him instantly, saying, That he was worthy for whom he should do this: **5** For he loveth our nation, and he hath built us a synagogue. **6** Then Je'sus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof: **7** Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. **8** For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. **9** When Je'sus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Is'ra-el. **10** And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Na'in: and many of his disciples went with him, and much people. **12** Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. **13** And when the Lord saw her, he had compassion on her, and said unto her, Weep not. **14** And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. **15** And he that was dead sat up, and began to speak. And he delivered him to his mother. **16** And there came a fear on all: and they glorified God, saying, That a great prophet is risen up

was proverbially a great mourning. Jer. 6. 26; Amos 8. 10; Zechariah 12. 10. **The Lord...had compassion**—A characteristic of the Lord Jesus, the promised Messiah. Isa. 53. 4; 61. 1-3; 63. 7-9; note, Matthew 9. 36; 15. 32. **Weep not**—Jesus himself wept over the dead from sympathy and love, (John 11. 35, 36,) but he can arrest tears by restoring life, as in ch. 8. 52-55. Comp. Rev. 5. 4, 5. **Touched the bier**—Or *coffin*, probably open at the top. On the *touch* of Jesus see note, Matt. 8. 3; 9. 25. **Was dead...began to speak**—As in another case. Note, Mark 5. 41, 42. Of *what* he spake we are not told; certainly nothing of the secrets of the spirit-world, for these in our present state are not to be known. Note, 2 Cor. 12. 4; 1 John 3. 2. **Came a fear**—Mingled with praise, at such a display of divine power and mercy. Vs. 14, 15. Comp. Exod. 15. 11; note, ch. 1. 65; 5. 26. **A great prophet**—

among us; and, That God hath visited his people. **17** And this rumor of him went forth throughout all Ju-de'a, and throughout all the region round about. **18** And the disciples of John showed him of all these things.

19 And John calling unto him two of his disciples sent them to Je'sus, saying, Art thou he that should come? or look we for another? **20** When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? **21** And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. **22** Then Je'sus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. **23** And blessed is he, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? **25** But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in king's courts. **26** But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. **27** This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. **28** For I Both in deed and word, (note, chap. 24. 19,) of which Moses, the greatest of prophets before John, (ver. 28,) was but a type. Deut. 34. 10; note, Acts 3. 22; Heb. 3. 1-6. **Visited his people**—Note, ch. 1. 68. **This rumor—Or fame.** Note, ch. 4. 14, 37.

18-28. Notes, Matt. 11. 2-14.

29, 30. All the people—All that heard John, especially the *publicans*, who **justified God**, i. e., acknowledged his wisdom or **counsel** in sending John, as the rulers did not. Note, vs. 30-35. **Being baptized**—That is, in this they acted consistently with their baptism by John. Note, Matthew 3. 2, 7, 8; Acts 19. 3, 4. **Pharisees**—Note, Matthew 7. 3. **Lawyers**—Or *scribes*. Note, Matt. 2. 4. **Rejected the counsel**—In refusing the teachings and baptism of John, (note, Matt. 3. 7,) as contrasted with the people. Note, ver. 29. **Against themselves**—To their own destruction, as is true of all who sin against such light. Prov. 1. 24-32; 29. 1; note, John 9. 39-41; 2 Pet. 1. 2.

31-35. Notes, Matt. 11. 16-19.

36-38. **And one**—Named Simon.

say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. **29** And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. **30** But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? **32** They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. **33** For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. **34** The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! **35** But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. **37** And, behold, a woman in the city, which was a sinner, when she knew that Je'sus sat at meat in the Pharisee's house, brought an alabaster box of ointment. **38** And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. **39** Now when the Pharisee saw which had bidden him saw it, he spake within himself, saying, This man,

Desired ... eat with him—Probably with the usual evil design. Ver. 39; note, chapter 11. 37; 14. 1. **Sat down to meat**—Reclined at table, after the eastern custom. Note, Matt. 23. 6. **The city**—Probably *Nain*. Verse 11. **A sinner**—Her sins were many, yet forgiven through *repentance and faith*, as shown by her *much love*. Note, vs. 47-50. But by the term *sinner* here is meant a *Gentile*, as used contemptuously by the Jews of the *heathen* world at large. Ver. 34; ch. 15. 1, 2, 7, 10; 19. 2, 7; note, Gal. 2. 15. Especially comp. chap. 18. 32; and Matt. 26. 45. **Alabaster box**—Note, Matt. 26. 7. **Stood at his feet**—As he reclined at the table. Note, verse 36. **Wash his feet**—Rather, *bedew* or *bathe* them, the tears being an expression of penitential grief. 2 Cor. 7. 11; James 4. 9. **Kissed ... anointed**—In token of her subjection and obedience to Je'sus as the *Anointed One*, the *true Messiah*. Psal. 2. 2, 12; note, Acts 10. 38.

39, 40. **The Pharisee**—Note, ver. 36. **Spake within himself**—That is, he *thought* what is here expressed in words, denoting the true spirit of a Pharisee.

if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner. **40** And Jesus answering said unto him, Si'mon, I have somewhat to say unto thee. And he saith, Master, say on. **41** There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. **42** And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? **43** Si'mon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. **44** And he turned to the woman, and said unto Si'mon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs

of her head. **45** Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. **46** My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. **47** Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. **48** And he said unto her, Thy sins are forgiven. **49** And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? **50** And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

AND it came to pass afterward that he went throughout every city and village, preach-

Isa. 65. 5; note, chap. 18. 9-12; 19. 7. **This man**—Spoken probably not in contempt, as in John 9. 16, 24. **A prophet**—As the people had called him. Ver. 16. **Would have known**—The Jews held that *discerning of spirits* was a characteristic of Messiah, as predicted Isa. 11. 2, 3. This was not true of *every* prophet, (1 Cor. 12. 10,) but it was true of Jesus. John 1. 47-49; 4. 19, 29. **Toucheth him**—The Jews held that even the *touch* of the wicked was perilous. Num. 16. 26; note, Acts 10. 28. **Jesus answering**—To Simon's unuttered heart-thoughts. Verse 39. Jesus was the infallible mind-reader. Chap. 5. 22; 6. 8; 9. 47; Matt. 9. 4, &c.; John 2. 24, 25. **Master**—His address is that of an inquiring disciple, like that of Nicodemus. Note, John 3. 2.

41-43. Creditor ... debtors—In this parable the *creditor* is Jesus himself, and the *two debtors* the woman and Simon. The *two sums* represent the difference in their moral characters, the guilt of one being *ten times* that of the other. All have alike sinned, (Rom. 3. 9, 23,) but not in *degree*. Note, chapter 12. 47, 48; John 19. 11. **Nothing to pay**—Both being insolvent, both are with equal frankness forgiven; implying that the debt of sin is not paid by subsequent love and obedience. Note, ver. 47; ch. 17. 9, 10. **Which...will love him most**—In this way Jesus makes Simon decide against himself, (verse 43,) as Nathan did David. 2 Samuel 12. 1, &c. **Thou hast rightly judged**—By his own *conscience*, the representative of God in every man. Note, chap. 12. 57; John 8. 9; Rom. 2. 14, 15. Yet conscience,

like *seared* flesh, may cease its office. Note, 1 Tim. 4. 2; Tit. 1. 15.

44-50. Seest thou this woman—Jesus here rebukes Simon by a three-fold comparison of his conduct with that of the woman. What *thou*, my *host*, didst not do for me, *she*, a stranger, whom thou condemnest as a *sinner*, has more than supplied. Simon gave not the ordinary *water, kiss, and oil*, the usual marks of eastern courtesy to a guest. Gen. 18. 4; 29. 13. The woman gave her *tears and hair*, ceased not to *kiss his feet* and anoint them with the *more costly ointment*. Note, Mk. 14. 3, 5. **Wherefore ... forgiven ... loved much**—Not *because* she loved, as if love was the meritorious *cause* of forgiveness; but her *much love* is the *proof* that she had *much forgiven* her. Her forgiveness is through her *faith*, (note, ver. 50,) that true receptive trust in Christ which works by love. Note, Gal. 5. 6. Simon having *little* or no faith, had little or no forgiveness and love. The greatest sinner often becomes the greatest saint. Note, 1 Tim. 1. 13-16. **Thy sins are forgiven**—However *many* or *deep* their *stains*. Isa. 1. 16-18; 1 John 1. 7, 9. **Who ...forgiveth sins**—Note, Matt. 9. 2, &c.; Mark 2. 5, 7. **Thy faith hath saved thee**—Note, Matt. 9. 2, 22, 29. **Go in peace**—The peace of believing in Christ. Note, Rom. 5. 1, 2; Eph. 2. 14, &c. A similar word of comfort was given to another woman. Matthew 9. 22; Mk. 5. 34.

CHAPTER VIII.

1-3. He went ... preaching—Jesus was the prince of itinerant preach-

ing and showing the glad tidings of the kingdom of God: and the twelve *were* with him, **2** And certain women, which had been healed of evil spirits and infirmities, Ma'ry called Mag-da-le'ne, out of whom went seven devils, **3** And Jo-an'na the wife of Chu'za Her'od's steward, and Su-san'na, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: **5** A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. **6** And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. **7** And some fell among thorns; and the thorns sprang up with it, and choked it. **8** And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. **9** And his disciples asked him, saying, What might this parable be? **10** And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. **11** Now the parable is this: The seed is the word of God. **12** Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. **13** They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. **14** And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. **15** But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. **17** For nothing is secret, that shall not be made manifest; neither *any thing* hid, that

shall not be known and come abroad. **18** Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him *his* mother and his brethren, and could not come at him for the press. **20** And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. **21** And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. **23** But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. **24** And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. **25** And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gad-a-renes, which is over against Gal'i-lee. **27** And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. **28** When he saw Je'sus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Je'sus, *thou* Son of God most high? I beseech thee, torment me not. **29** For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. **30** And Je'sus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. **31** And they besought him that he would not command them to go out into the deep.

ers and benefactors. Note, ch. 4. 43; 13. 22; Matt. 9. 35; Mk. 1. 38; Acts 10. 38. **Glad tidings**—Or *gospel of the kingdom*. Note, Matt. 4. 17, 23. **The twelve were with him**—Note, Mark 3. 14. **Evil spirits and infirmities**—Note, Matt. 4. 24. **Mary... Magdalene**—Note, Mark 16. 9. **Joanna... Susanna... others**—These, probably, were women of rank and wealth, who were able and ready, in return for benefits received, (verse 2,) to furnish the needed temporal supplies for Jesus and his traveling company. Rom. 15. 27. When necessary, Jesus fed others by miracle, (chap. 9. 12–17,) and was himself sustained without food or human agency. Matt. 4. 2, 11; John 4. 31, 32.

The women of gospel history have a noble record. Note, chapter 1. 6, 28; 2. 37, 38; 10. 38, &c.; 23. 55, 56; 24. 1, 22; Matt. 28. 7, 8; Mk. 12. 42, &c.; John 4. 27, &c.; 12. 1–3; Acts 9. 36, &c.; 12. 13, &c.; 18. 26; Rom. 16. 1–6, 12; Phil. 4. 3; 1 Tim. 5. 5–10. 4–15. Notes, Matt. 13. 1–23.

16–18. Notes, Matt. 5. 15, 16; 10. 26; 13. 9, 12; Mk. 4. 24, 25. **Seemeth to have**—Rather, *hath*, as in Matthew 13. 12.

19–21. Notes, Matt. 12. 46–50.

22–39. Notes, Matt. 8. 23–34; Mk. 5. 1–20. **Into the deep**—Gr., *the abyss*, called the *great gulf*, ch. 16. 26; *the bottomless pit*, Rev. 9. 1, 11; 20. 1–3; and *hell*; Greek, *tartarus*. Note, 2 Pet. 2. 4.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. **33** Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. **34** When they that fed them saw what was done, they fled, and went and told it in the city and in the country. **35** Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. **36** They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gad-a-renes' round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. **38** Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying, **39** Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. **40** And it came to pass, that, when Jesus was returned, the people gladly received him; for they were all waiting for him.

41 And, behold, there came a man named Ja-i'rus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house: **42** For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, **44** Came behind him, and touched the border of his garment; and immediately her issue of blood stanch'd. **45** And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? **46** And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me. **47** And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. **48** And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. **50** But when Jesus heard it, he

answered him, saying, Fear not: believe only, and she shall be made whole. **51** And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. **52** And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. **53** And they laughed him to scorn, knowing that she was dead. **54** And he put them all out, and took her by the hand, and called, saying, Maid, arise. **55** And her spirit came again, and she arose straightway: and he commanded to give her meat. **56** And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. **2** And he sent them to preach the kingdom of God, and to heal the sick. **3** And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. **4** And whatsoever house ye enter into, there abide, and thence depart. **5** And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. **6** And they departed, and went through the towns, preaching the gospel, and healing every-where.

7 Now Her'od the te'trarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; **8** And of some, that E-li'as had appeared; and of others, that one of the old prophets was risen again. **9** And Her'od said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Beth-sai'da. **11** And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. **12** And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place. **13** But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. **14** For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. **15** And they did so, and made

At the feet of Jesus—As a disciple. Note, chap. 10. 39.

40-56. Note, Matt. 9. 18-26; Mark 5. 21-43. **Her spirit came again**—Her immortal soul, which left the body at death, returned again at the power of Jesus's word, as in other cases. Ch. 7. 14, 15; John 11. 43, 44. Compare Acts 9. 40; 1 Kings 17. 21, 22.

CHAPTER IX.

1-6. Notes, Matt. 10. 1-15; Mark 6. 7-13.

7-17. Notes, Matt. 14. 1-21; Mark 6. 14-44. **Bethsaida**—Situated on the north shore of the Sea of Galilee, and east of the Jordan. Hence not to be confounded with the Bethsaida on the west shore of the same sea. Note, Matt. 11. 21.

them all sit down. **16** Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. **17** And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am? **19** They answering said, John the Baptist; but some say, E-li'as; and others say, that one of the old prophets is risen again. **20** He said unto them, But whom say ye that I am? Pe'ter answering said, The Christ of God. **21** And he straitly charged them, and commanded them to tell no man that thing; **22** Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. **24** For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. **25** For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? **26** For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. **27** But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 And it came to pass about an eight days after these sayings, he took Pe'ter and John and James, and went up into a mountain to pray. **29** And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. **30** And, behold, there talked with him two men, which were Mo'ses

and E-li'as: **31** Who appeared in glory, and spake of his decease which he should accomplish at Je-ru'sa-lem. **32** But Pe'ter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. **33** And it came to pass, as they departed from him, Pe'ter said unto Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as: not knowing what he said. **34** While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. **35** And there came a voice out of the cloud, saying, This is my beloved Son: hear him. **36** And when the voice was past, Je'sus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. **38** And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child. **39** And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. **40** And I besought thy disciples to cast him out; and they could not. **41** And Je'sus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. **42** And as he was yet a coming, the devil threw him down, and tare him. And Je'sus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Je'sus did, he said unto his disciples, **44** Let these sayings sink down into your ears: for the Son of man shall be

18-27. Notes, Matthew 16. 13-28. **Alone praying**—This was *by the way*. Mk. 8. 27. The meaning is, that while the disciples were with him on the way, (Matt. 16. 13,) Jesus prayed *alone*, i. e., within himself, or mentally. He probably prayed the Father to *reveal* to his disciples the true confession of faith in him as the **Christ of God**, (verse 20,) i. e., *Christ*, or *Messiah*, the Son of God. Note, Matthew 16. 16, 17.

28-42. Notes, Matt. 17. 1-9, 14-21; Mark 9. 1-10. **Glistening**—Sparkling with, or flashing rays of, light. Note, Matt. 17. 2; Mark 9. 3. **Spake of his decease**—Rather, *his departure*; i. e., of his expected death. The same term is used by Peter, who witnessed the scene, to denote his own expected death. Note, 2 Pet. 1. 15, &c. **Should accomplish**—Was appointed to fulfill. That is, the subject of talk between Moses and Elijah and Christ

himself (verse 30) was that of his approaching sufferings and death, the one grand theme of the O. T. prophecy which Christ had come voluntarily to fulfill. Note, chap. 24. 26, 27, 44-46; John 10. 17, 18; Acts 3. 18; Hebrews 10. 5-10. **Heavy with sleep**—Oppressed with *sorrow*, or anxiety, as on another occasion, (chap. 22. 45;) a preternatural sleep, as in the case of Abraham and others. Note, Matthew 26. 40. **Awake, they saw his glory**—Not when *asleep*; thus showing they were competent eye-witnesses, (note, 2 Peter 1. 16, &c.,) and not like those Matt. 28. 13.

43-45. **Amazed at the mighty power**—The almighty power of Christ. Note, chap. 5. 26; 7. 16; Matt. 8. 27; 2 Peter 1. 16. **Let these sayings**—The following words of Jesus with regard to his approaching betrayal unto death. Note, Matt. 17. 22, 23. Jesus

delivered into the hands of men. **45** But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which of them should be greatest. **47** And Je'sus, perceiving the thought of their heart, took a child, and set him by him, **48** And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. **50** And Je'sus said unto him, Forbid him not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Je-ru'sa-lem, **52** And sent messengers before his face: and they went, and entered into a village of the Sa-mar'i-tans, to make ready for him. **53** And they did not receive him, because his face

would have them *so hear* this prediction as to *remember* it when fulfilled. John 13. 19; 16. 4. Comp. ch. 24. 6-8. **Understood not...hid**—Their spiritual vision was unconsciously *veiled* by their preconceived ideas of the Messiah as a worldly conqueror, who should live forever. Note, chapter 18. 34; 19. 11; 24. 25; John 12. 16; 20. 9. **Feared to ask**—Lest perhaps they should be rebuked, as was Peter. Matt. 16. 23.

46-50. Notes, Matt. 18. 1-5; Mark 9. 33-40.

51-53. **When the time was come**—Rather, *when the days were being fulfilled*; i. e., approaching, when he should be received into heaven. Note, chap. 24. 51; Acts 1. 9, &c. **Set his face**—A Hebrew mode of expressing a fixed purpose. Ezekiel 13. 17; Dan. 9. 3. Jesus carefully avoided his Jerusalem enemies till his time was fully come, (note, John 7. 1-9,) when resolutely to meet them he *sets his face like a flint*, as predicted Isaiah 50. 7. **Sent messengers**—To provide whatever was necessary for himself and numerous attendants in passing through Samaria, the direct, though not the usual, route from Galilee to the festivals at Jerusalem. Note, chap. 17. 11; John 4. 4. **Did not receive him**—For the reason given; his going to worship at Jerusalem instead of Gerizim. Note, John 4. 20. Usually the Samaritans treated the Jews more kindly than *they*

was as though he would go to Je-ru'sa-lem. **54** And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as E-li'as did? **55** But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. **56** For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. **58** And Je'sus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head. **59** And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. **60** Je'sus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. **61** And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. **62** And Je'sus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

were treated. Note, John 4. 9; 8. 48. Jesus himself treated them courteously. Ch. 10. 33; 17. 16, &c.; John 4. 9, &c.

54-56. **James and John**—Note, Matt. 10. 2. **Wilt thou that we... as Elias did**—They refer to the act of Elijah in this same Samaria. 2 Kings 1. 10-12. Some suppose that this fiery zeal of James and John was the cause of their being called *sons of thunder*. Mk. 3. 17. **Ye know not what... spirit**—Jesus did not disapprove Elijah's zeal, who was guided by *thus saith the Lord*, (2 Kings 1. 6,) nor does he rebuke the apostle for asking, *Lord wilt thou*, for this was right. Note, James 4. 15. Their error was in overlooking the difference between the old and the new dispensation; the spirit of Elijah was in keeping with *legal*, but not suited to *gospel* times, or the spirit of Christ. Note, verse 56. **The Son of man**—Christ himself. Note, Matthew 8. 20. **Come... to save**—As his name *Jesus* implies. Note, Matt. 1. 21. His entire mission on earth was one continued illustration of this truth. Note, chap. 19. 10; Matt. 12. 19-21; John 3. 17.

57-60. Notes, Matt. 8. 19-22.

61. 62. **Another also said**—That is, offered to *follow*, with a *but*, as in the case verse 59. Compare 1 Kings 19. 20, 21. **No man... looking back**—Jesus here teaches that as good plowing requires close attention to the plow, especially the light, easily overturned

CHAPTER X.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. **2** Therefore said he unto them, The harvest truly *is* great, but the laborers *are* few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. **3** Go your ways: behold, I send you forth as lambs among wolves. **4** Carry neither purse, nor scrip, nor shoes; and salute no man by the way. **5** And into whatsoever house ye enter, first say, Peace be to this house. **6** And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. **7** And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. **8** And into whatsoever city ye enter, and they receive you, eat such things as are set before you: **9** And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. **10** But into whatsoever city ye

plow of the East, so no man, and especially no minister, is fit for the service which the kingdom of Christ requires whose attention or heart is distracted and divided. Ch. 14. 26-33. He cannot serve *two masters*. Note, Matt. 6. 24. He must be *decided*, (Joshua 24. 15,) not *faint-hearted*, (Deut. 20. 8, Judg. 7. 3, &c.,) nor *halt*, (1 Kings 18. 21, nor *waver*, (Jam. 1. 6-8,) nor *lukewarm*. Rev. 3. 16, 17. He must *remember* and avoid the example of Lot's wife. Note, ch. 17. 32; and the proverb 2 Pet. 2. 22.

CHAPTER X.

1, 2. After these things—Referring to the preparatory test of those who were fit or otherwise for the mission. Chap. 9. 57-62. **Other seventy**—Rather, *seventy others*; i. e., in addition to the twelve apostles before appointed. Ch. 9. 1, 2. As the appointment of *twelve* had allusion to the twelve tribes, (note, Matthew 10. 1,) so here the *seventy* had to the seventy elders who received the spirit of prophecy. Numbers 11. 24, 25. **Two and two**—Note, Mark 6. 7. **Before his face**—To prepare the people for his coming; similar to the mission of John. Note, Matthew 11. 10. **The harvest truly is great**—Note, Matt. 9. 37, 38.

3-12. Go your ways—These directions to the seventy (vs. 3-12) are like those given to the twelve. Notes, Matthew 10. 9-16. **Salute no man**—

enter, and they receive you not, go your ways out into the streets of the same, and say, **11** Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. **12** But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. **13** Woe unto thee, Cho-ra-zin! woe unto thee, Beth-sai'da! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. **14** But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. **15** And thou, Ca-per'na-um, which art exalted to heaven, shalt be thrust down to hell. **16** He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. **18** And he said unto them, I beheld Sa'tan as lightning fall

Jesus did not discountenance proper tokens of civility, (verse 5; note, Matthew 10. 12; 5. 47;) but oriental forms of civility *by the way* were often too heartless and tedious for those who had important business. 2 Kings 4. 29. So Christ's affairs need *attentive haste*, like those of the king. 1 Sam. 21. 8.

13-16. Notes, Matthew 11. 21-24; 10. 40, 41.

17-20. Seventy returned—In a short time after being sent forth. Verse 1. **Even the devils**—Rather, *demons*. Note, Matt. 4. 24. **Subject . . . through thy name**—In thy name, or in reliance on thee, we command them to come out, and they obey. Their power was *derived* from Christ, (ver. 19,) as was that of the apostles. Note, Matt. 10. 1; Mark 16. 17; Acts 3. 6, 16; 4. 7-10. The special ground of their *joy* may have been that in this work the apostles had lately failed. Ch. 9. 40. **I beheld Satan**—Or the *devil*, called the *prince of devils*. Note, Matt. 9. 34. Jesus *beheld*, or, rather, *was beholding*, &c., implying an action not restricted to any particular time, but a continuous spiritual beholding of the downfall of Satan's kingdom in its beginning and completion, including his original *fall from heaven*, (2 Pet. 2. 4; Jude 6,) and his being, through the progress of the Gospel, finally cast out of all his power over this world. Note, John 12. 31; Rev. 12. 7-11; 20. 7-10.

from heaven. **19** Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. **20** Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 In that hour Je'sus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. **22** All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: **24** For I tell you, that

many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? **26** He said unto him, What is written in the law? how readest thou? **27** And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. **28** And he said unto him, Thou hast answered right: this do, and thou shalt live. **29** But he, willing to justify himself, said unto Je'sus, And who is my neighbor? **30** And Je'sus answering said, A certain *man* went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. **31** And by chance there came

I give unto you—Power additional to that acknowledged verse 17. **Serpents and scorpions**—Similar miracles are here indicated to those mentioned Psalm 91. 5–13; note, Mark 16. 17, 18; Acts 28. 3–6. But this their power over physical evils also symbolized their higher spiritual power over wicked men, who in character are like serpents and scorpions. Note, Matthew 3. 7; Rom. 3. 13. **The enemy**—Satan. Note, ver. 18; Matthew 13. 39. **Nothing...hurt you**—Nothing shall conflict with you or your work that does not prove more helpful than hurtful. Note, Rom. 8. 28, 31, 35, &c.; 2 Cor. 12. 7–10; Phil. 1. 12, &c.; 1 Pet. 3. 13, 14; 4. 12, 13. **In this rejoice not**—Rejoice not so much in your power over evil spirits, (verse 17,) for such miraculous gifts alone do not insure divine acceptance either here or hereafter. Note, 1 Cor. 13. 1–3; Matt. 7. 21–23. **Names are written in heaven**—In the book of life. Note, Phil. 4. 3. The figure comes from the O. T., which represents God as noting down in a book the names and deeds of his faithful servants. Mal. 3. 16, &c.; Dan. 12. 1. Jesus would have his disciples *rejoice most of all* in the present assurance of their having such a record in heaven. Comp. Job 16. 19; Matt. 5. 12; 1 Pet. 4. 12, 13. Both the entering and retaining of our names is conditional. Exod. 32. 32, 33; Malachi 3. 16–18; Ps. 69. 28; Jer. 17. 13; Ezek. 33. 13; Rev. 3. 5; 20. 12; 21. 27; 22. 19. **21, 22.** Notes, Matt. 11. 25–27.

23, 24. Notes, Matt. 13. 16, 17.

25–28. Notes, Matt. 22. 35–40; Mk. 12. 28–34. **What shall I do**—Note, Matt. 19. 16. **What is written**—An apt question to a *lawyer*, (ver. 25,) putting him in turn to the test. Comp. Isa. 8. 20; Malachi 2. 7; note, John 3. 10. **How readest thou**—That is, to what purport. He only readeth rightly that finds the Gospel to be the law fulfilled. Note, Matthew 5. 17, &c.; John 5. 39; Acts 8. 30, &c.; Gal. 3. 24.

29–32. **Willing to justify himself**—That is, wishing to get himself out of the difficulty, he starts *another question* as an excuse for dropping the former. **Who is my neighbor**—That is, Whom must I love as myself? The Jewish interpretation excluded Samaritans and Gentiles. Note, John 4. 9; Acts 10. 28. But Jesus will teach him a better definition. Vs. 36, 37. **A certain man**—Of what *nation*, for wise reasons, Jesus does not say, but evidently a *Jew*, for this is the point of the application in contrast with the Samaritan. Ver. 33. He was a *fellow-man*, and therefore had a *neighbor's* claim. Note, verse 37. **From Jerusalem to Jericho**—The latter being about twenty miles N. E. of Jerusalem. Note, Matt. 20. 29. **Among thieves**—Rather, *robbers*, those who take by force and personal abuse. The road, being rocky and desolate, was then, as now, a notorious haunt of such robbers, and hence fitly called *the bloody way*. Probably the *wilderness* referred to Mark 1. 13. **By chance**—Rather,

down a certain priest that way; and when he saw him, he passed by on the other side. **32** And likewise a Le'vite, when he was at the place, came and looked on him, and passed by on the other side. **33** But a certain Samar'i-tan, as he journeyed, came where he was; and when he saw him, he had compassion on him. **34** And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. **35** And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay

coincidence, the falling in of one event with another. That which to ignorant men is accidental, is often providential. Eccl. 9. 11, &c.; note, 1 Cor. 15. 37. **Priest. . . Levite**—Note, chapter 1. 5. Many of these are said to have lived in Jericho, attending in their turn the temple service at Jerusalem. Note, chap. 1. 8. **Saw him. . . passed by**—Although the Jewish law expressly required the opposite treatment, not only of their brethren, but of their enemy, and even of their beast. Job 22. 5, 7; Prov. 25. 21; Isa. 58. 7. Having looked on him, they could not say *we knew it not*. Proverbs 24. 11, 12. Their neglect of known duty was their sin. Prov. 14. 21; ch. 12. 47; James 4. 17.

33-37. Samaritan—Note, Matthew 10. 5. The name was a by-word of contempt with the Jews, synonymous with heretic and devil. John 8. 48. **Had compassion**—He might have said, This is a Jew, who would have no dealings with me, (John 4. 9; Acts 10. 28,) and why should I with him? Is he my neighbor? Verse 29. The priest and Levite had been offering sacrifices, (note, vs. 31, 32;) the Samaritan exercises mercy and justice. Proverbs 21. 3; 25. 21, 22; note, Mark 12. 33; Jam. 2. 13. **Oil and wine**—The usual remedies in such cases in all the East; the wine to cleanse the wounds, the oil to soothe and heal. These were carried by travelers, which accounts for his having the articles with him. Comp. Gen. 28. 18; Isa. 1. 6. **An inn**—Note, ch. 2. 7. **Two pence**—Equal to two days' wages, and enough for several days' support of a laborer. Note, Matt. 20. 2. **Take care of him**—True love leaves nothing unfinished; asks not how little, but how much it can do.

thee. **36** Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? **37** And he said, He that showed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Mar'tha received him into her house. **39** And she had a sister called Ma'ry, which also sat at Je'sus' feet, and heard his word. **40** But Mar'tha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. **41** And Je'sus answered and said unto

Deut. 15. 7-11; Isa. 32. 8. **Which. . . was neighbor**—Which acted the part of a neighbor, they who looked on and passed by their brother Jew, (vs. 31, 32,) or he who had compassion on him without asking, Is he Jew or Samaritan? Ver. 33, &c. **He that showed mercy**—Thus Jesus makes the lawyer, who would justify himself, (ver. 29,) condemn himself and those of his own nation, as in ver. 28, and in the case of Simon. Note, chap. 7. 43. **Go, and do. . . likewise**—Not as the priest and Levite, but as the good Samaritan. Ver. 33, &c. Love in deed and in truth. 1 John 3. 17, 18. Fulfill the royal law without respect to persons. Jam. 2. 8, 9. Let every man show himself a neighbor and a brother to every other man, irrespective of race, nation, sect, color, and condition. Malachi 2. 10; Job 31. 13-21; note, Acts 17. 26, 27; Gal. 3. 28; Col. 3. 11.

38-42. Certain village—Bethany. John 11. 1; note, Matt. 21. 2. **Mar'tha**—Sister to Mary (ver. 39) and Lazarus, all of whom resided together, Martha being, probably, mistress of the house. Note, John 11. 1-3; 12. 1-3. **Sat at Jesus' feet**—As a disciple and learner, after the manner of oriental pupils before a teacher. Comp. chap. 8. 35; note, Acts 22. 3. **Heard his word**—Rather, *kept listening*; i. e., gave close attention to his instructions; like one swift to hear, and not forgetful. Jam. 1. 19, 25. **Cumbered**—Rather, *distracted*; i. e., with much serving in preparing the meal; she would not only provide amply for her Lord, but superfluously, perhaps a luxurious feast; hence the reproof ver. 41. **Dost thou not care**—Martha thinks her Lord is as desirous of a fine feast as herself, and that he had better be left alone

her, Mar'tha, Mar'tha, thou art careful and troubled about many things: **42** But one thing is needful; and Ma'ry hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. **2** And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. **3** Give us day by day our daily bread. **4** And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. **5** And he said

rather than she, contrary to the precept Matthew 6. 25, 31, &c. **Martha,** **Martha**—The repetition of a name implies special importance. Note, Matt. 23. 37. **Troubled about many things**—Rebuking her manifold excessive household cares; not her *servi*ng, but her *much servi*ng. Note, ver. 40. Jesus did not condemn hospitality, or household or other secular activities. Note, ch. 14. 12–14; Acts 20. 34, 35; Rom. 12. 11–14; 2 Thess. 3. 10–13; 1 Tim. 5. 8, 10. **One thing is needful**—Or *necessary*, as opposed to the *many things*, verse 41. Martha thinks that Jesus is pleased by *much careful servi*ng, (note, verse 40,) Mary by *attentively listening* to his instructions. Note, ver. 39, &c. **Chosen that good part**—Not in the sense of *good* as opposed to *bad*, as in Psa. 119. 30; Josh. 24. 15; Heb. 11. 25; but of the two ways of serving the Lord Mary had chosen the *good*, i. e., the *better* and more acceptable way, viz., an inward and spiritual rather than a merely external devotion. John 4. 23, 24. Blessed *rather* are they. Note, ver. 28. To hearken is *better* than sacrifice, (1 Samuel 15. 22;) yet Jesus loved both Martha and Mary. John 11. 5. **Not be taken away**—As Mary and all other free moral agents are left to choose and retain forever this *good part*, so they are left free to renounce it, and thus fail finally of divine acceptance. Deut. 30. 15–20; Ezek. 18. 23–32; note, 1 Cor. 9. 27; 10. 12; 1 Tim. 1. 19; Heb. 6. 4–8; 10. 26–29, 38; 2 Peter 2. 18–22; Rev. 2. 4, 5. But all the powers of evil combined cannot *take it away* by force. Note, John 10. 28, 29; Rom. 8. 35–39.

unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; **6** For a friend of mine in his journey is come to me, and I have nothing to set before him: **7** And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? **8** I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. **9** And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. **10** For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. **11** If a son shall ask bread of any of you that

CHAPTER XI.

1–4. Praying in a certain place—Probably at or near Bethany. Note, ch. 10. 38. **Teach us to pray**—This is a prayer in itself; a most appropriate prelude to all devout praying, since all need to be divinely taught. Job 37. 19; note, Romans 8. 26, 27. The disciples were stirred to this by the example of Christ's prayer, both as to matter and manner. Comp. ch. 4. 22; John 7. 46. **As John also**—John Baptist probably taught a form of prayer suitable to his disciples, as had Moses to his. Num. 6. 23–26; Deut. 26. 13–15. **When ye pray**—The prayer here recorded (vs. 2–4) is an abbreviated form of that given on another occasion and in another place. Note, Matt. 6. 9–13.

5–8. Which of you—Jesus here, in the parabolic form, inculcates *importunity* in prayer. Ver. 8, as also in chap. 18. 1, &c. **At midnight**—The heat in warm climates makes the night preferable for traveling. **Friend of mine**—So considered, though perhaps a stranger, for such in the East are accounted equally entitled to hospitality. Gen. 18. 1–8; 19. 1–3; note, Hebrews 13. 2; 1 Tim. 5. 10. **Trouble me not**—This serves to illustrate the divine hesitation in answering prayer to prove who are in earnest and who are not. Note, ver. 8. **Because of his importunity**—Rather, *shamelessness*; referring to his persisting in the face of all that seemed reasonable, and refusing to take a denial. If the churlish, selfish man can, after a positive refusal, be won over by sheer persistency, (vs. 7, 8,) how much more shall believ-

is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? **12** Or if he shall ask an egg, will he offer him a scorpion? **13** If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. **15** But some of them said, He casteth out devils through Be-el'ze-bub the chief of the devils. **16** And others, tempting *him*, sought of him a sign from heaven. **17** But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. **18** If Sa'tan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Be-el'ze-bub. **19** And if I by Be-el'ze-bub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. **20** But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. **21** When a strong man armed keepeth his palace, his goods are in peace: **22** But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. **23** He that is not with me is against me; and he that gathereth not with me scattereth. **24** When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. **25** And when he cometh, he findeth *it* swept and garnished. **26** Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 And it came to pass, as he spake these

ing perseverance in prayer prevail with God, who giveth liberally and upbraideth not. Jam. 1. 5, 6; note, ch. 18. 1-8; Matt. 7. 7-11; 1 John 5. 14, 15.

9-13. Notes, Matt. 7. 7-11. **Egg ... scorpion**—The *scorpion* is one of the largest and most venomous of reptiles found in warm climates; in form like a lobster, and when folded resembles an *egg*. Deut. 8. 15; Rev. 9. 5; note, ch. 10. 19.

14-23. Notes, Matthew 12. 22-30. **Finger of God**—That is, the *spirit* or *power* of God. Exod. 8. 19; note, Matt. 12. 28.

24-26. Notes, Matt. 12. 43-45.

27, 28. **A certain woman**—Perhaps herself childless, or unhappy in her children. Proverbs 15. 20; 30. 11. With true womanly feeling she pronounces *blessed* the mother of such a son, as the mother herself had predict-

things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. **28** But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jo'nas the prophet. **30** For as Jo'nas was a sign unto the Nin'e-vites, so shall also the Son of man be to this generation. **31** The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Sol'o-mon; and, behold, a greater than Sol'o-mon *is* here. **32** The men of Nin'e-veh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jo'nas; and, behold, a greater than Jo'nas *is* here. **33** No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. **34** The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. **35** Take heed therefore, that the light which is in thee be not darkness. **36** If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Phar'i-see besought him to dine with him; and he went in, and sat down to meat. **38** And when the Phar'i-see saw *it*, he marvelled that he had not first washed before dinner. **39** And the Lord said unto him, Now do ye Phar'i-sees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness. **40** Ye fools, did not he, that

ed. Note, chap. 1. 48. **Yea, rather, blessed**—Jesus assents to the woman's blessing upon his mother, but declares that her outward relation to him as his mother was not so high a privilege, and did not confer such blessedness, as hearing and obeying his word brings to all who practice it. How wrong, then, is the spirit and practice of the Romish Church, which worships Mary as being the mother of the Saviour. Note, Matt. 12. 48-50.

29-32. Notes, Matt. 12. 38-42.

33-36. Notes, Matthew 5. 14-16; 6. 22, 23.

37-40. **Pharisee besought**—Probably with the usual evil design. Verses 53, 54; note, chap. 7. 36; 14. 1. **Not first washed**—Gk., *baptized*; i. e., the hands. Note, Matt. 15. 1, &c.; Mark 7. 2-4. **Make clean the outside**—Note, Matt. 23. 25-28; Tit. 1. 15. **Ye**

made that which is without, make that which is within also? **41** But rather give alms of such things as ye have; and, behold, all things are clean unto you. **42** But woe unto you, Phar'i-sees! for ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. **43** Woe unto you, Phar'i-sees! for ye love the uppermost seats in the synagogues, and greetings in the markets. **44** Woe unto you, scribes and Phar'i-sees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. **46** And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. **47** Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. **48** Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed

them, and ye build their sepulchers. **49** Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: **50** That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; **51** From the blood of A'bel unto the blood of Zach-a-ri'as, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. **52** Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. **53** And as he said these things unto them, the scribes and the Phar'i-sees began to urge him vehemently, and to provoke him to speak of many things: **54** Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another

fools—Thus to mock God with outward forms, a mere external ritual purity, while inwardly full of moral impurity. 1 Samuel 16. 7; note, Titus 1. 15, 16. God made the soul as well as the body, and he requires that both be kept clean. Jam. 4. 8; Rom. 12. 1, 2; 2 Cor. 7. 1; 1 Thess. 5. 23; Heb. 10. 22.

41. Give alms . . . all things are clean—Some understand these words as ironical, as if Jesus had said, Ye give alms by way of compensation for your wrongs, (ver. 39,) and in your estimation you are clean of all your guilt. Comp. ch. 18. 9–12. But a good if not the true interpretation is, Give your property, as you have means and opportunity, in deeds of love for Christ's sake, and you will be accepted of him. Not that such deeds are meritorious, but they evince that spirit which God approves. Note, chap. 3. 11; 12. 33; 14. 12–14; Matt. 25. 35, 36; Acts 10. 4; Gal. 6. 10; 1 Tim. 6. 17–19; Heb. 13. 16.

42–51. Notes, Matt. 23. 3–7, 23–36. Graves which appear not—Graves concealed from view, so that one might walk over them unknowingly, and thus contract ceremonial defilement. Num. 19. 16. So the fair outward appearance of the Pharisees kept people from perceiving the moral pollution they contracted by coming in contact with such corrupt characters. Note, Matt. 23. 27, 28; 2 Pet. 2. 1–3, 18, &c. **The wisdom of God**—The *divine Logos*. Note, John 1. 1. Christ here speaks

of himself as the Jehovah of the O. T., who sent the prophets, and spake by them. 2 Chron. 24. 18, 19; note, Matt. 23. 34; Acts 7. 30; 1 Peter 1. 11, 12. He is experimentally the wisdom of God to believers. Note, 1 Cor. 1. 24, 30.

52–54. Lawyers—Or *scribes*, as in ver. 53. Note, Matt. 23. 13. **The key of knowledge**—The allusion is to the literal key which was given to a scribe or Jewish rabbi as a badge of his office as an expounder of the O. T. laws. By *taking away the key*, here, is meant their *misuse* of it, in preventing the people from obtaining the true knowledge of Jesus as the Messiah; they would not believe in him themselves, and they hindered others, called the *shutting up the kingdom*. Note, Matt. 23. 13; Titus 1. 10–16. The Romish Church, by her prayers in an unknown tongue and virtually suppressed Bible, takes away this key. Note, Acts 8. 30; 1 Cor. 14. 2–33. **Began to urge**—As was their custom when Jesus reproved them and unmasked their hypocrisy, as here. Vs. 44, &c.; ch. 20. 19–23; Matt. 22. 15, 34, 35. **Laying wait**—Like beasts of prey, ready to spring upon and devour their victim. Psa. 2. 2, 3; 10. 7–10; 14. 4; 56. 5, 6.

CHAPTER XII.

1. In the mean time—While discoursing to the Pharisees. Ch. 11. 37–54. **Innumerable multitude**—Rather, *the myriads being collected*. Compare chap.

er, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. **2** For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. **3** Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops. **4** And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. **5** But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. **6** Are not five sparrows sold for two farthings, and not one of them is forgotten before God? **7** But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. **8** Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: **9** But he that denieth me before men shall be denied before the angels of God. **10** And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it

shall not be forgiven. **11** And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: **12** For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother; that he divide the inheritance with me. **14** And he said unto him, Man, who made me a judge or a divider over you? **15** And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. **16** And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: **17** And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? **18** And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. **19** And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. **20** But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be,

11. 29. Such gatherings about the Saviour are the beginning of the fulfillment of the prophecies in Gen. 49. 10; Isa. 60. 3-8; Haggai 2. 7. **Unto his disciples first**—The discourse alternates between the *apostles* and the *multitudes*. Vs. 22, 41, 54. **Leaven of the Pharisees**—The great sin of the Pharisees was *hypocrisy*, which, like leaven, mingled with and corrupted all their religious services. Chap. 10. 37, &c.; note, Matt. 16. 6, 11, 12; 23. 13, &c.

2-10. Notes, Matt. 10. 26-33; 12. 32.

11, 12. Notes, Matt. 10. 17-20.

13-15. **Master**—Note, Matt. 23. 7, &c. **Speak to my brother**—He wished to make use of the Saviour's authority and influence for his own worldly advantage; he was like the hearer described in Matt. 13. 22; Ezek. 33. 31. **Who made me a judge**—Equivalent to a strong negation; repudiating the office assumed by Moses. Exod. 2. 14. Christ's kingdom is not of this world. John 18. 36. His ministers should not entangle themselves with secular affairs. Note, 2 Tim. 2. 4; Acts 6. 2-4. **Covetousness**—Rather, *all*, i. e., every kind of avarice, especially an inordinate desire for earthly things, as illustrated verses 16-21. **A man's life**—Neither the length, usefulness, nor happiness of a man's life in this world, nor his eternal life hereafter, depends upon the amount of his

earthly possessions. Proverbs 11. 28; 23. 4, 5; Eccl. 5. 10, &c.; note, verses 16-21; ch. 16. 19, &c.; 1 Tim. 6. 6-10.

16-21. **Parable**—Note, Matt. 13. 3. **Brought forth plentifully**—By God's blessing on the man's labor. Deut. 8. 11-18; 30. 9; Prov. 10. 22; Eccl. 5. 19; 1 Cor. 3. 7; Heb. 6. 7. **Thought within himself**—His secret thoughts were known to divine omniscience. Psal. 139. 2; Matthew 9. 4; John 2. 24, 25. **What shall I do**—Had he inquired of God he would have learned where there was room to bestow his fruits—in the homes of the *poor*, of *widows*, and *orphans*. Verse 33; ch. 18. 22; James 1. 27; 1 John 3. 17, 18; Deut. 15. 7-11; Job 31. 16, &c.; Isa. 58. 7. Note, he says *my* fruits, *my* goods, *my* barns, as did Nabal, 1 Sam. 25. 10, 11. He forgets that God, too, calls all these *mine*. Hosea 2. 8, 9; Deut. 8. 11-18.

This will I do—Without reference to God's claim upon his life. Verse 20; note, James 4. 13-15. **Soul... take thine ease**—Live only for thyself and for the present life in sensual gratifications. Isa. 22. 13; 56. 12; Eccl. 2. 15, &c.; 8. 15; note, 1 Cor. 15. 32. **Thou fool**—Note, Matt. 5. 22. **Soul... required**—Suddenly called on to return to God who gave it, (Eccl. 12. 7,) instead of enjoying this worldly life many years. Ver. 19. **Whose shall those things be**—Not *his* surely, for dying he shall

which thou hast provided? **21** So *is* he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. **23** The life is more than meat, and the body *is more* than raiment. **24** Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them: how much more are ye better than the fowls? **25** And which of you with taking thought can add to his stature one cubit? **26** If ye then be not able to do that thing which is least, why take ye thought for the rest? **27** Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Sol'o-mon in all his glory was not arrayed like one of these. **28** If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? **29** And seek not ye what ye shall eat, or what ye shall drink, nei-

ther be ye of doubtful mind. **30** For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you. **32** Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. **33** Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. **34** For where your treasure is, there will your heart be also. **35** Let your loins be girded about, and your lights burning; **36** And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. **37** Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. **38** And if he shall come in the second watch,

carry nothing away. Psalm 49. 16, 17; 1 Tim. 6, 7. Compare Job 27. 8; Psa. 39. 6; 49. 6, 10, 11; Eccl. 5. 13-15. **So is he**—Every one who lives wholly for himself, and not for God—laying up treasure on earth and not in heaven—trusting in earthly riches for that happiness which can come only from God—acts the illusive part of this fool. Ver. 20; Jer. 17. 11; note, vs. 33, 34; ch. 16. 9; Matthew 16. 26; 1 Timothy 6. 17-19; James 2. 5; Rev. 3. 17, 18.

22-31. Notes, Matthew 6. 25-34.

Ravens—A bird similar to the crow, but heavier, intensely black, with gleams of purple, passing into green. Compare Gen. 8. 7; 1 Kings 17. 4-6; Job 38. 41; Psa. 147. 9.

32-34. **Fear not**—Your *enemies*, (ver. 4,) and be not anxious respecting your temporal wants, since God knoweth them, and has promised to supply all you need. Vs. 22-31; Heb. 13. 5, 6.

Little flock—The *Church*. Note, Acts 20. 29. Addressed at first to the apostles, (note, vs. 1, 4,) as the *few* referred to Matt. 9. 37; applicable to the Church, especially at its beginning, which is also referred to as comparatively *few*. Matt. 7. 14; 20. 16; Acts 1. 15. **Father's good pleasure**—It is the purpose of God the Father to give the kingdom of heavenly glory to all who truly seek it through faith in his Son. Vs. 31-40; note, Matt. 25. 34; John 6. 37-40; 17. 2, 3; Acts 13. 48; Eph. 1. 4-14; 1 Pet. 1. 2-5. **Sell that ye**

have—This is opposed to *hoarding*. Vs. 16-21. **Give alms; provide**—Note, Matt. 6. 19-21. Use your wealth in doing good, and thus make its loss impossible; for what is given to the needy in Christ's name is given to Christ, and safely laid up in heaven. Note, ch. 14. 13, 14; 16. 9; Matthew 25. 34-40; 1 Tim. 6. 17-19; Hebrews 6. 10; 13. 16.

35, 36. **Loins be girded**—Alluding to the oriental *girdle* as used to fasten to the waist the loose, flowing, outer garment. Note, Matthew 3. 4; 5. 40. This was always done before travel and work. Exod. 12. 11; 1 Kings 18. 46; 2 Kings 4. 29; 9. 1; Acts 12. 8. The expression is figurative, denoting *readiness*. Job 38. 3; Psa. 18. 32; Isa. 5. 27; 11. 5; Jer. 1. 17; Eph. 6. 14; 1 Pet. 1. 13. **Lights burning**—Another figure expressing constant *expectation* and *preparedness* for Christ's second coming. Ver. 36. This is enlarged in the parable of the virgins. Note, Matthew 25. 1-13. Comp. 1 Pet. 1. 13; 2 Pet. 3. 11-14; Rev. 19. 7, 8. **Knocketh**—Denoting here Christ's coming at the final judgment; as elsewhere he is said to *knock* at the door of men's hearts by his word, Spirit, and providence. Sol. Song 5. 2; Rev. 3. 20.

37-46. Notes, Matthew 24. 42-51. **Gird himself...and serve**—As anciently bridegrooms and masters sometimes put on the servile dress, and waited on their guests and servants,

or come in the third watch, and find *them* so, blessed are those servants. **39** And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. **40** Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Pe'ter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season? **43** Blessed is that servant, whom his lord when he cometh shall find so doing. **44** Of a truth I say unto you, that he will make him ruler over all that he hath. **45** But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. **47** And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. **48** But he that knew

not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I, if it be already kindled? **50** But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: **52** For from henceforth there shall be five in one house divided, three against two, and two against three. **53** The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. **55** And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. **56** Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? **57** Yea, and why even of yourselves judge ye not what is right?

so Jesus is said to have been among his disciples as a servant. Note, chap. 22. 27; Matthew 20. 28; John 13. 4; Phil. 2. 7. The image is here used to denote the great honor which Jesus will confer on his faithful servants at the final judgment. Note, ch. 22. 29, 30; Rev. 3. 20, 21.

47, 48. Knew his lord's will—Referring to what is *required*, yet *neglected*. Vs. 35, 36, 45, 46. **Many stripes**—According to the greatness of his fault; with allusion to the Jewish scourging. Deut. 25. 2, 3; note, Matt. 10. 17. **Knew not... few stripes**—That is, knew but *partially*, for some knowledge is presupposed in his being liable to punishment at all. Lev. 4. 2-31; Num. 15. 24, &c. If a man knew not the law which he might know and was bound to know, he was held *guilty*. Lev. 5. 17. Even heathen are *without excuse*, and will be judged by the law within them. Note, Rom. 1. 19, 20; 2. 12-15. **Much is given... much required**—Degrees of future punishment are proportioned to the light or knowledge sinned against. Note, Matt. 10. 15; 11. 20, &c.; John 3. 19, 20; 9. 41; 15. 22; James 4. 17; Hebrews 10. 26-29.

49, 50. I am come to send fire—By a figure of speech here the effect

produced is put for the cause producing, as in verse 51; note, chap. 2. 34.

Matt. 10. 34-36. **Fire** here represents the higher spiritual elements of life which Jesus came to introduce among men, with reference to its opposite effects in *purifying* all who receive it, and *destroying* all that resist it. Note, Matt. 3. 11; Mark 9. 49; John 9. 39; 2 Cor. 2. 15, 16. **What will I**—What can I will but that this fire be kindled already, though I myself be its chief victim by dying to kindle it. Note, ver. 50; John 12. 27. **But... a baptism**—The word *but* connects this with ver. 49; as if Jesus had said, Before this *fire* (ver. 49) can fully break out, I must receive the baptism of my own blood, referring to his sufferings in the garden and on the cross. Note, Matt. 20. 22; 26. 36-39. **Straitened**—Oppressed in spirit, in view of his approaching sufferings, his holy will was struggling through obstacles till the atoning work be *accomplished*. Note, chap. 22. 42-44; John 12. 27; 19. 30.

51-53. Notes, Matt. 10. 34-36.

54-57. Notes, Matthew 16. 2, 3. **Of yourselves... what is right**—Why not, from the convictions of your own consciences enlightened by God's word, judge rightly respecting the signs of

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. **59** I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

THERE were present at that season some that told him of the Gal-i-le'ans, whose blood Pi-late had mingled with their sacrifices. **2** And Je'sus answering said unto them, Suppose ye that these Gal-i-le'ans were sinners above all the Gal-i-le'ans, because they suffered such things? **3** I tell you, Nay: but, except ye repent, ye shall all likewise perish. **4** Or

the times and my claims to be the Messiah. Note, ch. 24. 25-27.

58, 59. Notes, Matt. 5. 25, 26.

CHAPTER XIII.

1. Were present—Rather, *there came some telling him*; i. e., as a piece of *news* in which they probably took pleasure, as did the Athenians, (Acts 17. 21,) especially in reporting this bad news against the *Galileans*, the despised fellow-countrymen of Jesus. Compare John 7. 41, 52. **Whose blood Pi-late**—On *Pilate* see note, Matt. 27. 2. These slaughtered Galileans were possibly the followers of one Judas of Galilee, who taught that Jews should not pay tribute to the Romans, (note, Acts 5. 37,) and were, therefore, ordered by Pilate to be slain in the temple while they were offering sacrifices, so that their blood was mingled with that of the victims offered. This act of Pilate accords with his hatred of Herod. Note, ch. 23. 12.

2-5. Suppose ye... because they suffered—It seems that these informants (ver. 1) had expressed their belief in the common error that special misfortunes are proof of special guilt, the error of Job's friends. Job 4. 7, &c.; 22. 5, 15, 16. Compare Acts 28. 4. **I tell you, Nay**—Jesus here rebukes this erroneous fancy. Note, verse 2; John 9. 2, 3. He does not deny that these Galileans were sinners, but only the assumption that they were *pre-eminently* so, as in ver. 4. **Except ye repent**—Ye sinners of Jerusalem and Judea, and not Galileans only; none are excepted, all have sinned, (Romans 3. 9, 23,) and all must repent. Note,

those eighteen upon whom the tower of Sil'o-am fell, and slew them, think ye that they were sinners above all men that dwelt in Je-ru-salem? **5** I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. **7** Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? **8** And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: **9** And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

chap. 24. 47; Matt. 3. 2; Acts 17. 30.

Likewise perish—Rather, *in the same manner*, referring, as supposed, to the impending destruction of Jerusalem by the Roman sword. Note, ch. 21. 20-24; Matt. 24. 15, 21. But this word *perish* evidently points to a *perdition* of a more awful kind, the second *death* that awaits all the finally impenitent. Note, John 3. 15; Rom. 2. 4-9; 6. 23; 2 Cor. 2. 15; 2 Pet. 2. 12; 3. 9; Rev. 20. 14. **Or those eighteen**—Referring to another calamity, probably then well known, and interpreted as was that of vs. 1, 2. **Tower in Siloam**—Probably in the wall of Jerusalem, near the south-east corner, and near the pool of Siloam. Note, John 9. 7. **Tell you, Nay**—Note, ver. 3.

6-9. Parable—Note, Matthew 13. 3. **A certain man**—The *man*, here, represents God the Father; the *fig-tree*, the Jewish nation or Church; the *vineyard*, the world; the *vine-dresser*, (verse 7,) Christ himself. Note, Matt. 21. 33, &c. **Sought fruit**—Fruit is a very common and expressive image of moral actions and qualities. Matt. 3. 8; 7. 16-20; 12. 33; John 15. 3-5, 8, 16; Rom. 6. 21, 22; Col. 1. 10; Jude 12. **Found none**—Not only no true good fruit, but a *wild, noxious* product. Isa. 5. 1-7. **These three years**—Thought by some to allude to the three years of Christ's ministry, but it probably means an indefinite time of forbearance. Verse 34; 2 Pet. 3. 9. **Cut it down**—Men, like trees that bear not good fruit, must serve for the fire. Exodus 32. 10; Jer. 14. 12; note, Matt. 3. 10; 7. 19; John 15. 2, 6; Heb. 6. 8. **Let it alone**—This depicts Christ as intercessor, loath

10 And he was teaching in one of the synagogues on the sabbath. **11** And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. **12** And when Je'sus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. **13** And he laid *his* hands on her: and immediately she was made straight, and glorified God. **14** And the ruler of the synagogue answered with indignation, because that Je'sus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. **15** The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? **16** And ought not this woman, being a daughter of A'bra-ham, whom Sa'tan hath

bound, lo, these eighteen years, be loosed from this bond on the sabbath day? **17** And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? **19** It is like a grain of mustard seed, which a man took, and cast into his garden: and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. **20** And again he said, Whereunto shall I liken the kingdom of God? **21** It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. **22** And he went through the cities and villages, teaching, and journeying toward Je-ru'-sa-lem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them, **24** Strive to enter in at the strait gate: for

to give up sinners so long as there is hope. Ver. 34; Hebrews 7. 25; 1 John 2. 1, 2. Divine justice is often delayed by divine long-suffering. Note, 1 Pet. 3. 20; 2 Pet. 3. 7-15. When the day of grace is past no intercessions can avail. Psalm 49. 7, 8; Prov. 1. 20-32; note, vs. 24-27.

10-13. Was teaching—As was his custom. Note, chap. 4. 16. **Spirit of infirmity**—An infirmity caused by Satanic influence. Note, ver. 16. **Thou art loosed**—A fulfillment of Psalm 146. 8; Isaiah 61. 1. A stronger than the strong man speaks, and Satan is overcome. Note, ch. 11. 20-22. **Immediately**—See similar cases of immediate cure by Christ, chapter 5. 25; 18. 43; note, Matthew 8. 3. **Glorified God**—For this divine work of Jesus. Note, ver. 17.

14-17. The ruler—Note, Matt. 9. 18. **With indignation**—Not so much at the violation of the sabbath, (ver. 15,) as at the glorifying of Jesus. Note, vs. 13, 17. In this he would ape the scribes and chief priests. Matt. 21. 15; Mk. 2. 6, &c. **Said unto the people**—But intending to rebuke Jesus, not daring to face him directly, lest his hypocrisy be exposed. **Thou hypocrite**—Jesus names him by his character. Note, Matthew 6. 2; 23. 23, &c. **Doth not each**—Note, Matthew 12. 11, 12. **Daughter of Abraham**—If not a natural descendant of Abraham, yet a child in the spiritual sense, as possessing his faith, as appears ver. 13; note, ch. 19. 9; Rom. 4. 11, 12, 16;

Gal. 3. 7, 29. **Satan hath bound**—Note, verse 11. Satan, the enemy, is represented as the author of all evil, physical and moral, in the world. Job 2. 7, &c.; note, Matt. 13. 38, 39; 1 Cor. 5. 5; 2 Cor. 12. 7. **Adversaries were ashamed**—As usual on being confounded. Ch. 14. 6; 20. 40; Isa. 45. 24; note, 1 Pet. 3. 16. Such shall finally be put to everlasting shame. Dan. 12. 2. **The people rejoiced**—The common people, as usual. Mark 12. 37; John 12. 17, 18; Acts 4. 21.

18-21. Notes, Matt. 13. 31-33.

22. Teaching, and journeying—Jesus, the Prince of Shepherds, (1 Pet. 5. 4,) was ever seeking his lost sheep. Note, chapter 15. 3-7; 19. 10; John 10. 11, 16. He *went about* doing good, (Acts 10. 38,) a perfect example of missionary life and labors. Note, Matt. 9. 35; Mark 1. 38; John 4. 4, &c. **Toward Jerusalem**—This memorable journey had been so arranged as to end at Jerusalem. Note, verse 33; chap. 9. 51; 17. 11; 18. 31; 19. 11, 28.

23-25. Few that be saved—That is, finally enter the kingdom of heaven. Vs. 28, 29. The great and wiser question is answered Acts 2. 37-40; 16. 30, 31. **Strive to enter**—That is, *contend*, as in a struggle for the mastery, with allusion to the Grecian games. Note, 1 Cor. 9. 24, &c.; 2 Tim. 2. 4, 5; Heb. 12. 1; Jude 3. **Strait gate**—This figure, like the word *strive*, expresses the *difficulty* of being saved. Note, Matt. 7. 13, 14; 11. 12; 19. 23-26; Phil. 2. 12; Heb. 4. 1, 11; 1 Peter 4. 18;

manv, I say unto you, will seek to enter in, and shall not be able, **25** When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: **26** Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. **27** But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. **28** There shall be weeping and gnashing of teeth, when ye shall see A'bra-ham, and I'saac, and Ja'cob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. **29** And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. **30** And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the

Phar'i-sees, saying unto him, Get thee out, and depart hence; for Her'od will kill thee. **32** And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected. **33** Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Je-ru'sa-lem. **34** O Je-ru'sa-lem, Je-ru'sa-lem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen *doth* gather her brood under her wings, and ye would not! **35** Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the* time come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

AND it came to pass, as he went into the house of one of the chief Phar'i-sees to eat

2 Pet. 1. 5-11. **Will seek...not be able**—That is, in the future world, when too late. Note, verse 25, &c. **When once the master**—The *master* here is Christ himself rising from his long-continued mediatorial seat, (Rom. 8. 34; Hebrews 7. 25,) to close, *once for all* and forever, the now *open door* of grace. Rev. 3. 8, 20; 22. 17; note, Matt. 25. 10-13; 1 Cor. 15. 24; 2 Cor. 1. 2; Rev. 22. 11, 12. **Lord, open unto us**—Note, Matthew 7. 21-23; 25. 11, 12.

26-30. We have eaten—This may refer to his miraculous feedings, (Matt. 14. 15-21; 15. 32, &c.) or denote intimate acquaintance. Psal. 41. 9; note, John 13. 18. **Taught in our streets**—As at Capernaum, &c. Matt. 11. 20, &c. To be saved we must open not only our streets but our hearts to the saving word of Christ, (Jer. 29. 13; Acts 8. 37; 28. 27, 28;) be not hearers merely, but doers, of the word. Matt. 7. 21; James 1. 21-25. **Know you not**—Note, Matt. 7. 23.

28-30. Notes, Matt. 8. 11, 12; 20. 16. When ye shall see—This implies that those who are excluded from heaven are witnesses of the felicity of the saved, and that this *sight* of forfeited good is an aggravation of their misery. Psal. 112. 10; note, chap. 16. 23; Rev. 14. 10.

31-33. Came...the Pharisees, saying—These were of the Herodian party, the flatterers and tools of Herod Antipas. Note, Matt. 22. 15, 16. They

appear here as friendly advisers of Jesus, but, as usual, are mere treacherous spies. Ch. 14. 1; 20. 20; Matt. 22. 15. **Tell that fox**—That *sly*, fox-like Herod, under whose name the crafty Pharisees are also aimed at. Note, ver. 31. **Cast out devils**—As in vs. 11-13, 16; note, Matt. 4. 23, 24. **To-day and to-morrow**—Note, Matthew 6. 30. Referring here to the remaining *successive steps* of his work prior to his arrival at Jerusalem. Note, vs. 22, 33. **I shall be perfected**—Shall have *completed* my atoning work. Note, Heb. 2. 10; 5. 9; 10. 14. Jesus is immortal till the divinely appointed time to finish his work has fully come. Note, John 7. 6, 8; 19. 30. **I must walk**—Act openly and fearlessly, regardless of Herod's threats. Verse 31. It aids one in his duty to be above the fear of death. Dan. 3. 18; Acts 20. 24; 21. 13. **Cannot...perish out of Jerusalem**—There were exceptions, as in the case of John the Baptist, but most of the prophets were tried and slain at Jerusalem, where the great Jewish council held its courts. Ver. 34; note, Matthew 23. 37. So Jesus, the Prophet of prophets, must there suffer and die. Note, ch. 18. 31; Matt. 16. 21.

34, 35. Notes, Matt. 23. 37-39.

CHAPTER XIV.

1, 2. As he went—By invitation. Ver. 12. **Chief Pharisees**—An official distinction, probably a *ruler*, like Nicodemus. Note, John 3. 1. **On the**

bread on the sabbath day, that they watched him. **2** And, behold, there was a certain man before him which had the dropsy. **3** And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? **4** And they held their peace. And he took him, and healed him, and let him go; **5** And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? **6** And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, **8** When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; **9** And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. **10** But when thou art bidden, go and sit down in the lowest room; that when he that bade

thee cometh he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. **11** For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. **13** But when thou makest a feast, call the poor, the maimed, the lame, the blind: **14** And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. **16** Then said he unto him, A certain man made a great supper, and bade many: **17** And sent his servant at supper time to say to them that were bidden, Come;

sabbath—It was a Jewish custom to make visits and give entertainments on the sabbath. Neh. 8. 10. The food, however, was not allowed to be prepared on that day. Exodus 16. 22-26; 35. 3. Jesus often accepted the hospitality of his enemies, the Pharisees, for the purpose of doing them good. Verse 2, &c.; chap. 7. 36, &c.; 11. 37, &c. **They watched him**—As usual. Ch. 6. 7; 20. 20; note, Matt. 22. 15. **Man before him**—Who had the dropsy, an unnatural collection of water in some part of his body. He was perhaps placed there by the Pharisees with evil design. Note, ver. 1.

3-6. Jesus answering—To their secret evil thoughts, as in chap. 5. 22; 6. 8; note, Matthew 9. 4; Mk. 2. 6-8. **The lawyers**—Or scribes and Pharisees. Note, Matthew 2. 4; 3. 7. **Is it lawful**—This was the old controversy, which Jesus often silenced. Verses 4, 6; chap. 6. 9, 10; 13. 14-17; Matt. 12. 9, &c.; Mark 3. 1-4; John 5. 10; 7. 23; 9. 16. **Which of you . . . could not answer**—Note, chapter 13. 15-17.

7-11. Parable—Note, Matt. 13. 3. **Bidden**—Called or invited. Vs. 12, 13. **Chief rooms**—Rather, chief or highest place, (verse 8,) i. e., that nearest the master at the table. Note, Matthew 23. 6. **Wedding**—Or at any feast. Vs. 12, 13. **More honorable**—On account of age or official rank. Prov. 25. 6, 7; note, Romans 13. 7. **Have worship**—Rather, honor or respect, to

gain which is a Christian duty. Note, Matt. 5. 47; 1 Tim. 3. 7; Tit. 2. 7, 8. **Whosoever exalteth himself**—Note, Matt. 23. 12.

12-15. Him that bade him—The Pharisee who invited Jesus. Note, ver. 1. **Call not thy friends**—Jesus did not mean to prohibit showing hospitality to such friends, &c., (Proverbs 18. 24,) but that our invitations should not be limited to these, especially in view of any recompense from them, for as that would not be doing good for goodness' sake, it would not receive the divine blessing. Note, verse 14.

Call the poor—Such as Christ himself invites, note, ver. 21. To receive and do good to such in Christ's name, is to do it to him. Note, Matt. 10. 40; 25. 35-40. **Be blessed**—Now, in the very act of thus giving, (note, Acts 20. 35; Jam. 1. 25,) and also in the future world. Matt. 25. 34; Rev. 14. 13.

Resurrection of the just—Called the better resurrection, as distinguished from that of the unjust. Note, chapter 20. 35, 36; Heb. 11. 35; Phil. 3. 10. The resurrection of the two classes will be simultaneous with the end of the world, when all will be rewarded according to their works. Note, John 5. 28, 29; 1 Cor. 15. 23, 24; Revelation 20. 12, 13. **Sat at meat**—As a guest at the table. Note, verse 1. **Eat bread in the kingdom**—A Jewish mode of expressing the bliss of heaven. Rev. 2. 7; 19. 9; note, chap. 22. 30.

for all things are now ready. **18** And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. **19** And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. **20** And another said, I have married a wife, and therefore I cannot come. **21** So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. **22** And the servant said, Lord, it is done as thou hast commanded, and yet there is room. **23** And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. **24** For I say unto you, That none of those men which were bidden shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them, **26** If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. **27** And whosoever

doth not bear his cross, and come after me, cannot be my disciple. **28** For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? **29** Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, **30** Saying, This man began to build, and was not able to finish. **31** Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? **32** Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. **33** So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt *is* good: but if the salt have lost his savor, wherewith shall it be seasoned? **35** It is neither fit for the land, nor yet for the dung-hill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

THEN drew near unto him all the publicans and sinners for to hear him. **2** And

16-24. Notes, Matthew 22. 1-14. **All...make excuse**—The three excuses given verses 18-20, as specimens of the rest, answer to the *cares of the world*, &c., which choke the word. Ch. 8. 14; note, Matt. 13. 22. **Being angry**—Note, Matt. 22. 7; Mark 3. 5. There is a line beyond which divine mercy turns to judicial wrath. Psalm 2. 12; Rom. 2. 5, 8; Heb. 3. 10, 11, 18; Rev. 6. 16, 17. **Compel them**—By the moral constraint of love, by prayers, counsels, entreaties, and example. Acts 20. 17-27; 1 Cor. 2. 1-5; 1 Tim. 4. 16; Tit. 2. 7, 8. Certainly not with physical force. Note, ch. 9. 54-56; 2 Cor. 10. 4; Rev. 12. 11.

25-27. Great multitudes with him—On the way to Jerusalem. Ch. 13. 22. Most of these, probably, were his *followers*, yet not in a spiritual, saving sense. Note, John 2. 23-25. They did not come to him as true *disciples*. Note, verses 26, 27. **Come to me**—Coming to Jesus is not the same as coming after, or mere following him bodily. John 6. 24-26; note, Matthew 11. 28-30. **Hate not his father**—The word *hate*, in Scripture, is often used in a comparative and qualified sense, to signify a *less degree of love*. Genesis 29. 30-33; Mal. 1. 2, 3; note, Romans 9. 13. Christ does not permit us to hate literally even our enemies. Chap.

6. 27, 35; Romans 12. 20. Not *active hatred* of kindred and of our own life is here meant, (Eph. 5. 25-33; 6. 1-4,) but a *moral, holy* hatred and forsaking of these and of all things (verse 33) when they come into conscious conflict with supreme love to God. Note, Matt. 6. 24; 10. 34-37. Comp. Deut. 13. 6-8; 33. 9. We must be ready even to die rather than to forsake Christ. Acts 21. 13; 2 Timothy 4. 6; Revelation 12. 11. **Bear his cross**—Note, Matt. 10. 38.

28-33. For which of you—These verses contain two illustrations of what is requisite to Christian discipleship and salvation. As common sense teaches men not to *begin* any secular work of great importance without first seeing whether they have wherewithal to *finish*, so they who undertake Christ's service should count the cost beforehand, and be ready to surrender all for it. Note, vs. 26, 33; chap. 9. 57-62; Matthew 13. 44-46; 19. 21-29; Phil. 3. 7, 8. **Forsaketh not all**—Including life itself. Note, ver. 26.

34, 35. For comment on these verses see notes on Matthew 5. 13; and on Mark 9. 49, 50.

CHAPTER XV.

1, 2. **Drew near... all the publicans**—On *publicans* see note, Matt.

the Phar'isees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

¶ And he spake this parable unto them, saying, **4** What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? **5** And when he hath found it, he layeth it on his shoulders, rejoicing. **6** And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. **7** I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more

than over ninety and nine just persons, which need no repentance.

8 Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? **9** And when she hath found it, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. **10** Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons: **12** And the younger of them said to *his* father, Father, give me the portion of goods

5. 46. To this class of persons generally the presence and teaching of Jesus presented great attractions. Chap. 5. 29; 7. 29; 19. 2, 3; Matt. 21. 32; Mk. 12. 37. **Pharisees...murmured**—As usual. Chap. 5. 30. **Receiveth sinners**—Especially such as come to hear him as penitents. Vs. 7, 10. A most precious truth unconsciously uttered; for this very purpose he came on earth. Chap. 5. 32; 19. 10; Rom. 5. 6-8; 1 Tim. 1. 15, 16.

3-7. **This parable**—On *parable* see note, Matt. 13. 3. This parable of the lost sheep (vs. 3-7) is followed by that of the lost silver (vs. 8-10) and that of the lost son, (verses 11-32,) in each of which Jesus vindicates his conduct in seeking and receiving lost sinners. Ver. 2. The point of them all is, that not what is safe, but what is lost, is the just occasion of labor in finding, and of joy upon recovery. Verses 7, 10, 32. **A hundred sheep**—Note, Matthew 18. 11-14. The comparative numbers in vs. 4 and 7 are used simply to denote that there is *much more* joy in heaven over sinners who repent and turn to God than over beings who have never sinned and need no repentance, or who, having sinned, think that they need none, as did the Pharisees. Note, chap. 16. 15; 18. 9; Matt. 9. 13. The *one lost sheep* does not indicate that a small part of mankind only are lost in sin, which would not be true. Isa. 53. 6; 1 Pet. 2. 25; Eccl. 7. 20; Rom. 3. 9-12; 1 John 1. 8, 10. **Joy shall be in heaven**—That which grieved the Pharisees on earth (ver. 2) shall cause great joy in heaven; the joy of the Saviour himself over the ultimate success of his redeeming work in bringing many to glory. Isa. 53. 10-12; note, Hebrews

2. 10; 12. 2. In this joy the whole celestial family participate, (note, ver. 10,) as suggested in the words *rejoice with me*, vs. 6, 9.

8-10. **Either what woman**—This is the second of the three parables illustrating the same great truth. Note, verses 3-7, 11, &c. **Joy in the presence of the angels**—That is, in heaven. Verse 7. Angels are represented as intensely interested in the work of human redemption. Chap. 2. 9-14; 22. 43; Matthew 4. 11; 18. 10; Eph. 3. 10; Hebrews 1. 6, 14; 1 Pet. 1. 12; Rev. 5. 5, &c. If there is such joy in heaven over repentant sinners, it was proper that Christ should associate with them for the purpose of promoting their repentance, (verses 1, 2,) and that Christians should do the same now. Phil. 2. 5, &c.; 1 John 3. 16; 4. 11.

11-32. **And he said**—Spake the last of his three parables illustrative of the same truth. Note, ver. 3. This may well be called the *pearl and crown* of all parables, depicting, as it does, the *exceeding, abundant* mercy of God toward the chief of penitent sinners. 1 Tim. 1. 13-16; Isa. 55. 7. **A certain man had two sons**—The *man* here represents God, the Father of all. Mal. 2. 10; Rom. 3. 29. The *two sons* denote, primarily, the publicans and the Pharisees, (verses 1, 2,) which two classes represent the Gentiles and the Jews at large; both of which, strictly speaking, are *lost*, (Rom. 3. 9, 19,) one through open wickedness, the other through self-righteousness. Ch. 16. 15; 18. 9; note, Matthew 21. 28-32. **The younger**—Representing the Gentiles, as the *elder* son does the Jews. Ver. 25. **Give me the portion**—In allusion to the law. Deut. 21. 16, 17. **Falleth to**

that falleth *to me*. And he divided unto them *his* living. **13** And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. **14** And when he had spent all, there arose a mighty famine in that land; and he began to be in want. **15** And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. **16** And he would fain have filled his belly with the husks that

the swine did eat: and no man gave unto him. **17** And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! **18** I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, **19** And am no more worthy to be called thy son: make me as one of thy hired servants. **20** And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had

me—Rather, *Will fall to me*; showing that he had no claim during the father's life, and therefore should have been content in asking his daily bread. Matthew 6. 11; Proverbs 30. 8. He desires to be his own master, as do wicked men to be independent of God, the practical atheism of every soul forsaking God. Exod. 5. 2; Job 21. 14, 15; 22. 17; Psal. 12. 4; 14. 1-3; Malachi 3. 14. A foolish pride, supposed to be the sin of the fallen angels. Job 4. 18; note, 1 Tim. 3. 6; 2 Peter 2. 4. **Divided... his living**—Paid over to the younger son his portion of the property, but reserved in his own hands the portion of the elder son, who still lived with his father. Verses 25-31. **A far country**—Representing forgetfulness of God, distance from God being not in space but in affection. Isa. 29. 13; 59. 2; Eph. 2. 12, 13. **Wasted his substance**—Spent or *squandered his all with riotous living*, i. e., the utmost dissipation, as described ver. 30; Rom. 13. 13; Eph. 4. 18, 19. **Mighty famine... in want**—One of the providential evils often designed to bring sinful wanderers home, first to *themselves*, and then to God. Verses 17, 18; Jer. 29. 17, &c.; Hos. 5. 15. A famine of divine truth and love, the only bread on which the soul can truly live. Amos 8. 11, 12; John 6. 48-58. **A citizen**—Representing, perhaps, the devil or one of his angels, who is no *alien*, but ever *at home* in the domain of sin. John 8. 44; 1 John 3. 8. **To feed swine**—A very mean, degrading service, especially for a Jew, by whom swine were held in abomination. Lev. 11. 7, 8; Isa. 65. 4. **The husks... no man gave**—Alluding to the large *pods*, the fruit of the carob-tree, which in the East is the food of swine and cattle, and often eaten by poor people in times of distress. Yet the starving man could

not get enough of even these. Ver. 17. Representing the service of sin as hard. Prov. 13. 15; 28. 19; Romans 6. 21. **Came to himself**—Came to have just views of things. Jer. 2. 19. Before this, like every sinner, he was *beside himself*; moral *madness* was in his heart. Psalm 14. 1; Eccl. 9. 3; 2 Tim. 2. 26. He who returns to God must first return to *himself*; conviction of sin must precede repentance and conversion. Verse 18, &c.; note, 2 Cor. 7. 9-11. **Bread... to spare**—For each and all who come. Isa. 55. 1-8; note, verses 31, 32. **I will... go**—He resolves that he will perform. Verses 20, 21. **Sinned against heaven**—That is, against God, and in relation to his father; all *sin*, properly speaking, being a voluntary departure from a known rule of duty prescribed by God, (Rom. 8. 7-9,) is against God *alone*. Psalm 51. 4. Such *confession* is essential to salvation. Ps. 32. 5; Prov. 23. 13; Hos. 14. 2; Matt. 10. 32, 33. This does not imply that *repentance and confession alone* will reconcile the soul to God without an atonement, as some affirm, but which is refuted John 14. 6; Acts 4. 12; 20. 21; Romans 3. 24, &c.; 10. 8-10; 2 Cor. 5. 18-21; 1 John 1. 7, 9. **No more... thy son**—This is true of all actual sinners, who by voluntary sin have forfeited their right to that sonship which meets them through the atonement at the beginning of life, and also of that adopted sonship which they may once have received by grace through faith. John 1. 12; Romans 8. 15, 16; Gal. 4. 5, 6; note, vs. 24, 32; Matt. 18. 14. **He arose**—At once, as resolved. Note, verse 18. Not like some who *come to themselves*, (ver. 17,) but between the saying and doing either turn back or halt between duty and sin. 1 Kings 18. 21; 2 Kings 17. 40, 41; Rev. 3. 15, 16. **Great**

compassion, and ran, and fell on his neck, and kissed him. **21** And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. **22** But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. **23** And bring hither the fatted calf, and kill it; and let us eat, and be merry. **24** For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. **25** Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. **26** And he called one of the servants, and asked what these things meant. **27** And he said unto him, Thy brother is come; and thy

father hath killed the fatted calf, because he hath received him safe and sound. **28** And he was angry, and would not go in: therefore came his father out, and entreated him. **29** And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: **30** But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. **31** And he said unto him, Son, thou art ever with me, and all that I have is thine. **32** It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

way off—Note, verse 13. **Father...**

ran—This represents the readiness with which God receives returning sinners. He meets them more than half way. After having long waited for their return, he makes greater haste to meet them than they do in coming to him. James 4. 8; 1 Pet. 3. 20; 2 Pet. 3. 9.

Fell on his neck—An oriental form of greeting and sign of reconciliation. Gen. 29. 13; 33. 4; 45. 14, 15; 50. 1; Acts 20. 37. The father reads the son's heart-confession (vs. 18, 19) and accepts it, even before his lips utter it. Ver. 21. This accords with Isa. 65. 24; Psal. 32. 5; note, John 1. 47, 48.

The son said—Not content with the father's reception, (ver. 20,) he must make the requisite confession, but was interrupted by the father before he could ask for a servant's place. Note, verse 18; Romans 10. 9, 10. **Best robe**—Rather, *first*, i. e., the principal one. Note, ch. 16. 19. A type of the *robe of righteousness*. Isaiah 61. 10; Rev. 19. 8.

A ring—This betokened honor and elevation, (Gen. 41. 42; Esth. 3. 10; 8. 2; James 2. 2,) as did the seal and the signet things of high value. Sol. Song 8. 6; Jer. 22. 24; Haggai 2. 23.

Fatted calf—Reserved for some special occasion of hospitality and joy. Gen. 18. 7; 1 Sam. 28. 24. **Merry**—Joyful and happy, corresponding to the joy in heaven. Note, vs. 7, 10.

Dead... alive... lost... found—A twofold metaphor expressing the spiritual ruin and recovery of the sinner, as in verses 4, 8; John 5. 24; Rom. 6. 23; Eph. 2. 1; 1 Tim. 5. 6; 1 John 3. 14. **Elder son**—Note, verse 11. **Music and dancing**—According to the oriental

custom on such occasions. Note, ch. 6. 23. Compare Psalm 30. 11; 40. 3; 126. 1, 2. **Was angry**—Envious and sullen, as were Joseph's brethren, (Gen. 37. 4, 11,) and Israel, (Romans 10. 19,) and the Pharisees, verse 2. Music to a heart out of tune kindles rage. Prov. 25. 20. **Entreated him**—As God did angry Cain, (Gen. 4. 5-7,) and Jonah, (Jonah 4. 9, &c.), and Israel. Rom. 10. 21; note, verses 31, 32.

Many years do I serve thee—In this he represents the self-righteous Jews, especially the Pharisees, as the younger son does the Gentiles. Verses 18, 19; note, chap. 16. 15; 18. 9-14. In his voluntary blindness he believes himself without sin. John 9. 40, 41. So Paul deemed himself before his conversion, (Acts 26. 4-11; Phil. 3. 4-7,) but afterward the chief of sinners. 1 Tim. 1. 13-15.

This thy son—An expression of scorn, as if unwilling to have him called *my son* or *thy brother*, as in vs. 24, 27, 32. Compare the Pharisaic expressions *this publican*, chap. 18. 11, and *this people*, John 7. 49. **Devoured thy living**—Note, verse 13. **Ever with me, and all... is thine**—Answering to the peculiar privileges of the Jews as God's covenant people. Exodus 19. 5-8; Lev. 20. 26; Deut. 14. 2; note, Romans 3. 1-3; 9. 4, 5. The meaning is, the Jews, as a people, are not disinherited, except so far as they forfeit this covenant relation by refusing to take part in the provisions of the gospel with the Gentiles, as in ver. 28; Acts 13. 45-47; 28. 27, 28; Romans 10. 1-4, 19-21; 11. 1-32. **It was meet**—Just and proper that there should be *more joy* over the return of

CHAPTER XVI.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. **2** And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. **3** Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. **4** I am resolved what to do, that, when I am put out of the stewardship, they may receive me unto their houses. **5** So he

the lost than over that which is safe. Note, vs. 3-10.

CHAPTER XVI.

1, 2. Said also unto his disciples—Not to disciples only, but to the same mixed audience as were present at his last discourse. Chap. 15. 1-3. In this parable, though not so called, Jesus teaches the necessity of spiritual wisdom and forethought in providing for the world to come by an example of worldly shrewdness. Note, vs. 3-12. **Rich man . . . steward**—This represents God as the owner of all good gifts, and probationary man as his *steward*, to whom these *goods* are intrusted to be used according to the will of the owner. Job 41. 11; Ps. 24. 1; John 3. 27; Jam. 1. 17. **Wasted his goods**—Like the prodigal son, (chap. 15. 13,) or *misused* them, like the rich man. Vs. 19-21; ch. 12. 16-21; Jam. 5. 1-6. **Give an account**—God thus forewarns the sinner to prepare at once to meet his account at the final judgment, for death will soon remove him from his probationary stewardship. Eccles. 9. 10; John 9. 4; Heb. 9. 27; Rev. 20. 12, 13; 22. 11, 12; note, ch. 12. 20, 21.

3-7. Said within himself—Thought, as in ch. 12. 17. Came to himself, as in ch. 15. 17. Began to set himself in order against approaching death and judgment. Is. 38. 1; note, ver. 2. **Cannot dig . . . beg**—That is, when once dismissed from the stewardship or probationary life, no labor, entreaty, or device can admit me into heaven. Eccl. 9. 10; Jer. 8. 20; note, ver. 24, &c.; ch. 13. 24-27; Rev. 22. 11, 12. **I am resolved**—Stern necessity urges him to craftily make friends of his lord's creditors, that they may furnish him a

called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? **6** And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. **7** Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. **8** And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. **9** And I say unto you, Make to yourselves friends of the mammon of unrighteous-

home. Note, vs. 8, 9. **How much owest thou**—He deducts a half from the debt of one, and a fifth from that of another, and so on. probably according to their ability to pay; this he does at his lord's expense, hence called *unjust* and *unfaithful*. Note, vs. 8, 12.

8, 9. The lord—Master of the steward in the parable. Verses 3, 5. **Commended the unjust steward**—Approved not the motive or unjust act of the steward in itself, ver. 3, &c.; but his *wisdom* or *prudence*, i. e., *foresight* and *skillful adaptation of means to end*, without regard to moral right. This is called worldly or earthly wisdom, as distinguished from the wisdom from above. Note, 1 Cor. 2. 4-7; James 3. 15, 17. **Children of this world**—Those who seek and trust earthly things as their chief good. Ch. 12. 15-21; 20. 34; Eph. 2. 2, 3; Phil. 3. 19; 1 Tim. 6. 17; Ps. 17. 14. **Wiser than the children of light**—Than those who are enlightened of Christ and walk therein. John 8. 12; 12. 36; 2 Cor. 4. 6; Eph. 5. 8; 1 Thess. 5. 5. The meaning is, Worldly men are often more skillful in the application of means to obtain temporal, than Christians are to obtain eternal good; yet the latter only are truly wise. Note, ch. 12. 20, 21; Matt. 7. 24, &c.; Rom. 16. 19; 1 Cor. 3. 18-20. **Make . . . friends**—As the steward by his worldly policy made himself friends and an earthly home, so do you, by bestowing your property in deeds of love and mercy, for the glory of Christ, secure friends and an everlasting home in heaven. Note, chap. 12. 33; 14. 13, 14; 1 Timothy 6. 18, 19. **Of the mammon**—Rather, *by the right use of the mammon*, i. e., of *riches*, the world's

ness; that, when ye fail, they may receive you into everlasting habitations. **10** He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. **11** If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? **12** And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. **14** And the Pharisees also, who were covetous, heard all these things: and they derided him. **15** And he said unto them, Ye are they which justify yourselves before men; but

god, note, Matthew 6. 24; called here *unrighteous* as opposed to the *true riches*, note, ver. 11. Not necessarily unrighteous, but because often unjustly acquired, retained, or used, as in the parable. Vs. 1-8, 19-25; comp. ch. 12. 16-21; Job 31. 16-25; Acts 1. 18; 5. 1, &c.; 1 Tim. 6. 9, 10; Jam. 5. 1-5. **When ye fail**—Depart this life, as the steward from his office. Note, vs. 2-5. **They may receive you**—That the friends thus made, who are in heaven before you, may welcome you and bear witness to your deeds of love in Christ's name. Note, Matt. 25. 34, &c.; Heb. 6. 10; 13. 16.

10-13. He that is faithful—Jesus here, passing from the *wisdom* which the steward had, ver. 8, to the *fidelity* which he had not, ver. 11, teaches that it is not the amount or value committed to us that God regards, but our fidelity in using it; and that we are as fully tried by the *least* as by the *much*. Note, Matt. 25. 14-30. **Unrighteous mammon**—Note, ver. 9. **True riches**—Heavenly good, as contrasted with earthly, called *riches toward God*, and *treasure in heaven*. Note, ch. 12. 21, 33; 1 Tim. 6. 17-19; Jam. 2. 5; Rev. 3. 17, 18. **Another man's... your own**—The repetition in another form of the same thought, as in vs. 10, 11. **No servant... two masters**—Note, Matt. 6. 24.

14, 15. The Pharisees also—Probably the same that murmured. Note, chapter 15. 2. **Covetous**—Or, *greedy of gain*, not only of money, but of other possessions. Note, verse 18; compare Exodus 20. 17, with Jeremiah 6. 13; Ezek. 33. 31; Mic. 2. 2; Matt.

God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. **16** The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. **17** And it is easier for heaven and earth to pass, than one tittle of the law to fail. **18** Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: **20** And there was a certain beggar named Laz'a-rus, which was laid at his gate, full of sores, **21** And desiring to be fed with the crumbs which fell from the

23. 14; 2 Pet. 2. 3, 14. **Derided**—Rather, *sneered*; expressed by a token of contempt their dislike of his doctrine particularly, ver. 13. Evil doers hate the light of truth. John 3. 19, 20; Gal. 4. 16; Job 12. 4; Ps. 2. 4. **Justify yourselves... but God knoweth**—You pretend before men to be just and good, and are by them *highly esteemed*; but God, who knows your hearts, abhors and condemns your hypocrisy. Deut. 5. 28, 29; Psalm 78. 36; Isa. 29. 13; Ezek. 33. 31; note, chap. 10. 29; 18. 9, &c.; Matt. 6. 2, 5, 16; Tit. 1. 16.

16-18. See notes, Matt. 11. 12, 13; 5. 18, 32.

19-21. A certain rich man—This begins like a narrative and not like a parable. However viewed, the great truths disclosed are the same as in the parable of the rich fool. Notes, chap. 12. 16-21. **Purple and fine linen**—The first denoting the *upper*, the other the *under* garments; and both an indication of dignity and great wealth. Gen. 41. 42; Judg. 8. 26; 1 Chron. 15. 27; Esth. 8. 15; note, ch. 15. 22; Acts 16. 14. **Sumptuously**—Lived for himself in a luxurious and costly style, regardless of the needy. Note, vs. 20, 21, 25; comp. Amos 6. 3-5. **Named Lazarus**—His name is given as in the parable, (Ezek. 23. 2, 4,) while that of the rich man is withheld. Comp. vs. 23-25; Prov. 10. 7; Ps. 9. 5; Eccl. 8. 10. **Laid at his gate**—The poor when disabled were often carried to such places to excite the charity of the wealthy inmates and visitors. Note, Acts 3. 2; Matt. 20. 28. **Full of sores**—Covered therewith. Comp. Job 2. 7. **Desiring to be fed**

rich man's table: moreover the dogs came and licked his sores. **22** And it came to pass, that the beggar died, and was carried by the angels into A'bra-ham's bosom: the rich man also died, and was buried; **23** And in hell he lifted up his eyes, being in torments, and seeth A'bra-ham afar off, and Laz'a-rus in his bosom.

—But probably in vain, as in ch. 15. 16. **Dogs . . . licked his sores**—An act said to have a soothing if not a relieving effect; but it is mentioned to show that the *dogs* even had more pity than the *man*, of which cruel neglect he is reminded, ver. 25.

22-24. The beggar died—No mention of his burial, as in the case of the rich man. Comp. Prov. 14. 20. **Was carried**—The angels, as ministering spirits, (Psalm 94. 11, 12; Heb. 1. 14,) convey his *soul*, his true *self*. Compare ch. 12. 20; note, ch. 23. 43, 46. **Abraham's bosom**—A metaphorical expression synonymous with *paradise*, the blissful part of *Hades*. Note, verse 23. The term *bosom* denotes the closest intimacy and honor. Is. 40. 11; John 1. 18; 13. 23. So Lazarus is honored at the heavenly feast. Matt. 8. 11, 12; 20. 23. **Was buried**—That is, his *body*; his soul was in hell, (note, ver. 23,) where all the wicked go. Ps. 9. 17; Is. 14. 9. This was the end of his *good things*. Ver. 25; chap. 12. 20, 21. **In hell**—Gr. *Hades*, answering to the Heb. *Sheol*, both designating the *unseen* world, the abode of *all disembodied spirits* till the resurrection. Note, Acts 2. 27. But Hades consists of two distinct regions, that of the righteous, called here *Abraham's bosom* or *paradise*, (note, ver. 22,) and that of the wicked, called *Hell*, Gr. *Hades* and *Tartarus*, note, 2 Pet. 2. 4. Hell, as the final place of punishment, is usually designated by the Grecized Hebrew word *Gehenna*, note, Matt. 5. 22. The intermediate state or condition of disembodied spirits between death and the resurrection does not necessarily imply a *place* distinct from the final abodes of the righteous and the wicked. Note, ch. 23. 43; 2 Cor. 5. 1, 6, 8; 12. 2, 4; Phil. 1. 23. **Lifted up his eyes**—From the *depths of hell*. Prov. 9. 18; note, ch. 8. 31. Not the eyes of his body, which was dead and buried, (ver. 22,) but of his *soul*, for these external organs, the *eyes*, *finger*,

24 And he cried and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. **25** But A'bra-ham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Laz'a-rus evil things: but now he

and *tongue*, (vs. 24,) are but the expression of the faculties of the soul. They here represent the man as now awakening to a full consciousness of his lost and miserable condition as contrasted with that of Lazarus. Verse 25; note, ch. 13. 28. **Being in torments**—Immediately, without any sleep of the soul or interval of time, vs. 24, 25. At death the soul is at once either tormented or comforted. Vs. 24, 25; note, ch. 23. 43; 2 Cor. 5. 6, 8; Rev. 13. 14. **Seeth Abraham afar off**—Heaven and hell, though widely separate, (ver. 26,) are in sight of each other. Ch. 13. 28; Ps. 112. 10; Isa. 66. 24; Rev. 14. 10. **Father Abraham**—Recognizing him as his Jewish ancestor, as he in turn is addressed as *Son*. Note, ver. 25. **Mercy on me**—Who never showed any. Note, ver. 21; Jam. 2. 13. **Tip of his finger**—The expression represents a strong desire for the *least conceivable mitigation* of his torment; but he is denied even a *drop*, who had denied a *crumb*. Verse 21; Prov. 21. 13; Job 31. 16-28. **This flame**—A common emblem of the real torments of the damned. Note, Matthew 8. 12; 25. 41; Mk. 9. 43, &c.; Jude 7; Rev. 14. 10, 11; 20. 10, 14.

25, 26. Son—Abraham admits the ancestral relation, ver. 24; but this cannot save without true and timely repentance. Thus the Jewish error that no descendant of Abraham can be finally lost is refuted. Note, ch. 3. 8, 9; John 8. 37-40; Rom. 9. 6, 7; Rev. 3. 3, 9. **Remember**—Departed souls recollect the events of their former life. Memory and conscience will be the *books* from which they will be finally acquitted or condemned. Mal. 3. 16-18; Rev. 20. 12; note, Romans 2. 12-16. **Good things . . . evil things**—The rich man had received in this life what he esteemed to be *his chief good*, and lived only for the present world, regardless of the future. Ver. 19; Ps. 17. 14; note, ch. 6. 24; 12. 19-21. Lazarus had re-

is comforted, and thou art tormented. **25** And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come from thence*. **27** Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: **28** For I have five brethren; that he may testify unto them, lest they also come into this place of torment. **29** A'bra-ham saith unto him, They have Mo'ses and the prophets; let them hear them. **30** And he said, Nay, father A'bra-ham: but if one went unto them from the dead, they will repent. **31** And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, though one rose from the dead.

ceived in this life what is called providential *evil*, or suffering, as in Gen. 47. 9; Job 2. 10, but was *rich toward God*, (ch. 12. 21,) the only *true and durable* riches. Ch. 16. 11; Prov. 8. 18. **Comforted... tormented**—Referring to what is said vs. 22-24; Prov. 11. 7, 8. **Great gulf fixed**—An impassable chasm or abyss, permanently fixed, so that there can be no interchange between those in heaven and those in hell. The occupants of each place are there forever. Note, Matt. 25. 46; John 8. 21; 2 Thess. 1. 9; Rev. 14. 10, 11, 13. This is a strong passage against the Romish dogma of purgatory, and the doctrine of a temporary, reformatory punishment after death. Job 36. 18; Ps. 49. 7, 8; Rev. 22. 11.

27-29. I pray thee—For the second time he prays to Abraham. Ver. 24. The only instance in Scripture of praying to a departed saint, and that was in vain; as it would have been had he there prayed to God. Job 27. 8-10; Prov. 1. 28; note, ch. 13. 25, &c. **I have five brethren**—Implying that they were living as he had lived, (note, ver. 19,) and in danger of the same doom. Note, verse 30. **Moses... prophets**—The O. T. Scriptures, which testify of Christ, are the only way of salvation to all who **hear them** with faith. Note, ch. 24. 44-47; John 1. 45; 5. 39, 45-47; 2 Cor. 3. 14-16; 4. 3, 4; Acts 17. 11, 12; Rom. 10. 17.

30, 31. They will repent—And thus be saved from this *place of torment*. Ver. 28. He admitted, when too late, the necessity of repentance before death, as taught ch. 13. 3, 5; John 8. 21; but he did not admit that Moses and the prophets teach the same truth. Deut.

CHAPTER XVII.

THEN said he unto the disciples, It is impossible but that offenses will come; but woe *unto him*, through whom they come! **2** It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. **4** And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. **5** And the apostles said unto the Lord, Increase our faith. **6** And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this syc-

32. 29; Eccl. 9. 10; Ezek. 18. 20-32. **Neither... persuaded**—If men are not persuaded to repent and believe unto salvation by searching the Scriptures, they will be left to believe a lie and pursue their wicked course to the place of endless torment. Note, ver. 28; John 5. 39, 40; 12. 37-40; 2 Thess. 2. 9-12. A real Lazarus did soon after rise from the dead, and yet they who rejected Moses (John 5. 45-47) did not repent. John 12. 9-11. Nor were they ready to believe when Jesus was raised from the dead. Matt. 28. 11-15. This passage condemns all attempts to reveal the secrets of the future world by *spirit communications*, so called; a medium proposed in hell, but condemned in heaven. Verses 27-31; comp. Isa. 8. 19, 20; Rev. 22. 18, 19.

CHAPTER XVII.

1-4. Notes, Matt. 18. 6, 7, 15-22.

5, 6. Notes, Matt. 17. 20; 21. 21, 22.

Apostles—In distinction from the disciples. Verse 1. **Increase our faith**—Rather, *give us stronger faith*; i. e., faith that *doubts not*. Matthew 21. 21; Rom. 4. 20; Jam. 1. 6. The faith they desire is, that needed to perform such miracles as that of ver. 6; note, Matt. 17. 21. With respect to the *grace* of faith, the object, (Jesus,) the grounds or gospel evidences, and the faculty for believing, all are the gift of God, but the exercise of that faculty is ours. This is implied in Christ's answer, ver. 6. Hence the culpability of unbelief. John 3. 18; Heb. 2. 3; 12. 25; 1 John 5. 10. The extraordinary *gift* of faith is supernaturally bestowed. Rom. 12. 3, 6; 1 Cor. 12. 9; Hebrews 11. 33. **Sycamine-tree**—The same as

mine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. **7** But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? **8** And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? **9** Doth he thank that servant because he did the things that were commanded him? I trow not. **10** So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. **12** And as he

the *sycamore*. Ch. 19. 4; a tree common in Palestine. 1 Kings 10. 27; Psa. 78. 47; Amos 7. 14.

7-10. But which of you—These verses may be called the parable of the **plowing servant**, spoken in answer to the apostles. Ver. 5. **By and by**—Rather, *immediately*; i. e., he will not at once direct him to take his meal, but have him wait, ver. 8. **Gird thyself**—As a servant. Note, ch. 12. 37; John 13. 4: **Trow not**—Rather, *think not*, the word *trow* being an obsolete English term, like the word *wot*. Note, Acts 3. 17. **Unprofitable servants**—Not in the sense of *useless*, but *needless*; those who may be dispensed with; so that the most faithful service is entitled to no recompense as a right. Gen. 32. 10; Job 22. 2, 3; 35. 7; 41. 11; Rom. 11. 35; 1 Cor. 4. 7; 9. 16; 15. 10.

11-14. As he went to Jerusalem—For the last time. Note, ch. 9. 51; 13. 22. **Midst of Samaria and Galilee**—Probably along the borders of both; a common route to Jerusalem. Note, John 4. 4. **Lepers... afar off**—As outcasts, their common misery had drawn them together, as in 2 Kings 7. 3. No leper was allowed to dwell with or come near to persons in health. Lev. 13. 45, 46; Num. 5. 2, 3; note, Matt. 8. 2-4. **Lifted up their voices**—Cried aloud to Jesus, the great Teacher, for mercy; as did the blind men. Matt. 20. 30, 31. **Go... unto the priests**—Whose office was, *not to cure, but to declare cured*. Note, Matt. 8. 4. **As they went**—To test their faith, they were told to go before they were cleansed, even without a direct promise

entered into a certain village, there met him ten men that were lepers, which stood afar off: **13** And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. **14** And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. **15** And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. **16** And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. **17** And Jesus answering said, Were there not ten cleansed? but where *are* the nine? **18** There are not found that returned to give glory to God, save this stranger. **19** And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should

that by going they would be healed, as in Naaman's case, 2 Kings 5. 10. Those who expect aid from Jesus must follow his command, which always implies a promise of help. 1 Thess. 5. 24. If we do what we *can*, trusting in him, he will do what we *cannot*. Note, Matt. 12. 13; 9. 6-8. And the work will be credited to our faith. Note, ver. 19.

15-19. One of them—A Samaritan, note, ver. 16. **Turned back... glorified God**—Not after he had been to the priests (ver. 14) but at once, to thank Jesus his divine deliverer. Vs. 16, 18. **Fell down**—Thus offering homage to Christ, the Son, *even as* to God the Father. Note, John 5. 23; Phil. 2. 6, 10, 11; Heb. 1. 6, 8. **Samaritan**—Note, Matthew 10. 5. **Where are the nine**—Jesus knew that they were healed, and why they had not returned: but he asked after them by way of reproof, as in the case of Adam and of Cain. Gen. 3. 9; 4. 9. **This stranger**—The Samaritan, ver. 16. Called *this stranger*, or *alien*, as distinguished from the nine who were Jews. Note, Eph. 2. 12. We have here another instance of Gentile faith as surpassing that of Israel. Note, Matthew 8. 10. **Faith... made thee whole**—Note, Matthew 9. 22. Whole, not as the others, merely in body, but also in *soul*, as in another case. Note, Matt. 9. 2, &c.

20, 21. Demanded of the Pharisees—Who, as usual, *questioned* him with the design to *entangle* and *accuse* him. Note, ch. 11. 53, 54; Matt. 22. 15. **When the kingdom**—This question both John and Jesus had already an-

come, he answered them and said, The kingdom of God cometh not with observation: **21** Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. **22** And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. **23** And they shall say to you, See here; or, see there: go not after them, nor follow them. **24** For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. **25** But first must he suffer many things, and be rejected of this generation. **26** And as it was in the days of No'ah, so shall it be also in the days of the Son of man. **27** They did eat, they drank, they married wives, they were given in marriage, until the day that No'ah entered into the ark, and the flood came, and destroyed them all. **28** Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; **29** But the same day that Lot went out of Sod'om it rained fire and brimstone from

heaven, and destroyed them all. **30** Even thus shall it be in the day when the Son of man is revealed. **31** In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. **32** Remember Lot's wife. **33** Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. **34** I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. **35** Two women shall be grinding together; the one shall be taken, and the other left. **36** Two men shall be in the field; the one shall be taken, and the other left. **37** And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

CHAPTER XVIII.

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint: **2** Saying, There was in a city a judge, which feared not God, neither regarded

swered. Note, Matt. 3. 2; 4. 17. **Not with observation**—Not with outward show or token, so that it can be said, **Lo here!** &c., as indicating any exact time, present or future, as in the case of those who look for a temporal kingdom. Note, ch. 19. 11, &c.; Acts 1. 6, 7. **Within you**—The true reign of Christ is in the hearts of men, and is of an *internal* and *spiritual* nature. Jer. 31. 33; Ezek. 36. 26, 27; note, Rom. 14. 17; 1 Cor. 4. 20; Col. 1. 13, 27. This work had already begun among them, (ver. 19,) though these caviling Pharisees knew it not. Ver. 20; note, John 1. 26.

22. Unto the disciples—Having disposed of the Pharisees. Vs. 20, 21. **The days will come**—Jesus refers to his approaching death, after which his disciples were to experience such a series of trials as would lead them to wish back the days when they were protected and cheered by his presence. Note, Matt. 9. 15; John 16. 1-6, 20-22. **Ye shall not see it**—That is, the return of the Son of man would not take place in their day, but he would remain in heaven until his second coming at the close of the Gospel dispensation. Matt. 24. 14; Acts 3. 21.

23-27. Notes, Matt. 24. 23-41.

28-36. **Likewise also as . . . days of Lot**—Another example illustrating the same truth as that in verses 26, 27. The calamity here referred to is re-

corded Gen. 19. 12-29; note, Matthew 10. 15. **Fire and brimstone**—The Hebrew mode of describing *sulphurous fire*, or fire having the smell of sulphur. Genesis 19. 24, 28. Sodom and its adjacent cities were built on a vast plain abounding with sulphur and bitumen, (Deut. 29. 23,) substances easily ignited by lightning, so that God, in destroying these cities, is said to have employed these natural means; as in the case of the flood. Verse 27; comp. Gen. 7. 11; Jer. 10. 13; note, 2 Pet. 3. 5-7, 10; Jude 7. **Remember Lot's wife**—Who lost her life in disobeying God's command, (Gen. 19. 17, 26,) similar to that in verse 31. Yet her soul may have been saved as by fire. Note, 1 Cor. 3. 15; 5. 5.

CHAPTER XVIII.

1-5. **A parable**—Note, Matt. 13. 3. **To this end**—To illustrate the importance of earnest, persevering prayer. Note, ch. 11. 5, &c. **Always to pray**—Have the habitual, unconquerable spirit of supplication, a *continual coming, day and night*, of the heart to God. Vs. 5, 7; note, Acts 10. 2; Romans 12. 12; Ephesians 6. 18; Col. 4. 2; 1 Thess. 5. 17. **Not to faint**—Not be discouraged by opposition, (ver. 39,) or by long delay of answer. Ver. 8; Gal. 6. 9. **Fear not God . . . man**—Hence truly called *the unjust judge*, (ver. 6;) the opposite of such as God requires.

man: **3** And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. **4** And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; **5** Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. **6** And the Lord said, Hear what the unjust judge saith. **7** And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? **8** I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh,

2 Sam. 23. 3; 2 Chron. 19. 5-9. **A widow**—Such have a special claim to be *avenged*, i. e., *have justice done them*. Deut. 24. 17; 27. 19; Isaiah 1. 17; Jer. 7. 6; Mal. 3. 5; James 1. 27. **Adversary**—Enemy, or adverse party. Note, Matthew 5. 25. An allusion, perhaps, to Satan, the adversary of all. Note, 1 Pet. 5. 8. **Said within himself**—Or, *thought*, the voice of the heart, as in ch. 12. 17; 16. 3. **Though I fear not**—He boasts not, like most men, of his own goodness, (Prov. 20. 6,) but of his infidelity. Psal. 10. 3, 4; Job 21. 14, 15. **Troubleth . . . weary me**—The original here implies lest she become desperate, and *bruise me* like a pugilist. Compare the same Greek word, 1 Cor. 9. 27.

6-8. **The Lord said, Hear**—Jesus himself here interprets the parable he spake. Note, verse 1. Compare a similar mode of instruction, note, chapter 16. 8, &c. **Shall not God avenge**—If an *unjust judge* will yield to the persistent entreaty of those he *hates*, (verse 5,) how much more will God, the *most just judge*, yield to the prayer of those he *loves*. Job 8. 3-6; note, Matthew 7. 11. **His own elect**—His *chosen* people; that is, all who, through faith in Christ, meet the conditions of election. Note, Romans 8. 28-33; 2 Thess. 2. 13; Ephesians 1. 4, &c.; 1 Pet. 1. 2; 2 Pet. 1. 10. **Cry day and night**—That is, a continuous never-ceasing cry, as *praying always*. Note, ver. 1; comp. Psal. 55. 17; 63. 6; 88. 1; 1 Thess. 3. 10; 1 Tim. 5. 5; 2 Tim. 1. 3. **Bear long . . . speedily**—This apparent contradiction is reconciled in the fact, that the time which seems *long* to man is *speedy* with God. Note, 2 Peter 3. 4, 8. This is applicable to prayer in general, when God would try the faith of his elect;

shall he find faith on the earth? **9** And he spake this parable unto certain which trusted in themselves that they were *righteous*, and despised others: **10** Two men went up into the temple to pray; the one a Pharisee, and the other a publican. **11** The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. **12** I fast twice in the week, I give tithes of all that I possess. **13** And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon

as shown Genesis 32. 24-28; 2 Cor. 12. 8, 9. **Son of man cometh . . . find faith**—Referring to Christ's second coming, which shall be preceded by severe trials of the faith of the elect. Note, Matthew 24. 24; 2 Thess. 1. 4-7; 1 Pet. 1. 6-13. During these perilous times the faith of some will fail. Note, Matthew 24. 24; 2 Timothy 2. 18.

9-14. **This parable**—Teaching to pray *humbly*, (ver. 14,) as the former does to pray *earnestly*. Note, verse 1. **Unto certain**—Rather, *concerning* certain persons, of whom the Pharisee is named as an example. Note, ver. 10. **Trusted in themselves**—Believed that they had the righteousness required by the law. Rom. 2. 17-20; 10. 2, 3; Phil. 3. 4-6. Of others they thought exactly the opposite. Note, ver. 11; John 7. 48, 49. **Into the temple**—At the hour of prayer. Note, Acts 3. 1. **Pharisee . . . publican**—Note, Matt. 3. 7; 5. 46. **Stood and prayed**—As was the custom of the Jews. Note, Matt. 6. 5. **With himself**—Yet so that he might be seen and heard of others. Note, Matt. 6. 5, 7. **God, I thank thee**—Properly speaking, he did not *thank God* at all, but only *exalted* himself, as contrasted with others, and thus *abased* himself in the judgment of God. Note, ver. 14; comp. Isa. 65. 5; Job 9. 20. Prov. 11. 12; 2 Cor. 10. 12. **Fast . . . tithes**—Note, Matt. 6. 16; 23. 23. **Afar off**—From the *holy place*, as not worthy to approach it; but not far from God, who draws nigh to them who contritely draw nigh to him. Jam. 4. 8; Psal. 34. 18; 138. 6; Isa. 57. 15; 66. 2. **Not lift up . . . his eyes**—Feeling unworthy to assume the usual Jewish attitude in prayer. Ezra 9. 6; Psal. 123. 1, 2; John 17. 1. **Smote upon**

his breast, saying, God be merciful to me a sinner. **14** I tell you, this man went down to his house justified, *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. **15** And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. **16** But *Je'sus* called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. **17** Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. **18** And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? **19** And *Je'sus* said unto him, Why callest thou me good? none *is* good, save one, *that is*, God. **20** Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. **21** And he said, All these have I kept from my youth up. **22** Now when *Je'sus* heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. **23** And when he heard this, he was very sorrowful: for he was very rich. **24** And when *Je'sus* saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! **25** For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. **26** And they that heard *it* said, Who then can be saved? **27** And he said, The things which are impossible with men are possible with God. **28** Then *Pe'ter* said, Lo, we have left all, and followed thee. **29** And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, **30** Who shall not receive manifold more in

his breast—Within which he felt a smitten conscience. 1 Sam. 24. 5; 2 Sam. 24. 10; Jer. 31. 19. **Merciful to me a sinner**—Rather, *the sinner*; as if confessing himself the *chief* of sinners, and thus claiming *mercy* through faith in Christ. Isa. 55. 6, 7; note, 1 Timothy 1. 13-16. **Justified rather than the other**—The publican went home from the temple (verse 10) forgiven and accepted of God, in answer to his prayer. Note, ver. 13; comp. Romans 10. 10; 1 John 1. 9. The Pharisee was merely justified by himself. Note, ver. 11. God can justify only through faith in Christ. Romans 3. 20-30; 5. 1; Gal. 2. 16. **Exalteth himself**—Note, Matthew 23. 12.

15-30. Notes, Matt. 18. 1-4; 19. 13-30.

31-43. Notes, Matt. 20. 17-19, 29-34; note, ch. 9. 45.

this present time, and in the world to come life everlasting.

31 Then he took *unto him* the twelve and said unto them, Behold, we go up to *Je-ru'sa-lem*, and all things that are written by the prophets concerning the Son of man shall be accomplished. **32** For he shall be delivered unto the Gen'tiles, and shall be mocked, and spitefully entreated, and spitted on: **33** And they shall scourge *him*, and put him to death; and the third day he shall rise again. **34** And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto *Jer'i-cho*, a certain blind man sat by the way side begging: **36** And hearing the multitude pass by, he asked what it meant. **37** And they told him, that *Je'sus* of *Naz'a-reth* passeth by. **38** And he cried, saying, *Je'sus*, *thou* Son of *Da'vid*, have mercy on me. **39** And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of *Da'vid*, have mercy on me. **40** And *Je'sus* stood, and commanded him to be brought unto him: and when he was come near, he asked him, **41** Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. **42** And *Je'sus* said unto him, Receive thy sight: thy faith hath saved thee. **43** And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

AND *Je'sus* entered and passed through *Jer'i-cho*. **2** And, behold, *there was* a man named *Zac-che'us*, which was the chief among the publicans, and he was rich. **3** And he sought to see *Je'sus* who he was; and could not for the press, because he was little of stature. **4** And he ran before, and climbed up into a sycamore-tree to see him; for he was to

CHAPTER XIX.

1-4. **Passed through Jericho**—Comp. ch. 18. 35; note, Matt. 20. 29. **Zaccheus**—Heb. *Zacc'ai*, (Ezra 2. 9; Neh. 7. 14.) thus denoting his Jewish origin. Note, ver. 9. **Chief... publicans**—One of high rank, with others under him. Note, Matt. 5. 46. **Was rich**—And as such, his example (vs. 3, 4, 8) is set in contrast with that of other rich men. Ch. 12. 16, &c.; 16. 19; 18. 18, &c. **Sought to see Jesus**—The Gr. indicates that he sought, not from mere curiosity, but with religious anxiety, like that of the Greeks. Note, John 12. 20, 21; comp. vs. 4-9. **The press**—The great crowd. Ch. 18. 36. **Ran before**—Indicating a special interest, as in ch. 2. 16; Mk. 10. 17; John 20. 2, 4. **Sycamore-tree**—Note, ch. 17. 6.

5-7. **Jesus... saw him**—Recog-

pass that way. **5** And when Je'sus came to the place, he looked up, and saw him, and said unto him, Zac-che'us, make haste, and come down: for to-day I must abide at thy house. **6** And he made haste, and came down, and received him joyfully. **7** And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. **8** And Zac-che'us stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. **9** And Je'sus said unto him, This day is salvation come to this house, forasmuch as he also is a son of A'bra-ham. **10** For the Son of man is come to seek and to save that which was lost. **11** And as they heard these things, he added and spake a parable, because he was nigh to Je-ru'sa-lem, and because they thought that the kingdom of God should immediately appear. **12** He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. **13** And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. **14** But his citizens hated him, and sent a message after him, saying, We

nized not only his person and name, but read his heart, and saw he was ready to receive Christ and his salvation, (note, vs. 6, 9;) as in the case of Nathaniel, note, John 1. 46-49. **Make haste... I must abide**—Jesus *invites himself*, foreknowing the hearty welcome which would be extended by Zaccheus to his guest. Ver. 6. He says, *I must*, i. e., for the sake of thy salvation. Note, vs. 9, 10; ch. 2. 49; John 9. 4. **Received him joyfully**—Such ready obedience to Christ is evidence of saving faith in him. Note, ver. 9. **All murmured**—That is, the caviling Jews. Note, ch. 15. 2.

8-10. Zaccheus... said—Not *boasting*, as did the Pharisee, but *confessing*, like the publican, (chapter 18. 11-13,) and making restitution, as the law required. Exodus 22. 1, 4, 9; Numbers 5. 6, 7. **This day is salvation come**—This accords with the name *Jesus*. Note, Matt. 1. 21; Acts 4. 12. But not all were *saved* who received Jesus into their houses. Ch. 7. 36; 14. 1. They only are saved who believe in him, confessing their sins. Note, ch. 18. 13, 14; John 1. 11, 12; Acts 13. 38, 39; 16. 31; Rom. 10. 10; 1 John 1. 9. **Son of Abraham**—Not merely by natural descent, as his name shows, (note, ver. 2,) but he also is a true son by faith. Rom. 4. 13, 16; Gal. 3. 9, 29. An Israelite indeed. Note, John 1. 47.

will not have this *man* to reign over us. **15** And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. **16** Then came the first, saying, Lord, thy pound hath gained ten pounds. **17** And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. **18** And the second came, saying, Lord, thy pound hath gained five pounds. **19** And he said likewise to him, Be thou also over five cities. **20** And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: **21** For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. **22** And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: **23** Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? **24** And he

Save that which was lost—Note, Matt. 18. 11. Referring here particularly to Zaccheus as one of the *lost sheep* of Israel. Note, Matt. 10. 6; 15. 24.

11-27. Spake a parable—Commencing ver. 12. **Nigh to Jerusalem**—About 18 miles from Jericho, where he then was. Ver. 1. **Because they thought**—The parable was spoken to correct the prevalent notion of the Jews, that when Messiah should enter Jerusalem he would proclaim himself King of Israel, and deliver them from the Romans. Note, ch. 24. 21; John 6. 15; Acts 1. 6. **A certain nobleman**—This parable of the *pounds* (ver. 13) coincides in many respects with that of the *talents*. Note, Matt. 25. 14-30. Yet the intended lessons are different. Three different sums are intrusted to the servants, and the same fidelity receives the same reward, the idea being, that God considers not the *amount* intrusted to men, but the *use* they make of it. Note, Matt. 25. 15. Here the point is, that God will reward men in proportion to their diligence in his service, and therefore the difference in the amount of gifts is not made account of. Note, ch. 12. 47, 48; 2 Cor. 8. 12. **His citizens**—Called *enemies*. Ver. 27. The chief Jewish rulers. Ver. 47. **Austere man**—That is, *hard* or *cruel* in his dealings. Matt. 25. 24. **Bank**—Or, *exchangers*. Note,

said unto them that stood by. Take from him the pound, and give *it* to him that hath ten pounds. **25** (And they said unto him, Lord, he hath ten pounds.) **26** For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. **27** But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, ascending up to Je-ru'sa-lem. **29** And it came to pass when he was come nigh to Beth-phage and Beth'a-ny, at the mount called the mount of Olives, he sent two of his disciples. **30** Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* hither. **31** And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him. **32** And they that were sent went their way, and found even as he had said unto them. **33** And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? **34** And they said, The Lord hath need of him. **35** And they brought him to Je'sus: and they cast their garments upon the colt, and they set Je'sus thereon. **36** And as he went, they spread their clothes in the way. **37** And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; **38** Saying, Blessed be the King that cometh

in the name of the Lord: peace in heaven, and glory in the highest. **39** And some of the Phar'i-sees from among the multitude said unto him, Master, rebuke thy disciples. **40** And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it, **42** Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. **43** For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, **44** And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. **45** And he went into the temple, and began to cast out them that sold therein, and them that bought; **46** Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. **47** And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, **48** And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, **2** And spake unto him, saying, Tell us, by what

Matt. 25. 27. **Those mine enemies**—Note, ver. 14. **Slay them**—An emblem of the ruin which would come on his persistent opposers. Note, Matt. 8. 12; 25. 30.

28-40. Notes, Matthew 21. 1-16. **Stones would...cry out**—A proverbial expression, (Hab. 2. 11.) denoting here the strong reasons there were for thus praising Jesus. Vs. 37, 38. If those are silent who ought to be forward in praising him, he will raise up despised ones to do it. Note, Matt. 3. 9; John 7. 48, 49; 1 Cor. 1. 26-28; James 2. 5, 6. The *temple stones* were made to declare his truth and power, according to his prophecy, (ver. 44,) in punishing those who rejected him, the *Head-stone* of the corner. Matt. 21. 42, &c. Even dumb nature is made to proclaim both his praise and his wrath when he pleases. Isa. 55. 11, 12; Psa. 148. 3-10; Josh. 10. 11; 2 Pet. 2. 15, 16; Rev. 16. 21.

41-44. **Beheld the city**—Of Jerusalem. Ver. 28. He was descending the Mount of Olives (ver. 37) in full view of the city. Note, Matt. 21. 1.

Wept over it—In view of its guilt and doom. Note, vs. 42-46; comp. ch. 23. 28-31. Jesus *wept* as *man*. Note, John 11. 35; Heb. 5. 7. **If thou hadst known**—Expressing a fruitless wish respecting their neglected *day of visitation*. Note, ver. 44; comp. Isa. 1. 3, 4; Jer. 8. 7. **Thy peace**—The peace of believing in Christ. Christ the Prince of peace. Isa. 9. 6; 32. 17; 48. 18; John 14. 27; Eph. 2. 14-17; Rom. 5. 1; 14. 17. **Now they are hid**—From eyes willfully and judicially closed. Note, Matt. 13. 13-15; 23. 37; Rom. 11. 7-10; John 3. 19, 20. **The days shall come**—Referring to the destruction of Jerusalem by its enemies, the Romans. Chap. 21. 20, &c.; note, Matt. 24. 15, &c. **Thy children**—The inhabitants of the city. Matt. 23. 37. **Not leave...one stone**—Note, ch. 21. 5, 6.

45-48. Notes, Matthew 21. 12, 13; 26. 55; Mark 11. 18.

CHAPTER XX.

1-19. Notes, Matthew 21. 23-46.

20-44. Notes, Matthew 22. 15-16.

authority doest thou these things? or who is he that gave thee this authority? **3** And he answered and said unto them, I will also ask you one thing; and answer me: **4** The baptism of John, was it from heaven, or of men? **5** And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? **6** But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. **7** And they answered, that they could not tell whence it was. **8** And Je'sus said unto them, Neither tell I you by what authority I do these things. **9** Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. **10** And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. **11** And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. **12** And again he sent a third: and they wounded him also, and cast him out. **13** Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. **14** But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. **15** So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? **16** He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. **17** And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? **18** Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. **20** And they watched him, and sent forth

spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. **21** And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: **22** Is it lawful for us to give tribute unto Ce'sar, or no? **23** But he perceived their craftiness, and said unto them, Why tempt ye me? **24** Show me a penny. Whose image and superscription hath it? They answered and said, Ce'sar's. **25** And he said unto them, Render therefore unto Ce'sar the things which be Ce'sar's, and unto God the things which be God's. **26** And they could not take hold of his words before the people: and they marveled at his answer, and held their peace.

27 Then came to him certain of the Sad'ducees, which deny that there is any resurrection; and they asked him, **28** Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. **29** There were therefore seven brethren: and the first took a wife, and died without children. **30** And the second took her to wife, and he died childless. **31** And the third took her; and in like manner the seven also: and they left no children, and died. **32** Last of all the woman died also. **33** Therefore in the resurrection whose wife of them is she? for seven had her to wife. **34** And Je'sus answering said unto them, The children of this world marry, and are given in marriage: **35** But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: **36** Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. **37** Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob. **38** For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering

Worthy to obtain that world—The heavenly world will be obtained only by those for whom it is prepared. Note, Matt. 20. 23; 25. 34; Heb. 11. 16. Such only will be accounted worthy as are washed from all sin through the blood of Christ, who alone is worthy and able to open the book of life to them. Rev. 1. 5, 6; 3. 4, 5; 5. 5-12. **And the resurrection**—Jesus here speaks only of the resurrection of those who die in the Lord. 1 Thess. 4. 14, &c.; Rev. 14. 13; note, ver. 36. Alluded to as a better resurrection. Note, Heb. 11. 35; Phil. 3. 10, 11. This does not imply that the resurrection is limited to the righteous, and that the wicked are doomed to non-existence; for the scriptural resurrec-

tion includes all the dead, both of the just and the unjust. Dan. 12. 2; John 5. 29; Acts 24. 15; note, chap. 14. 14. **Neither can they die**—But are equal unto, or like, the angels in the immortality of their nature. 1 Corinthians 15. 42-44, 52, &c.; Rev. 21. 4. **Children . . . of the resurrection**—That is, being the children of God, they are heirs of the better resurrection. Note, ver. 35; Rom. 8. 17, &c.; Phil. 3. 10, 11, 20, 21; 1 John 3. 2. **Even Moses**—Whom they had just quoted in devising their dilemma about the resurrection. Ver. 27, &c. **Showed at the bush**—Rather, as God in the bush showed to Moses. Mark 12. 26; note, Matt. 22. 31. **All live unto him**—To God no human

said, Master, thou hast well said. **40** And after that they durst not ask him any *question at all*. **41** And he said unto them, How say they that Christ is Da'vid's son? **42** And Da'vid himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, **43** Till I make thine enemies thy footstool. **44** Da'vid therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples, **46** Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; **47** Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

AND he looked up, and saw the rich men casting their gifts into the treasury. **2** And he saw also a certain poor widow casting in thither two mites. **3** And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: **4** For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, **6** As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. **7** And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? **8** And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the

being is dead, or ever will be. Hence centuries after the decease of the patriarchs God declares, not I *was*, but I *am* their God. Note, Matt. 22. 32.

45-47. Notes, Matt. 23. 1-14.

CHAPTER XXI.

1-4. Notes, Mark 12. 41-44.

5-13. Notes, Matt. 24. 3-13. **Not by and by**—Rather, *not yet*, as in Matt. 24. 6. **Fearful sights**—These words had their fulfillment in the frightful portents which were seen previous to the destruction of Jerusalem; such as a blazing star or meteor in the shape of a sword hanging over the city for a whole year, a great light in the temple about the altar, chariots and armies in the clouds; these and other like prodigies are recorded by reliable historians, and particularly described by Josephus in the sixth book of his History of the Jewish Wars. Note, Matt. 24. 21. **Turn to you for a testimony**—Give you the

time draweth near: go ye not therefore after them. **9** But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. **10** Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: **11** And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. **12** But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. **13** And it shall turn to you for a testimony. **14** Settle it therefore in your hearts, not to meditate before what ye shall answer: **15** For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. **16** And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. **17** And ye shall be hated of all men for my name's sake. **18** But there shall not a hair of your head perish. **19** In your patience possess ye your souls. **20** And when ye shall see Je-ru-sa-lem compassed with armies, then know that the desolation thereof is nigh. **21** Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therinto. **22** For these be the days of vengeance, that all things which are written may be fulfilled. **23** But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. **24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Je-ru-sa-

opportunity of bearing testimony for Christ unto these rulers. Ver. 12. And if they reject your testimony it shall, at the final judgment, *turn against them*. Mark 13. 9; 16. 15, 16; 2 Thess. 1. 5-10.

14-19. Notes, Matt. 10. 17-22. **Not be able to... resist**—As proved true in the case of Peter and John, (Acts 4. 13,) and Stephen. Acts 6. 8-10. **Not a hair... perish**—You shall suffer no real harm, though you die for my sake. Ver. 16. All shall ultimately redound to your advantage. Note, Matt. 10. 30, 39; 16. 25; Rom. 8. 28, 35-39; 1 Cor. 3. 21-23; Phil. 1. 19-23; 1 Pet. 3. 13. **In your patience**—Rather, *by your endurance ye shall save your souls*. Comp. Matt. 24. 13.

20-23. Notes, Matthew 24. 15-20. **Days of vengeance**—In the fulfillment of those judgments which were predicted. Dan. 9. 26, 27; note, Matt. 24. 15-21.

24. **Fall by... the sword... cap-**

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; **26** Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. **27** And then shall they see the Son of man coming in a cloud with power and great glory. **28** And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. **29** And he spake to them a parable: Behold the fig-tree, and all the trees; **30** When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. **31** So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. **32** Verily I say unto you, This generation shall not pass away, till all be fulfilled. **33** Heaven and earth shall pass away; but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. **35** For as a snare shall it come on all them that dwell on the face of the whole earth. **36** Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. **37** And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*. **38** And all the people came

early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

NOW the feast of unleavened bread drew nigh, which is called the passover. **2** And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Is-car'iot, being of the number of the twelve. **4** And he went his way, and communed with the chief priests and captains, how he might betray him unto them. **5** And they were glad, and covenanted to give him money. **6** And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover must be killed. **8** And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. **9** And they said unto him, Where wilt thou that we prepare? **10** And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. **11** And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? **12** And he shall show you a large upper room furnished: there make ready. **13** And they went, and found as he had said unto them: and they made ready the passover. **14** And when the hour was come, he sat down, and the twelve apostles with him. **15** And he said unto them, With desire I have desired to eat this passover

tive—Note, Matt. 24. 21. **Trodden down of the Gentiles**—A figure denoting complete and continued subjection. Note, Matt. 22. 44. Jerusalem, as predicted ver. 20, has never been possessed by the Jews since its destruction. It has since been held successively by the Romans, Saracens, Mamelukes, Franks, and by the Turks, who continue to possess and oppress it. By the *Gentiles* are meant other nations or peoples than the Jews. Note, Matt. 10. 5. **Until the times . . . be fulfilled**

—The language implies that this Gentile oppression of Jerusalem will some time cease, and that this shall be at the completion of the times of the Gentiles, by which is evidently meant the *fullness* of their conversion as nations; an event foreseen by God to be prior and contributive to the conversion of the Jews. Note, Rom. 11. 25–32. After this there shall be one Shepherd and one fold. One Church of Jew and Gentile shall fill the earth. Note, John 10. 16; Gal. 3. 28; Eph. 2. 11–22.

25–33. Notes, Matthew 24. 29–35.

34–36. Notes, Matthew 24. 42–51. **Overcharged with surfeiting**—Including all sensual and worldly excesses, which tend to unfit men for that sobriety and vigilance with which they should await the coming of Christ. Vs. 35, 36; note, Rom. 13. 11–14; 1 Thess. 5. 1–8; 1 Pet. 4. 7.

37, 38. Notes, Matthew 21. 17, 18; John 8. 1, 2.

CHAPTER XXII.

1–23. Notes, Matt. 26. 2–5, 14–30; John 13. 1–6, 21–30. **Captains**—These were Jewish officers who presided over the guard of Levites that kept watch at the temple; a sort of clerical police, one of whom is often named as commander. Ver. 52; Acts 4. 1; 5. 24. **With desire . . . desired**—A Hebrew form of expressing something earnestly longed for, like that in Gen. 31. 30. Jesus very peculiarly desired to eat this *passover supper*, which was to be the *last*; the *typical* ordinance thenceforth giving place to the memorial ordinance, the *Lord's Supper*. Note, Matt. 26. 26.

with you before I suffer: **16** For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. **17** And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: **18** For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. **20** Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me *is* with me on the table. **22** And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! **23** And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them,

which of them should be accounted the greatest. **25** And he said unto them, The kings of the Gen'tiles exercise lordship over them; and they that exercise authority upon them are called benefactors. **26** But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. **27** For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. **28** Ye are they which have continued with me in my temptations. **29** And I appoint unto you a kingdom, as my Father hath appointed unto me; **30** That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Is'ra-el.

31 And the Lord said, Si'mon, Si'mon, behold, Sa'tan hath desired to *have* you, that he may sift *you* as wheat: **32** But I have prayed for thee, that thy faith fail not: and when

In remembrance of me—Thus teaching that the celebration of the Lord's Supper is to be a permanent memorial institution, to be kept up till the Saviour's second coming. Note, 1 Cor. 11. 25, 26. **As it was determined**—That is, *marked out* or *defined* by divine foresight and prophecy. Note, Acts 2. 23; 3. 18; 4. 28.

24–27. Notes, Matt. 20. 20–28; John 13. 3–17. **Benefactors**—A title of honor, either self-assumed or applied by way of flattering ambitious princes or subjects, who had, perhaps, for this purpose only, given large sums to their nation; as in the case of Herod toward the temple. Compare chap. 7. 5; Acts 24. 2. **As he that serveth**—Note, Matt. 20. 28. The special allusion is, to the symbolical feet washing. Note, John 13. 3–17.

28–30. **Ye... have continued with me**—Addressed to the 11 apostles, as distinguished from Judas, who had left him and turned traitor. Vs. 3–6. **In my temptations**—Or, *my trials*; referring to the whole earthly life of Jesus as a continuous scene of trials from Satan and men, as suggested at the conclusion of the forty days' temptation. Ch. 4. 13; note, Matthew 4. 11. In these trials the apostles were sharers. Note, Matthew 10. 16–25; John 15. 18–21; 16. 2, 3; Acts 5. 40, 41; 9. 16; 1 Cor. 4. 9–13. **I appoint... a kingdom**—Rather, I *bequeath* to you, or *assign by will*, to take place after my death. Heb. 9. 15–17. The idea is, they were to be sharers with Christ in

the spiritual kingdom which he had received of the Father. Note, ver. 30. **Eat... at my table**—Be admitted to near communion with me in the kingdom of grace on earth, which is the foretaste of the eternal banquet in heaven. Note, chap. 12. 37; Matt. 8. 11; John 17. 22–24; Rev. 3. 20, 21. **Sit on thrones**—The apostles were to rule in the Church under Christ while they lived. Note, Matthew 16, 19. Another fulfillment of this promise is reserved for the full *renovation* of all things. Note, Matt. 19. 28.

31, 32. **Simon, Simon**—An emphatic mode of address. Note, ch. 10. 41; Acts 9. 4. Simon is the same as Peter. Verse 34; note, Matthew 16. 17, 18. **Satan hath desired**—Not satisfied with Judas, (ver. 3, &c.,) he has earnestly asked that Peter also should be given up to him as Job was. Job 1. 6–12; 2. 1–6. **Sift... as wheat**—A figure of severe trial. Isa. 30. 28; Amos 9. 9. Satan, in testing Peter, hopes to prove that he is more chaff than wheat, as he did not find Job to be. Job 1. 20–22; 2. 9, 10. **Prayed... faith fail not**—Not that Peter might not be sifted or tried, (comp. John 17. 15; 1 Pet. 4. 12–16,) but that, being tempted, he might be able to bear it. Note, 1 Cor. 10. 13. Peter's faith will indeed *fail*, so far at least as to require a *reconversion*, on the ground of true repentance. Verse 62; note, Matthew 26. 75. Peter's faith was not a *final shipwreck*, as is said of some, (note, 1 Tim. 1. 19, 20,) but, ever after

thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Pe'ter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. **35** And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. **36** Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. **37** For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. **38** And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. **40** And when he was at the place, he said unto them, Pray that ye enter not into temptation. **41** And he was withdrawn from them about a stone's cast, and

kneeled down, and prayed, **42** Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. **43** And there appeared an angel unto him from heaven, strengthening him. **44** And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. **45** And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, **46** And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Ju'das, one of the twelve, went before them, and drew near unto Je'sus to kiss him. **48** But Je'sus said unto him, Ju'das, betrayest thou the Son of man with a kiss? **49** When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high-priest, and cut off his right ear. **51** And Je'sus answered and said, Suffer ye thus far. And he touched his ear, and healed him. **52** Then Je'sus said unto the chief

his conversion from this apostasy, he, like Paul, fought the good fight and kept the faith. 1 Cor. 9. 26, 27; 2 Tim. 4. 7. **Strengthen thy brethren**—That is, the other apostles, (comp. Matt. 23. 8,) and also all wavering believers. How faithfully Peter afterward did this is shown in his epistles, 1 Pet. 5. 8-10; 2 Pet. 1. 5-15.

33-34. Notes, Matt. 26. 33-35.

35-38. When I sent you—Sent his apostles on their first temporary mission provided for *without purse*, &c. Ch. 9. 1-3; note, Matt. 10. 5, 9, 10. **Lacked ye . . . Nothing**—Sent on a special mission to Israel, (Matthew 10. 5, 6,) they were sustained by a special providence, (Matthew 10. 19-31,) as was Israel of old. Deuteronomy 2. 7; 29. 5; Neh. 9. 15, 21. **But now, he that hath**—Henceforth their mission will extend to all the world, (Mk. 16. 15,) and their *purse*, *scrip*, and *sword* will be needed as means of support and defense. The reference is to their necessary outfit as gospel itinerants among their enemies, (Matt. 10. 16,) and through a country infested with bandits. Note, ch. 10. 30. He assures them that, for self-defense, the *sword* would be of more value to them than their garment. Note, ver. 38. **This that is written**—The manner of my removal from you by death, as predicted, Isa. 53. 12, (note, Mk. 15. 28,) and also the effect it will have upon you, (note, Matt. 26. 31;)

these, and all other divine predictions concerning me must have an end, that is, be fulfilled. Note, chap. 24. 44. **Two swords . . . enough**—The disciples already had two swords for the company's defense, and would know if he required one for *each*, (verse 36,) to which Jesus replies, *It is enough*, that is, for all such use of the sword as may be proper for you. Note, Matthew 26. 51, 52.

39-46. Notes, Matt. 26. 30-46; John 18. 1, 2. **An angel . . . strengthening**—As a man, Jesus needed and received such heavenly aid. Note, Matt. 4. 11. Thus divinely invigorated he was enabled to endure his agony, and pray even more earnestly, (ver. 44,) and he was heard in that he feared. Note, Heb. 5. 7-9. **Sweat . . . great drops of blood**—Not affirming that it was blood, but *as it were*, i. e., the sweat was strongly colored with blood; similar, perhaps, to other cases of blood-sweat of authentic medical record; the result of extreme mental pressure, an instance of Luke's exactness as a physician. Acts 28. 8. This was Christ's baptism of blood, the struggling of his will against obstacles—I will suffer. Note, ch. 12. 50; Heb. 10. 9, 10.

47-71. Notes, Matt. 26. 47-75. **Suffer ye thus far**—If this was addressed to the soldiers, it means, Give me liberty so far as to heal this man; or, if addressed to the disciples, it means, Re-

priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? **53** When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high-priest's house. And Pe'ter followed afar off. **55** And when they had kindled a fire in the midst of the hall, and were set down together, Pe'ter sat down among them. **56** But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. **57** And he denied him, saying, Woman, I know him not. **58** And after a little while another saw him, and said, Thou art also of them. And Pe'ter said, Man, I am not. **59** And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Gal-i-le'an. **60** And Pe'ter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. **61** And the Lord turned, and looked upon Pe'ter. And Pe'ter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice. **62** And Pe'ter went out, and wept bitterly.

63 And the men that held Je'sus mocked him, and smote him. **64** And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? **65** And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of

the people and the chief priests and the scribes came together, and led him into their council, saying, **67** Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: **68** And if I also ask *you*, ye will not answer me, nor let *me* go. **69** Hereafter shall the Son of man sit on the right hand of the power of God. **70** Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. **71** And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

AND the whole multitude of them arose, and led him unto Pi'late. **2** And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Ce'sar, saying that he himself is Christ a king. **3** And Pi'late asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. **4** Then said Pi'late to the chief priests and to the people, I find no fault in this man. **5** And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jew'ry, beginning from Gal'i-lee to this place. **6** When Pi'late heard of Gal'i-lee, he asked whether the man were a Gal-i-le'an. **7** And as soon as he knew that he belonged unto Her'od's jurisdiction, he sent him to Her'od, who himself also was at Je-ru'sa-lem at that time.

8 And when Her'od saw Je'sus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him. **9** Then he questioned

strain your zeal, and resist no further. Note, Matt. 26. 52. **Your hour...** **power of darkness**—The hour destined by the divine counsel for *you* to carry out your long-sought opportunity to kill me. Vs. 1-6; note, Acts 2. 23; 4. 26-28. Hence this *their* hour, Jesus also calls *his* hour. Note, John 7. 8, 30; 12. 23, 27. This, their work, is called *the power of darkness*, as contrasted with the work of Christ, which is that of *light*. Note, John 3. 19-21; 9. 5, 6. Their power was permitted, yet limited of God. Note, John 10. 18; 19. 10, 11.

CHAPTER XXIII.

1-5. **The whole multitude**—Of the Jewish rulers. Ch. 22. 66; note, Matt. 27. 1, 2. **Perverting the nation**—Rather, *troubling the people*, as in vs. 5, 14; Acts 17. 8. **Forbidding to give tribute**—This is what these accusers tried in vain to have Jesus do, but he silenced them. Note, Matt. 22. 15-22. **Himself is Christ a king**—This charge Jesus confessed to, (note, Matt. 26. 63, 64; 27. 11;) while Pilate

and Herod regard it as *no fault* in him. Verses 14, 15. **I find no fault**—This was repeated. Verses 14, 15, 22. Pi'late calls the claim of Jesus to kingship *no fault*, because not dangerous to Cesar's authority, being not a temporal but a spiritual reign. Note, John 18. 36, 37. **All Jewry**—The old English word for Judea. Dan. 5. 13; John 7. 1. **Beginning from Galilee**—Note, Matthew 4. 12, 23, &c.; Acts 10. 37, 38.

6-12. **Galilee... Galilean**—Contemptuous epithets. Mk. 14. 70; note, Matt. 2. 22; John 7. 41, 52; Acts 2. 7. **Sent him to Herod**—Herod Antipas, whose authority extended over Galilee and Perea. Note, chap. 3. 1. Of his character see note, ch. 13. 31, 32; Matt. 14. 1, &c. Pilate hoped thus to escape the dilemma of an unjust condemnation or an unpopular release of Jesus, as also did Herod. Ver. 11. **Herod... glad... some miracle**—He had feared Jesus, (Mk. 6. 20,) but now, finding him a prisoner, he will make sport with the Wonder-worker, as the Philistines with

with him in many words; but he answered him nothing. **10** And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. **16** I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the feast. **18** And they cried out all at once, saying, Away with this man, and release unto us Ba-rab-bas:

19 Who for a certain sedition made in the city, and for murder, was cast into prison.

20 Pilate therefore, willing to release Je'sus, spake again to them. **21** But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let

him go. **23** And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. **24** And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Je'sus to their will.

26 And as they led him away, they laid hold upon one Si'mon, a Cy-re'ni-an, coming out of the country, and on him they laid the cross, that he might bear it after Je'sus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him. **28** But Je'sus turning unto them said, Daughters of Je-ru'sa-lem,

weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare,

and the paps which never gave suck. **30** Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry? **32** And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Cal'va-ry, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Je'sus, Father, forgive them;

41-44. **The days are coming**—Note, ver. 28; Matt. 24. 19, 20.

30, 31. **Say to the mountains**—They shall feel that to be buried beneath mountains, though in itself a fearful doom, would be a shelter from an impending judgment of a more fearful kind. Comp. Hos. 10. 8; Is. 2. 19, 21; Rev. 6. 16, 17; 9. 6.

In a green tree—A proverbial expression in reference to the *righteous* and the *wicked*. Comp. Ezek. 20. 47; 21. 3, 4.

The meaning here is: If such sufferings come upon Him, who is certainly a *righteous* and *innocent* man, (ver. 47; Matt. 27. 4, 19, 24,) what must be in store for those who are so *wicked* as to put him to death? Hebrews 6. 6-8; 10. 26-31; Rev. 1. 7.

32, 33. Notes, Matt. 27. 33-38.

34. **Father, forgive them**—Jesus here enters upon that great *intercessory prayer* for transgressors which was predicted Isa. 53. 12, and which is henceforth to be ever continued in heaven, according to the will of God. Note, Rom. 8. 27; Heb. 7. 25; 9. 24; 1 John 2. 1, 2. He prays especially for the pardon of his murderers, including all who took a part in condemning him, excepting, of course, those he had pronounced unpardonable. Note, Matt.

Samson. Judges 16. 25; compare the wish of Herod Agrippa; note, Acts 25. 22.

Answered him nothing—Note, Matthew 26. 62.

Chief priests—As they had before Pilate, verses 1, 2.

Set him at nought—Herod, with his soldiers, treated Je'sus with the same disdainful mockery as did the soldiers of Pilate. Note, Matthew 27. 27, 28.

Made friends together—The cause of their previous enmity was owing, perhaps, to Pilate's having slain some of Herod's subjects. Note, chapter 13. 1, 2.

Wicked men, though at variance with each other, are often thus ready to unite against Christ and his cause. Note, Matt. 16. 1; Acts 4. 26-28.

13-26. Notes, Matt. 27. 15-26, 32.

27-29. **Great company**... **lamented**—Expressed deep sympathy for their suffering Saviour, the women especially. Note, ver. 28.

Daughters of Jerusalem—Or of *Zion*. Note, Matt. 21. 5.

Weep not for me—For it be-
hooves me thus to suffer. Note, ch. 24. 26; Heb. 2. 10; 5. 7-9.

Weep for yourselves—On account of the great calamities that are coming upon Jerusalem and the Jewish people. Note, Matt. 23. 37, 38.

In view of which Je'sus himself wept. Note, chap. 19.

for they know not what they do. And they parted his raiment, and cast lots. **35** And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. **36** And the soldiers also mocked him, coming to him, and offering him vinegar. **37** And saying, If thou be the King of the Jews, save thyself. **38** And a superscription also was written over him in letters of Greek, and Lat'in, and He'brew, **THIS IS THE KING OF THE JEWS.**

12. 31, 32; 26. 24. His prayer implies their special guilt and need of forgiveness, and also that they were within reach of pardon; that is, on condition that they come to God by him. Note, Heb. 7. 25, and Acts 4. 12. A similar prayer is enjoined Matthew 5. 44, and practiced in Acts 7. 60, 2 Tim. 4. 16. **Know not what they do**—They all knew that Jesus was an *innocent, faultless, and righteous* man. Vs. 13–15, 47; Matt. 27. 3, 18, 24. But they did not know that they were crucifying the real Messiah. Note, Acts 3. 17; 13. 27, 28. As with all sinners, their guilt and punishment is in proportion to their knowledge. Num. 15. 24–29; note, ch. 12. 47, 48; John 9. 41; 15. 22; 1 Tim. 1. 13. **Parted his raiment**—Note, Matt. 27. 35.

35–38. Note, Matt. 27. 41–43.

39–41. One of the malefactors—Mentioned vs. 32, 33; note, Matt. 27. 38, 44. **Dost not thou fear God**—Whose frown is so manifest, causing others to fear. Note, vs. 44–48. **Same condemnation**—Condemned to the same death as Jesus, yet not innocent like him. Note, ver. 41. **We indeed justly**—The penitent approves the penalty of his sin; even the death penalty or capital punishment. Note, Acts 25. 11; 28. 4. **Nothing amiss**—Not only without fault, (vs. 14, 15,) but hath done all things well, (Mk. 7. 37,) and suffers only as the just for the unjust. Note, 1 Pet. 3. 18.

42. Jesus, Lord—Thus addressing Jesus both as *Saviour* and as *Jehovah*. Note, Matt. 1. 21; 22. 43. **Remember me**—The same in substance as the prayer of Stephen. Acts 7. 59. **Comest into**—Rather, *in*. **Thy kingdom**—Referring to his mediatorial kingdom, which commenced with his triumphant victory over death, (note, Matt. 16. 28,) and his ascension to heaven as the

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. **40** But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? **41** And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. **42** And he said unto Je'sus, Lord, remember me when thou comest into thy kingdom. **43** And Je'sus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. **44** And

King of Glory, (Psa. 24. 7–10; note, Eph. 4. 8–10,) there to intercede for penitent sinners. Note, Hebrews 7. 25; 9. 24.

43. Verily—Note, Matthew 5. 18; John 1. 51. **To day . . . with me**—This very day thy disembodied spirit shall be received into heaven with mine. Note, verse 46. This is adverse to the Romish doctrine of purgatory. Note, Acts 2. 27; Eph. 4. 9; 1 Pet. 3. 19, 20. Nor does it conflict with his statement to Mary. Note, John 20. 17. Some interpreters transpose the words so as to make Jesus mean, *To-day* I say unto thee, &c. It would be no more absurd to tamper in the same way with the following passages: Chap. 19. 9; Heb. 3. 7; 4. 7; James 4. 13; Exod. 9. 5; 1 Sam. 28. 19. **Paradise**—A word of Sanscrit origin, adopted by the Hebrews to designate the parks or pleasure grounds of eastern monarchs, sometimes rendered *forest* and *orchard*. Nehemiah 2. 8; Ecclesiastes 2. 5; Solomon's Song 4. 13. In the Greek version of the Old Testament it denotes what in English is called the *garden in Eden*. Gen. 2. 8, &c. In the English Scriptures it occurs only three times, meaning the heavenly abode, of which Eden was but an image. Lk. 23. 43; 2 Cor. 12. 4; Rev. 2. 7. Called *the third heaven*, (note, 2 Cor. 12. 2–4,) and also *Abraham's bosom*, the blissful part of Hades. Note, ch. 16. 22, 23. Sometimes called the *intermediate state* of the righteous between death and the resurrection, yet evidently not an intermediate *place*, i. e., as distinct from heaven itself, where Jesus ascended. Note, Acts 1. 11; 7. 56; 2 Cor. 5. 1–8; Phil. 1. 23; Heb. 9. 24.

44–56. Note, Matt. 27. 45–62; Mark

it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. **45** And the sun was darkened, and the vail of the temple was rent in the midst.

46 And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. **47** Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. **48** And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. **49** And all his acquaintance, and the women that followed him from Gal'i-lee, stood afar off, beholding these things.

50 And, behold, there was a man named Jo'seph, a counselor; and he was a good man, and a just: **51** The same had not consented to the counsel and deed of them: he was of Ar-i-ma-the'a, a city of the Jews; who also himself waited for the kingdom of God. **52** This man went unto Pilate, and begged the body of Je'sus. **53** And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. **54** And that day was the preparation, and the sabbath drew on. **55** And the women also, which came with him from Gal'i-lee, followed after, and beheld the sepulcher, and how his body was laid. **56** And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAPTER XXIV.

NOW upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. **2** And they found the stone rolled away from the sep-

15. 38-47; John 19. 31, &c. **I commend my spirit**—To thee I commit my departing, disembodied soul. Note, ver. 43; comp. Psa. 31. 5; 1 Pet. 2. 23; 4. 19.

CHAPTER XXIV.

1-12. Notes, Matt. 28. 1-10; Mk. 16. 1-11; John 20. 1-18. **The living**—Rather, *the Living One*. Comp. Rev. 1. 18; Rom. 6. 9, 10. Why seek him among the *dead*, since it was impossible he should be *holden* of death. Note, Acts 2. 24. **It was Mary**—Luke here sums up the united testimony of all the women. Note, Mk. 16. 9; John 20. 18. **Then arose Peter**—Together with John. Note, John 20. 2-10.

13-16. **Two of them**—Of the disciples: one was *Cleopas*. Note, ver. 18. **Emmaus**—Supposed to have been a village about threescore furlongs, or seven miles, west of Jerusalem. Comp. Mark 16. 12. **Talked...reasoned**—Exchanged their different views and

ulcher. **3** And they entered in, and found not the body of the Lord Je'sus. **4** And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: **5** And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? **6** He is not here, but is risen: remember how he spake unto you when he was yet in Gal'i-lee, **7** Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. **8** And they remembered his words, **9** And returned from the sepulcher, and told all these things unto the eleven, and to all the rest. **10** It was Ma'ry Mag-da-le'ne, and Jo-an'na, and Ma'ry the mother of James, and other women that were with them, which told these things unto the apostles. **11** And their words seemed to them as idle tales, and they believed them not. **12** Then arose Pe'ter, and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called Em'ma-us, which was from Je-ru'sa-lem about threescore furlongs. **14** And they talked together of all these things which had happened. **15** And it came to pass, that, while they communed together and reasoned, Je'sus himself drew near, and went with them. **16** But their eyes were holden that they should not know him. **17** And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? **18** And the one of them, whose name was Cle'o-pas, answering said unto him, Art thou only a stranger in Je-ru'sa-lem, and hast not known the things which are come to pass there in these days?

feelings in regard to Jesus, as detailed vs. 18-24. **Jesus...drew near**—In a form differing from his former appearance, so as not to be known. Ver. 16; Mk. 16. 12. **Their eyes were holden**—Miraculously kept from recognizing him. Note, vs. 31, 37; John 20. 14; 21. 4.

17-20. **What...communications**—Alluding to vs. 14, 15. The all-knowing Jesus often put such questions with wise design. Note, John 1. 38; 20. 15-17. **Are sad**—Comp. Mark 16. 10; John 16. 20-22. **One of them**—Of the two. Ver. 13. The other, probably, was Luke, the writer, who modestly omits his name, as do Mark and John, when referring to themselves. Note, Mk. 14. 51; John 13. 23. **Cleopas**—Probably an abridged form of Cleopatros, and not the *Cleopas* or *Clo-pas* of John 19. 25. **Not known the things**—They infer that the unknown questioner (vs. 16, 17) is ignorant of the

19 And he said unto them, What things? And they said unto him, Concerning Je'sus of Naz'a-reth, which was a prophet mighty in deed and word before God and all the people: **20** And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. **21** But we trusted that it had been he which should have redeemed Is'ra-el: and besides all this, to-day is the third day since these things were done. **22** Yea, and certain women also of our company made us astonished, which were early at the sepulcher; **23** And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. **24** And certain of them which were with us went to the sepulcher, and found *it* even so as the women had said: but him they saw not.

late wonderful facts in the history of Jesus. Vs. 19-24. **A prophet**—In the highest sense. Note, chap. 7. 16. **Mighty in deed and word**—Note, ch. 9. 43; 19. 37; John 3. 2; Acts 10. 38. This proves that Jesus was *the Prophet* foretold by Moses as his great antitype. Note, Acts 3. 22; 7. 22. **Chief priests**—Note, Matt. 27. 1, 2, 22-31.

21-24. We trusted . . . redeemed Israel—They expected that Jesus, as Messiah, had come to deliver the Jews from the Roman yoke in the current Jewish sense. Note, ch. 19. 11; Acts 1. 6. Some also expected a spiritual deliverer. Note, chap. 1. 68; 2. 25-32, 36-38. **The third day**—Since his death, when, as we hoped, he would rise from the dead, as he had often assured us. Note, Matt. 16. 21; 17. 23; 20. 19; 27. 63. **Certain women**—Note, vs. 1, 23. **Vision of angels**—Note, vs. 4-6. **And certain of them**—Of the apostles, namely, Peter and John. Note, John 20. 2-9.

25-27. O fools—Not *fools* in the sense in which Jesus condemns the use of this epithet. Note, Matthew 5. 22. The Gr. word denotes *weakness or dullness of understanding*. Ver. 45. **Slow of heart**—They were not quick to grasp, but reluctant to believe, the Scriptures relating to the *death*, &c., of Christ. Vs. 26, 27; note, chap. 9. 45; 18. 34; John 20. 9. **Ought not Christ**—As if he had said, These things which are to you grounds of doubt (ver. 25) are characteristic of the true Messiah; it was necessary that he should thus suffer, &c., because God had so determined, and revealed it to the prophets. Note, vs. 27, 44-46; ch.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: **26** Ought not Christ to have suffered these things, and to enter into his glory? **27** And beginning at Mo'ses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. **28** And they drew nigh unto the village, whither they went: and he made as though he would have gone further. **29** But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. **30** And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. **31** And their eyes were opened, and they knew him; and he vanished out of their sight. **32** And they said one to another, Did not our

22. 22; Matt. 16. 21; 26. 54, 56; Acts 2. 23, 24; 3. 18. **Enter into his glory**—By ascending to heaven. Note, John 7. 39; 17. 5; Heb. 12. 2. **Beginning at Moses**—Note, verse 44. **Expounded**—Read the O. T. prophecies and applied them to himself. Note, chap. 4. 14-22; comp. Acts 17. 2, 3. **Things concerning himself**—As the true Messiah of these prophecies. Gen. 3. 15; 49. 10; Psal. 2. 6, &c.; 16. 10, 11; Isa. 7. 14; 9. 6, 7, 53; Jeremiah 23. 6; 33. 14-16; Dan. 9. 24-27; Mal. 3. 1; 4. 2-6; note, chap. 1. 45; 3. 4; Acts 3. 21-24.

28-32. The village—Note, ver. 13. **He made as though**—Jesus did not *dissemble*, for he would have actually gone on but for their entreaties. V. 29; comp. Mk. 6. 48. **Constrained him**—By earnest persuasion. Comp. Gen. 19. 3; note, chap. 14. 23; Acts 16. 15. **Abide with us**—Their request resembles that in Judges 19. 6-9, and is oft repeated in the interviews of Jesus with his loving disciples. Chap. 8. 38; John 4. 40; note, Matt. 17. 4; John 14. 16, 23; 1 John 2. 24, 27.

"Abide with me from morn to eve,
For without thee I cannot live;
Abide with me when night is nigh,
For without thee I cannot die."

Sat at meat—As he took the place of Master at their own table, asking a blessing and breaking the bread as usual, he was made known to them. Note, vs. 31, 35. **Eyes were opened**—That which had prevented their knowing him was now removed. Note, ver. 16. **He vanished**—Suddenly and miraculously disappeared, as he soon after re-appeared in Jerusalem.

heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? **33** And they rose up the same hour, and returned to Je-ru'-sa-lem, and found the eleven gathered together, and them that were with them, **34** Saying, The Lord is risen indeed, and hath appeared to Si'mon. **35** And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace *be* unto you. **37** But they were terrified and affrighted, and supposed that they had seen a spirit. **38** And he said unto them, Why are ye troubled? and why do thoughts

arise in your hearts? **39** Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. **40** And when he had thus spoken, he showed them *his* hands and *his* feet. **41** And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? **42** And they gave him a piece of a broiled fish, and of a honey-comb. **43** And he took *it*, and did eat before them. **44** And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and *in* the prophets, and *in* the psalms, concerning me. **45** Then opened he their understanding,

Note, vs. 36-40. **Our heart burn**—An expression of extraordinary emotion and delight of soul. Psalm 39. 3; Jer. 20. 9; 23. 29. **Opened... the Scriptures**—Those referred to ver. 27. This he did by opening their understanding. Note, ver. 45.

33-35. Rose up the same hour—The reason they give for detaining their guest (ver. 29) detains not them with their good news. Ver. 35. **The eleven**—The apostles, that being now their official number. Note, Matt. 28. 16. **Appeared to Simon**—Simon Peter, as separate from the other apostles, though there is no other record of such appearing, except 1 Cor. 15. 5. **Told what things**—The two disciples told what they had witnessed. Vs. 13-32; Mk. 16. 12, 13.

36-40. Jesus... stood in the midst—Without their knowing how he came, the doors being closed. Note, John 20. 19. **Supposed... seen a spirit**—From the manner of his appearing. Note, verse 36. This, Jesus corrects. Note, verse 39. **Why do thoughts arise**—Scruples or questions as to *who* or *what* I am. Verse 37. Jesus thus proves himself the omniscient searcher of hearts. Note, ch. 5. 22; 6. 8; 9. 47; Heb. 4. 12, 13. Here, probably, he added his rebuke of their unbelief. Mk. 16. 14. **Behold... handle**—Offering them both *ocular* and *tangible* demonstration of the reality of his resurrection. Note, John 20. 20, 27. **A spirit hath not flesh**—Jesus here clearly sanctions the prevalent belief that a spirit may exist separate from the body. Note, Matthew 14. 26; Acts 12. 15. It appears that Jesus, during the 40 days between his resurrection and ascension,

dwelt mostly in the invisible, his visible appearances being only occasional. Note, Acts 1. 3. His risen body was essentially the same as before death, but endowed with new properties and powers. Hence it was identified by his disciples, and at the same time it passed through material substances, as shut doors, without hinderance, and became known and unknown, visible and invisible, at will. Note, vs. 15, 16, 31, 36-40. He was not fully and finally invested with his spiritual and glorified body until the moment of his ascension. Note, 1 Cor. 15. 44, 50; Phil. 3. 21. A body similar to that he assumed in the holy mountain. Note, Matt. 17. 2; 2 Pet. 1. 16-18.

41-43. Believed not for joy—They evidently believed, else they had not rejoiced. But the news seemed *too good* to be true. Comp. Gen. 45. 26; Psa. 126. 1, 2. **Any meat**—Or food; not that he in his resurrection state had need of any, but because he chose thus to give another proof of his real bodily presence; hence he *ate before* them to show that he was the real Jesus and not an apparition. Ver. 43; note, John 21. 5, 13; Acts 10. 41. The **fish** they gave him he had first given them. John 21. 5-13. The **honey** abounded in Palestine, and was a customary article of food with the people.

44-49. These are the words—Referring to what he had often said before his death. Note, vs. 6, 7; ch. 18. 31-33; Matt. 16. 21. **The law... prophets... psalms**—The three chief portions of the O. T. as divided by the Jews, meaning the same as *all the scriptures*. Note, ver. 27. **Opened**

that they might understand the Scriptures. **46** And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: **47** And that repentance and remission of sins should be preached in his name among all nations, beginning at Je-ru/sa-lem. **48** And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of

he their understanding—By the direct illumination of their spiritual faculties through the promised Spirit, (ver. 49,) the earnest of which they had now received. Note, John 20. 22. To them the vail is now removed (2 Cor. 3. 14, &c.) and they are being qualified to go forth after the ascension and pentecost to preach his full gospel. Note, vs. 47–53; John 14. 26. This opening of the understanding and the heart is promised to all who properly seek it. Psa. 119. 18, 97–104; Prov. 28. 5; note, John 7. 17; Acts 16. 14; 17. 11, 12; 1 Cor. 2. 10, &c.; 1 Thess. 1. 5, 6; 2. 13. **It behooved Christ**—He could not otherwise prove that he was the Messiah, or procure salvation for men. Note, ver. 26; Heb. 2. 9, 10; 9. 22, &c. **Repentance and remission**—Two cardinal doctrines of the gospel, including all others as taught by Christ and his apostles. Note, Matt. 28. 19, 20; Mk. 16. 15, 16; John 3. 3–5; Acts 2. 37–41; 3. 19; 10. 43. **Beginning at Jerusalem**—Where they were to be endued with power. Note, ver. 49. The command to begin at Jerusalem demonstrates two facts: (1) that Christ's resurrection can be disproved nowhere on the earth, since it was established in the only place where, if false, its untruthfulness could be proved; and (2) the forgiving spirit of Jesus in making the first offer of par-

Je-ru/sa-lem, until ye be endued with power from on high.

50 And he led them out as far as to Beth-a-ny, and he lifted up his hands, and blessed them. **51** And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. **52** And they worshiped him, and returned to Je-ru/sa-lem with great joy: **53** And were continually in the temple, praising and blessing God. Amen.

don to his murderers! Ch. 23. 34. **Witnesses**—Note, chap. 1. 2; Acts 1. 8; 10. 39–41. **The promise of my Father**—The Holy Spirit which the Father hath promised, and of which Christ is the dispenser. Joel 2. 28, 29; Acts 2. 16–18, 33. **Power from on high**—Whither Jesus ascended, (ver. 51,) and whence he bestows this powerful gift of the Spirit. Note, John 14. 16–18, 26; 15. 26; 16. 7; Acts 2. 33.

50–53. Led them out—From Jerusalem. **Bethany**—A village on the eastern slope of Mount Olivet, from which Jesus ascended. Note, Acts 1. 12. **Lifted up his hands**—After the form of the high-priestly benediction. Lev. 9. 22; Num. 6. 24–26; note, Heb. 2. 17. This, perhaps, was the same symbolical act as that in John 20. 22. **While he blessed them**—His love for them thus continuing to the end. Note, John 13. 1. **Carried up into heaven**—In *person* and *visibly*, as he had intimated, John 6. 62, and as he will return. Note, Acts 1. 11; Rev. 1. 7. **Worshiped him**—Note, chap. 2. 2, 11; Matthew 28. 9. **With great joy**—As foretold. Note, John 14. 28; 16. 20–22. **Continually in the temple**—They worshiped there daily, like Anna. Ch. 2. 37. They had also a special place of prayer. Note, Acts 1. 13, 14; 2. 1. **Amen**—Note, Matt. 28. 20.

THE GOSPEL ACCORDING TO JOHN.

INTRODUCTION.—John, the acknowledged writer of this Gospel, was the younger of the two sons of Zebedee and Salome of Bethsaida. Matt. 4. 21. He was probably one of the two disciples of John Baptist who, on being cited to Jesus, immediately followed him. Ch. 1. 35, &c. He was one of the twelve apostles, (Matt. 10. 2,) and one of the three whom Jesus admitted to peculiar intimacy with himself, as special witnesses of some of the most important events occurring in his history. Matt. 17. 1; 26. 37; Mk. 5. 37; 13. 3. But the highest honor Jesus bestowed on him was, that to him he committed the care of his mother. Note, ch. 19. 26, 27. His Gospel has comparatively little matter in common with the other three Gospels; they being more occupied with the Saviour's *humiliation*, or earthly history, while John's exhibits him in his *exaltation*—his eternal Sonship and co-equality with the Father. Comp. ch. 1. 1-3, 17, 18; 5. 23, &c. John is also the writer of the three Epistles bearing his name, and of the Apocalypse. See Introductions to them. The style and spirit of his writings are peculiar, and their authenticity has never been denied until the last century; his modern assailants being provoked to their work from the fact only that he so successfully rebukes the present prevailing heresies, similar to those which existed in his day. See Introduction to First Epistle of John, and also that to the Colossians.

CHAPTER I.

IN the beginning was the Word, and the Word was with God, and the Word was God. **2** The same was in the beginning with

God. **3** All things were made by him; and without him was not any thing made that was made. **4** In him was life; and the life was the light of men. **5** And the light shineth in

CHAPTER I.

1, 2. **In the beginning**—Before all created things, and hence no part, in any sense, of the creation referred to Gen. 1., &c. Note, ver. 3; Col. 1. 17; Heb. 1. 2. **Was the Word**—Not the Word *was made*, or *began to be*, but *was*, and ever was; i. e., the Word is without beginning, the pre-existent, eternal *I Am*, (note, ch. 8. 58; Heb. 7. 3,) which implies his *Godhead*, for God alone is eternal. Psal. 90. 2; Isa. 9. 6; Mic. 5. 2; 1 Tim. 6. 16; 1 John 5. 20; Rev. 1. 8, 18. **The Word**—Gr. *Logos*. This term is here, and in verse 14, 1 John 1. 1, 5. 7, Rev. 19. 13, applied to the Son of God, because as the human mind is revealed by the human *word*, so the invisible, unknown God is revealed by the divine *Word*. Note, ver. 18; chap. 3. 34; Heb. 1. 2; 1 John 1. 1. The term is often used in this sense in the O. T. Comp. Psal. 33. 6, 9, with *God said*, in Gen. 1. 3, &c. Note, Heb. 1. 2; 11. 3; 2 Pet. 3. 5. **With God**—The expression implies inseparable nearness and communion with God the Father, and yet distinct personality. Proverbs 8. 22, 30; note, ver. 18; ch. 14. 7-11; 17. 5; 1 John 1. 2. **Was God**—This directly asserts the Word's divine nature as existing

from eternity. Not a *god* in any subordinate sense, (note, ch. 10. 33-36; 1 Cor. 8. 4-6,) but the true, supreme, eternal God. Isaiah 9. 6; note, Rom. 9. 5; Heb. 1. 8; 1 John 5. 20; Rev. 1. 8. **The same**—This verse 2, combines in one the three statements in verse 1.

3-5. **All things were made by him**—By the Word, who is God. Note, ver. 1. This verse is an explicit denial of the *non-creation* and *eternity* of matter. Psal. 33. 6; note, ver. 10; 1 Cor. 8. 6; Eph. 3. 9; Col. 1. 16, 17; Heb. 1. 2, 10; 11. 3; Rev. 4. 11. **In him was life**—In the Word, or Son of God, (ver. 1,) as well as in God the Father, was *original* and *essential* life. Ch. 5. 26; 1 John 1. 1; 5. 11, 12. And from this original life all other life is derived, as from a fountain. Psal. 36. 9; Gen. 1. 20, 24; 2. 7; Job 12. 10; 33. 4; Acts 17. 25, 28. **The life was the light**—Every kind of *light* as well as *life* comes from the Word, the source of all created things. Verse 3; note, verse 9; chapter 8. 12; 1 John 1. 5; Rev. 21. 23. But *this* light is specially *the light of men*, of mankind alone. Ver. 9. It is the sense of *duty*, something over and above the self-consciousness which all animals possess. Job

darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name *was* John. 7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe. 8 He was not

35. 11; 38. 36. This is called the *candle of the Lord* in man, (Prov. 20. 27,) i. e., the *moral and spiritual consciousness* which the Word created in man's original nature, by which he is able to discern between right and wrong, to gain a certain knowledge of God and his duty to him, and to become in himself a responsible being. Note, chapter 3. 19-21; Romans 1. 19-21; 2. 14, 15. This primary light John identifies as the subsequent personal Light of the world. Note, verse 9. **Shineth in darkness**—The darkness here is moral stupor; the spiritual ignorance of the wicked world as separated from the ever-shining light of the Word. Note, vs. 4, 9, 10; 1 John 1. 5, 6. **Comprehended it not**—Men wrapt in this darkness disliked and rejected the light. Note, Prov. 2. 13, 14; note, ch. 3. 19, 20; 2 Cor. 4. 4. This shining and rejecting has existed in all ages and among all nations, but was especially true during the personal appearance of the true Light. Vs. 9-11; ch. 3. 19, 20; Matt. 4. 16; 13. 13-15.

6-8. **There was a man**—Rather, *arose*, or came into being, a man; in the same sense as Abraham *was*, (ch. 8. 58,) and not as the Word *was*. Note, vs. 1, 15. **Sent from God**—As promised, Mal. 3. 1; 4. 3. Matt. 11. 10, 14; 17. 12. Sent by a miraculous birth, (Lk. 1. 7-19,) by the direct *word of God*. Lk. 3. 2. **Name was John**—John the Baptist, (note, Matt. 3. 1-4,) named *John* by divine direction. Note, Luke 1. 13. **For a witness... of the Light**—John came to testify as a direct God-sent witness to the true personal Light. Vs. 8, 9. This he did by proclaiming Jesus of Nazareth as the promised Messiah of the O. T., (vs. 17, 45,) the Son of God, (ver. 34,) who was to appear to Israel (ver. 31) as a great light. Isaiah 9. 2; Mal. 4. 2; note, Matt. 4. 14, 16; Luke 1. 78, 79; 2. 32; 2 Pet. 1. 19. **Through him might believe**—Through the testimony of John might believe in Christ. Note, ver. 12; ch.

that Light, but *was sent* to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own re-

10. 41, 42; Acts 19. 4, 5. **Not that Light**—John was indeed a pre-eminent light, (note, ch. 5. 35,) but he was not the true Light, (note, ver. 9,) as he himself testified. Ver. 20; ch. 3. 28.

9. **The true Light**—The original light itself, (note, ver. 4,) as distinguished from John and other human teachers whose light is only derived and partial. Ver. 8; ch. 5. 35; Matt. 5. 14; Phil. 2. 15. Some had supposed that John was this true Light. Note, ver. 19; Lk. 3. 15. **Lighteth every man that cometh**—Rather, *which coming into the world enlighteneth every man*. This may refer back to the primary, preparatory enlightening of every human being, (note, ver. 4,) but it is especially true of the *personal coming* into the world of the Word to pour light in its fullness upon all who receive him. Note, vs. 11-14; ch. 3. 19-21; 8. 12; 9. 5; 12. 36, 46; Lk. 2. 30-32; 2 Cor. 4. 6; 2 Tim. 1. 10; 1 John 1. 5-7.

10, 11. **In the world... knew him not**—This true Light (note, ver. 8) was ever in the world which he created, but was unrecognized by the world. Note, vs. 4, 5. The special reference is to his personal coming and rejection. Note, vs. 11, 26. **Came unto his own, and his own**—There is a distinction in the original between the first and second *his own* of this verse, which may be thus expressed: He came to *his own things*, the world in general, which he had made, (ver. 3,) and *his own people*, mankind, received him not. Isa. 53. 3; note, ver. 12. *His own* here means the same as *every man*, ver. 9; Heb. 2. 9; and *all men*, 1 Tim. 2. 4, 6; 4. 10. Called also *his people*, Matt. 1. 21; *his children* and *brethren*, note, Heb. 2. 11, 13, 17. *All men* are given to the Son to be saved, (Psa. 2. 8,) though only such as receive him by faith are actually saved. Note, chap. 6. 37-40; 1 Tim. 4. 10; Mk. 16. 15, 16.

12, 13. **As many as received**—Implying that some did receive him. Note, ver. 11. **Gave he power**—Denoting,

ceived him not. **12** But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: **13** Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **14** And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

not so much the *ability*, as the *right* or *privilege* of becoming God's adopted children. Note, Romans 8. 14-16. **Believe on his name**—Or, *in* his name; that is, in *Jesus*, which signifies *Saviour*. Note, Matt. 1. 21. The word *name* being often put for person. Note, Acts 3. 16; 4. 12; Matt. 1. 21. **Were born . . . of God**—Regenerated, inwardly renewed, not by any natural or sensual impulse or process, but by the Divine Spirit. Note, ch. 3. 3-8; Rom. 12. 2; 2 Cor. 5. 17; Tit. 3. 5-7; James 1. 18; 1 Pet. 1. 23.

14. Word was made flesh—The same pre-existent Word who is God. Ver. 1. The same became flesh, not by ceasing to be God, but by enduing himself with human nature; he was henceforth the *God-man*. Isa. 9. 6; note, Matt. 1. 23; Lk. 1. 35; Rom. 1. 3, 4; Phil. 2. 6-8; 1 Tim. 3. 16; Heb. 2. 14-17. He does not become man *apparently*, nor *partially*, but really and fully, with a human soul as well as body. Note, ch. 12. 27; Matt. 26. 38; Rom. 8. 3. **Dwelt among us**—Rather, *tabernacled*; i. e., his human nature was the tabernacle or temple (ch. 2. 21) in which his Deity dwelt in all its fullness. Col. 2. 9. **Beheld his glory**—The glory of his Godhead as manifested in his works. Note, ch. 2. 11; 11. 4, 40. **Only begotten of the Father**—Or, *Only begotten Son*. Ver. 18; ch. 3. 16, 18. The word denotes *peculiar* relation, nearly akin to that of the *beloved Son*. Note, Matt. 3. 17; 17. 5. **Full of grace**—Of *grace* that brings salvation, full and free for all men, and **truth** to guide them in the way thereto. Chap. 14. 6; 8. 31, 32; 1 John 5. 20; note, vs. 16, 17.

15-17. John bare witness—Note, vs. 6, 7. He testifies to the pre-existent, exalted nature of the Word, to prove his Messiahship. Vs. 26, 27, 30-34. **Cried**—As becomes an ear-

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. **16** And of his fullness have all we received, and grace for grace. **17** For the law was given by Mo'ses, *but* grace and truth came by Je'sus Christ. **18** No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

nest preacher, that all may hear and believe. Note, ver. 23. So Christ. Note, ch. 7. 28, 37. **Cometh after . . . preferred before**—John's preparatory office *deceased* before the *increasing* glory of the Messiah. Note, chap. 3. 26-31. **Was before me**—My *successor* in time is my *predecessor*, being absolutely the *first*—before all things. Note, vs. 1, 2; Col. 1. 17. **Of his fullness**—Of *grace and truth*. Note, ver. 14. **All we received**—All men have received this grace in the sense of its being provided for all, but it is actually received by true believers only. Vs. 9-12; ch. 3. 16-18; 6. 37-40; Rom. 4. 16; 5. 1, 2, 15-21; 1 Tim. 2. 4-6; 4. 10; Tit. 2. 11, &c.; Heb. 2. 9; 12. 14, 15. **Grace for grace**—Grace added to grace in return for grace improved. Note, Matt. 13. 12; 25. 29; 2 Cor. 9. 6-11. **The law . . . by Moses**—Given from God, through Moses, to men. Ch. 9. 29; Acts 7. 38, 44. The office of the law was not grace, but restraint and conviction, working wrath, preparatory to the grace which came by Jesus Christ. Rom. 3. 19-22; 4. 15; 5. 20; 10. 4, 5; Gal. 3. 19, 24, 25; Heb. 9. 8, 9; 10. 28. **Grace and truth**—As opposed to the law. Heb. 7. 11-28; 8. 5-13; 9. 19-28; 10. 1-20; note, ver. 14.

18. No man hath seen God—No man can literally, with natural eyes, behold the immortal, invisible God. Ch. 5. 37; 6. 46; 1 Tim. 1. 17; 6. 16. Holy men of old saw and heard him only by means of symbols. Exod. 33. 9-11, 18-23; Numbers 12. 6-8; Deut. 4. 12; 1 Sam. 3. 4-11; 1 Kings 19. 12, 13; 22. 19; Isa. 6. 1, &c.; Ezek. 1. 24-28; Dan. 7. 9, 10; Hab. 3. 3, 4. The pure in heart see him with their spiritual perceptions. Note, Matt. 5. 8; John 14. 21; 16. 14; 1 Corinthians 13. 12; 1 John 3. 2, 3; 4. 12; Revelation 22. 4. **Only begotten**—Note, verse 14. **In the bosom**—A figurative expression

19 And this is the record of John, when the Jews sent priests and Le'vites from Je-ru'salem to ask him, Who art thou? **20** And he confessed, and denied not; but confessed, I am not the Christ. **21** And they asked him, What then? Art thou E-li'as? And he saith, I am not. Art thou that Prophet? And he answered, No. **22** Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? **23** He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet E-sa'ias. **24** And they which were sent were of the

denoting the closest intimacy and tenderest affection. 2 Samuel 12. 3; Isaiah 40. 11; note, chapter 13. 23; Luke 16. 22. Here it denotes the highest unity and intimacy of the Son with the Father, (ch. 10. 30,) and hence his ability above all others to make him known. Note, chap. 3. 31-34; 5. 20; Matt. 11. 27. **Declared him**—Revealed him, so far as God the Father can be revealed to mortal man. Note, ch. 12. 45; 14. 6-11.

19-23. The record—Rather, *testimony*, as in vs. 7, 15. **Priests and Levites**—Note, Lk. 1. 5. **Who art thou**—They came with this question, because many were inclined to take him for the Messiah. Note, Lk. 3. 15. **Confessed, and denied not**—John confessed to the truth that Jesus, and not himself, was the Messiah. Vs. 7, 8; ch. 3. 28; 5. 33; Acts 13. 25; 19. 4. **Art thou Elias...I am not**—John disclaims being the Elijah, in person, whom the Jews expected to precede the Messiah, yet he was the Elijah of the prophecy. Malachi 4. 5; note, Matthew 11. 14; 17. 11-13; Lk. 1. 17. **That Prophet**—Referring, probably, to Deut. 18. 15, 18, and usually applied to the Messiah. Note, chapter 4. 25; 6. 14; 7. 40. **I am the voice**—Note, Matt. 3. 3.

24-28. They which were sent—Note, ver. 19. **Pharisees**—Note, Matt. 3. 7. **Why baptizest thou**—The Jews believed that they were all to be baptized when the Messiah came, either by himself, or by some of his appointed prophets; thus interpreting the prophecies Ezek. 36. 25; Zech. 13. 1. The question, then, is as to John's right to baptize, since he was neither of these characters. Vs. 20, 21. **I baptize with water**—As commissioned to do,

Phar'i-sees. **25** And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor E-li'as, neither that Prophet? **26** John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; **27** He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. **28** These things were done in Beth-ab'a-ra beyond Jordan, where John was baptizing.

29 The next day John seeth Je'sus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

verse 33. Note, Matt. 3. 11. **Standeth one...ye know not**—Referring to the Messiah, who had already come among them, though he was, as yet, unrecognized by them. Note, vs. 10, 11. His coming had taken them by surprise, as predicted. Mal. 3. 1. Note, Matthew 12. 28. **Who coming after**—Note, ver. 15. **Whose shoe's latchet**—Note, Matt. 3. 11. **Bethabara**—Rather, *Bethany*, but not the Bethany referred to ch. 11. 1, 18. This place was on the east side of the Jordan, and is by some identified with Bethbarah and Bethnimrah. Judg. 7. 24; Josh. 13. 27. **Beyond Jordan**—East of Jordan. Note, Matt. 4. 25.

29. The next day—The second of the three days of John's testimony. Vs. 19, 29, 35. **Seeth Jesus coming**—This was after his baptism and temptation of forty days. Matt. 3. 17; 4. 1-11. **The Lamb of God**—Jesus was the true Lamb of atoning sacrifice provided by God, (Gen. 22. 8; Lev. 17. 11; note, 1 Pet. 1. 19, 20,) of which those offered in the *daily sacrifice*, (Exod. 29. 38, 39,) and especially the *paschal lamb*, (Exod. 12. 3-5,) were only the types and representatives. Note, 1 Cor. 5. 7; Heb. 9. 11-15; 10. 1, &c. **Taketh away the sin**—Expiates it, and removes the penalty of it from man by bearing it in his own body. Isa. 53. 4-7; note, Matt. 8. 17; Acts 8. 32; 2 Cor. 5. 21; Gal. 3. 13; Heb. 9. 26, 28; 10. 5, 10, 20; 1 Pet. 2. 21-24; 3. 18; 1 John 3. 5; Rev. 1. 5. **Of the world**—Of all mankind in the past, present, and future ages of the world. Isa. 53. 10-12; note, ch. 3. 16, 17; 4. 42; Lk. 2. 10, 11, 30, 31; Rom. 3. 22-25; 5. 14-21; 1 Tim. 2. 3-6; Heb. 2. 9; 7. 25; 9. 15; 1 John 2. 2; Rev. 5. 9; 7. 9. The blood of Jesus also redeems believers

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. **31** And I knew him not; but that he should be made manifest to Is'ra-el, therefore am I come baptizing with water. **32** And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. **33** And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. **34** And I saw, and bare record that this is the Son of God.

35 Again the next day after, John stood, and two of his disciples; **36** And looking upon Je'sus as he walked, he saith, Behold the Lamb of God! **37** And the two disciples

from all sin, actual and original. *Psa.* 130. 7, 8; note, *Tit.* 2. 14; 1 *John* 1. 7, 9; 3. 5-9.

30-34. This is he—Note, ver. 15. **I knew him not**—Though John was cousin to Jesus, he may never have seen him at the time here spoken of, they having lived some 90 miles apart—John in the deserts of Judea, and Jesus at Nazareth, (note, *Lk.* 1. 80; 2. 51;) and, if John had a personal acquaintance with Jesus, he was not officially authorized to know and proclaim him as Messiah till he had received the sign here named, ver. 33; note, *Matt.* 3. 14. **Made manifest to Israel**—John knew only that his mission and baptism were designed of God to make the Messiah known to *Israel*, i. e., the Jews. Note, ver. 7; *Acts* 19. 4. **Bare record**—Note, ver. 19. **Saw the Spirit**—Note, *Matt.* 3. 16, 17. **Knew him not**—Note, ver. 31. **He that sent me**—Note, ver. 6. **To baptize**—Note, ver. 24. **Baptizeth with the Holy Ghost**—Note, *Matthew* 3. 11. **This is the Son of God**—As directly attested to of God. Note, *Matt.* 3. 17.

35-39. The next day—Note, v. 29. **Two of his disciples**—John's disciples, one of whom was Andrew. Note, ver. 40. The other, no doubt, was John, the writer of this Gospel, (ch. 21. 20,) who, as usual, modestly withholds his name. Note, chap. 13. 23. **Looking upon Jesus**—Thus citing his disciples to him as their future Master. Ver. 38. **Lamb of God**—Note, ver. 29. **Followed Jesus**—With the purpose of becoming his disciples, as they understood John to mean they should. Ver. 35. **What seek ye**—

heard him speak, and they followed Je'sus. **38** Then Je'sus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? **39** He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. **40** One of the two which heard John speak, and followed him, was An'drew, Si'mon Pe'ter's brother. **41** He first findeth his own brother Si'mon, and saith unto him, We have found the Mes-si'as, which is, being interpreted, the Christ. **42** And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'nas: thou shalt be called Ce'phas, which is by interpretation, A stone.

Jesus knew they were seeking him, and for what purpose, for he knows all hearts. Note, verses 42, 47, 48. But he often questions men to call out their confession of him. *Ch.* 9. 35; 20. 15; 21. 15-17; *Matt.* 20. 32. **Rabbi... Master**—They already recognize him as the One Great Master, even Christ, (note, *Matt.* 23. 10,) and they seek private instruction from Him who is to teach them all things. *Ch.* 4. 25. **Come and see**—Rather, *and you will see*. The Jewish rabbi often thus addressed his pupils, requiring them to convince themselves, by personal search and study, as to the truth of any doctrine. Note, verse 46. All who truly seek shall find. *Jer.* 29. 13; note, *Matt.* 7. 8. **Tenth hour**—This, by Jewish time, was 4 P. M. Note, *Matt.* 20. 3.

40-42. One of the two—Note, ver. 35. **Followed him**—Followed Jesus, ver. 37. **Andrew... Peter**—Two of the most prominent disciples and apostles of Jesus. Note, vs. 41, 42; *Matt.* 10. 2. **We have found**—A most emphatic, joyous proclamation. Note, ver. 45; ch. 4. 29. **Messias... Christ**—The former word being Hebrew, the latter Greek, and both signifying the *Anointed One*, the *Messiah* of O. T. prophecy. Note, ver. 45; *Matt.* 1. 1. **Brought him to Jesus**—And was thus instrumental in Peter's salvation, who in his turn led many others to Jesus. *Acts* 2. 37-41; 10. 34-44. **Son of Jonas**—Rather, of *John*. Note, *Matt.* 16. 17. Though Simon knew not Jesus, Jesus knew Simon, in the same way as he knows all men and all things. Note, vs. 47, 48; ch. 2. 24, 25; 21. 15-17. **Shalt be called Cephas**—The words "shalt

43 The day following *Je'sus* would go forth into Gal'i-lee, and findeth Phil'ip, and saith unto him, Follow me. **44** Now Phil'ip was of Beth-sai'da, the city of An'drew and Pe'ter. **45** Phil'ip findeth Na-than'a-el, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, *Je'sus of Naz'a-reth*, the son of Jo'seph. **46** And Na-than'a-el said unto him, Can there any good thing come out of Naz'a-reth? Phil'ip saith unto him, Come and see. **47** *Je'sus* saw Na-than'a-el coming to him, and saith of him, Be-

hold an Is-ra-el-ite indeed, in whom is no guile! **48** Na-than'a-el saith unto him, Whence knowest thou me? *Je'sus* answered and said unto him, Before that Phil'ip called thee, when thou wast under the fig-tree, I saw thee. **49** Na-than'a-el answered and saith unto him, Rab'bi, thou art the Son of God; thou art the King of Is-ra-el. **50** *Je'sus* answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. **51** And he saith unto him, Verily, verily, I say unto

be" show that this new name was not given *now*, but *Jesus* here prophesies of Peter's memorable *confession* in the future, when this significant title of *honor* would be given him. See note, Matt. 16. 16-18.

43-46. The day following—The next to that mentioned verses 35, 39. **Would go...into Galilee**—And he went, ch. 2. 1-12. This is referred to Matt. 4. 12, 13. **Philip**—Another of the chosen twelve. Note, Matt. 10. 3. **Bethsaida**—Note, Matt. 11. 21. **City**—Of their residence. Comp. ch. 11. 1. **Nathanael**—Still another of the twelve, (ch. 21. 2,) called also **Bartholomew**. Note, Matt. 10. 3. **We have found him**—Found the *Messias*, (note, verse 41,) the *Shiloh*, (Gen. 49. 10.) the *Wonderful One*, (Isa. 9. 6,) the *Desire of all nations*, for nearly 4000 years. Hag. 2. 7. This was "good tidings of great joy." Lk. 2. 10, 11. **Moses...prophets, did write**—Note, ch. 5. 46; Lk. 24. 27, 44; Acts 3. 22, 24; 26. 22. **Of Nazareth**—Note, Matthew 2. 23. **Son of Joseph**—Note, Luke 3. 23. **Any good thing...out of Nazareth**—A proverbial expression of contempt among the Jews in speaking of *Nazareth*, and also of *Lower Galilee*. Note, ch. 7. 41, 52; Matt. 2. 22, 23. By *any good thing* is probably meant the *Messiah*, as in chapter 7. 41, 52; yet *Jesus* was that *good thing* promised. Jer. 33. 14-16; comp. ch. 7. 12; 10. 11; Acts 2. 22; 10. 38. **Come and see**—Note, ver. 39. Examine and judge for yourself. The best remedy against skepticism, preconceived opinions, and prejudices. All who candidly examine the evidences of Christianity will be convinced of its truth. Note, chap. 4. 41, 42; 5. 39, 46; 7. 17; Acts 17. 11, 12.

47-49. An Israelite indeed—Not

merely a descendant of Jacob, but one who, like him, has won the title of *Israel* by prevailing faith and prayer. Gen. 32. 28. Note, ver. 48. With many this title was a mere name, and even a reproach. Romans 2. 28, 29; 9. 6, 7; Rev. 2. 9. **No guile**—The very reverse of Jacob's natural character, (Gen. 27. 35, 36,) and of the Jews as a people. Note, Matt. 23. 13, etc.; Acts 7. 51, 52. **Whence knowest thou me**—*Jesus* answers Nathanael's question by showing that he knows even more of him, and thus leads him to acknowledge him as *Messiah*. Note, ver. 49. **Under the fig-tree**—The Jews often sought the shade of such trees as a place of devotion; probably Nathanael was thus engaged when Philip called him, (verse 45,) praying, probably, for the speedy appearing of the *Messiah*, like Simeon and others in the temple. Lk. 2. 25-38. **I saw thee**—With the divine eye, as the heart-searcher of all men. Note, ver. 42; ch. 2. 25; 21. 17. **Rabbi**—Note, ver. 38. **The Son of God**—Note, ver. 34. **King of Israel**—Another designation of the *Messiah*. Ps. 2. 6; Zech. 9. 9; note, chap. 12. 13, 15; Matthew 21. 5; 25. 34; Rev. 17. 14; 19. 16.

50, 51. Because...believest thou—Dost thou believe I am the *Messiah* on the single evidence of my seeing and knowing thee? Note, vs. 47-49. **Greater things**—More numerous and express proofs of my *Messiahship*. Note, ver. 51. **Verily, verily**—Heb. *amen, amen*, i.e., *truly, truly*. Ps. 41. 13; 72. 19; 89. 52; note, Matt. 5. 18. A most grave affirmation peculiar to Him who affirms by himself, and is as valid as an oath, (Heb. 6. 13,) especially when repeated, as here and in ch. 3. 3-11; 5. 19, 25; 6. 32, 47, 53; 8. 34, 51, 58; 10. 1, 7; 13. 38; 16. 20, 23; note,

you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was there: **2** And both Je'sus was called, and his disciples, to the marriage. **3** And when they wanted wine, the mother of Je'sus saith unto him, They have no wine. **4** Je'sus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. **5** His mother saith unto the servants, Whatsoever he

2 Cor. 1. 20; Rev. 13. 14. Shall see heaven open—This passage evidently alludes to the *ladder* seen by Jacob, (Gen. 28. 12,) and implies that what Jacob saw in a dream, is now and henceforth to be fulfilled in the Son of man, through whose mediation a constant intercourse is open between heaven and earth, God and man, which is to result in the conversion of the world to Christ. Note, vs. 14, 18; 5. 20-25; 6. 37-40; 14. 12. **The Son of man**—Note, Matt. 8. 20.

CHAPTER II.

1, 2. The third day—From the one mentioned ch. 1. 43. **Cana of Galilee**—A town now in ruins, a few miles north of Nazareth, the birthplace of Nathanael. Ch. 21. 2. **Mother of Je'sus was there**—And probably his brethren also. Ver. 12. **Jesus...and his disciples**—Those disciples, including John, referred to ch. 1. 40, 45. A worthy company, showing that marriage is honorable. Heb. 13. 4.

3, 4. When they wanted wine—Rather, *their wine having failed*, for they had wine at the beginning. Ver. 10. **Mother...saith...no wine**—The mother evidently believed that Jesus had the power to supply the deficiency, though as yet he had wrought no miracle. Ver. 11. **Woman**—A common mode of address, as respectful and affectionate as *madam*, or even *mother*, is with us. Ch. 4. 21; 19. 26; 20. 13-15; Matthew 15. 28; Luke 13. 12. **What have I to do with thee**—Rather, *what to me and to thee?* A common phrase in Scripture. Joshua 22. 24; Judges 11. 12; 2 Sam. 16. 10; 1 Kings 17. 18; Mk. 1. 24. Jesus here intimates that no human person, not even his mother, had a right to direct in regard

saith unto you, do *it*. **¶** And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. **7** Je'sus saith unto them, Fill the water-pots with water. And they filled them up to the brim. **8** And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. **9** When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, **10** And saith unto him, Every man at the beginning doth set forth good wine; and when

to the exercise of his divine official functions. Note, ch. 7. 3, &c.; Lk. 2. 48. 49. **Mine hour is not yet**—Meaning here, the right time for him to furnish wine by a miracle, and thus show forth his glory. Ver. 1. The leading events in the history of Jesus had their divinely appointed time, especially his death. Note, ch. 7. 6, &c.

5-8. Whatsoever he saith—From this it appears that the mother understood that Jesus would perform the miracle at the proper time, inferring it, perhaps, from the qualifying *not yet*, ver. 4. **Water-pots of stone**—Fonts or basins made of stone, and placed in the court of the house for purposes of purification, as described Mark 7. 3, 4. **Firkins**—The *firkin* was probably equal to the Hebrew *bath*, which contained about nine gallons English; so that the pots filled with water that was made into wine, (vs. 7, 9,) furnished a *large supply*, similar to that of other miracles. Matt. 14. 19, 21; Lk. 5. 6, 7. Jesus is able to do above all we ask or think. Eph. 3. 20; Phil. 4. 19. **Draw out now**—From the pots *filled with water* (ver. 7,) draw *wine*. Ver. 9. What the God of nature does annually, but *slowly*, in the vines, Jesus here did *instantly*. He has only to command the elements and they obey him. Lk. 8. 25. He could have made the wine as well *without as with* the water; it was simply his way of using *seeming* agencies. Note, chap. 9. 6; Matthew 8. 3. **The governor**—The person in charge of the feast, called *ruler*, ver. 8.

9-11. The ruler—Or *governor*. Note, ver. 8. **Knew not whence it was**—The ruler's ignorance of the *origin* of the wine proves it to be genuine wine, and that he was sincere and unbiased in what he said of its goodness. Ver. 10.

men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Je'sus in Ca'na of Gal'i-lee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Ca-per'na-um, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 And the Jews' passover was at hand, and Je'sus went up to Je-ru'sa-lem. **14** And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: **15** And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured

out the changers' money, and overthrew the tables; **16** And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. **17** And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? **19** Je'sus answered and said unto them, Destroy this temple, and in three days I will raise it up. **20** Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **21** But he spake of the temple of his body. **22** When therefore he

Have well drunk—Drank enough; or, as the Gr. may be rendered, *are well drunken*. The word is used in the N. T. in the sense of drunkenness. Matt. 24. 49; Acts 2. 15; 1 Cor. 11. 21; Eph. 5. 18; 1 Thess. 5. 7; Rev. 17. 2, 6. The ruler of the feast, in this remark, refers not, however, to the present company, but to a common practice, and that not by way of approval. Nor is there any reason for supposing that the wine used on this occasion was of that kind which the Scriptures condemn. Prov. 20. 1; 23. 31; 31. 4, 5; Isa. 5. 11, 22; 24. 9; 28. 7; Hab. 2. 5, 15. Note, Luke 1. 15. **The good wine**—That which Jesus now made from water, being perfectly pure, like that which the God of nature makes in the vine—the unfermented grape juice. Note, Matt. 26. 29. Noted travelers assure us from their own observation that the wines in common use in Palestine, Italy, France, and other parts, are not intoxicating, but simply cheering and highly nutritious; that they are preserved in this state by boiling; and that these are esteemed the *best* wines. The wine used at the beginning of this wedding was probably of that kind which is commended in Scripture. Judges 9. 13; Psalms. 104. 15; Isa. 55. 1; Sol. Song. 7. 9; note, 1 Tim. 5. 23. **Beginning of miracles**—Of his many miracles, too many to be recorded. Ch. 20. 30; 21. 25. **Cana**—Note, *ver. 1. **Manifested forth his glory**—Note, ch. 1. 14. **Disciples believed**—Were still more confirmed in their faith of his Messiahship. Note, ver. 22; ch. 11. 15. **12-17. Capernaum**—Note, Matt. 4. 13. **His mother...brethren**—Note, Matt. 13. 55. **Disciples**—Note,

ver. 2. **Passover**—Note, Matt. 26. 2. **Found in the temple**—This cleansing of the temple (vs. 14-16) was at the *beginning* of the ministry of Jesus, and is very similar to that which occurred at the *close* of his ministry. Note, Matt. 21. 12, 13. **Scourge**—Not the instrument referred to Matt. 10. 17. **Remembered...written**—Called to mind the passage respecting the Messiah found in Psalms. 69. 9. Note, ver. 22. **Zeal...eaten me up**—A figure expressive of absorbing, consuming interest. Comp. ch. 4. 34; 9. 4; Lk. 2. 49. **18-22. What sign**—What miracle dost thou in proof of thy authority to do these things. Vs. 15, 16. This demand the Jews often made. Ch. 6. 30; note, Matt. 12. 38; 1 Cor. 1. 22. **Destroy this temple**—The Jews wrongly applied these words to the literal temple. Note, vs. 20, 21. **Forty and six years**—They refer to the repairs and enlargement of the second temple, which Herod commenced about 16 years B.C., and which were finished A.D. 30. Note, Matt. 21. 12. **Wilt thou rear it**—They speak this with their usual contempt of Jesus. Comp. ch. 8. 53; 9. 29. They know not that he is greater than the temple; (Matt. 12. 6;) than its builders, Herod or Solomon; (Matt. 12. 42;) and that he who has *all power* could rebuild the temple in a moment. Matt. 28. 18. **Spake...of his body**—Of its death and resurrection, (note, ver. 22; chap. 10. 17, 18,) and so the Jews, in *fact*, understood him. Matt. 27. 63. Their applying his words to the literal temple was simply a *willful perversion*. Matt. 26. 59-61; Acts 6. 13, 14. The body is often called a temple or dwelling. 1 Cor. 3. 16, 17; 2 Cor.

was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Je'sus had said.

23 Now when he was in Je-ru'sa-lem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. **24** But Je'sus did not commit himself unto them, because he knew all *men*. **25** And needed not that any should testify of man; for he knew what was in man.

5. 1. &c.; 6. 16; Col. 2. 9. **Disciples remembered**—Note, Luke 24. 6-8. **Believed the Scripture**—In particular those passages which foretell the death and resurrection of Christ. Note, Luke 24. 26, 27, 44-46. Faith in Christ is the key to the understanding of the O. T. prophecies concerning Christ, and also of his own predictions. These predictions are often obscure till the time of their fulfillment, (Dan. 12. 8-13; Hab. 2. 2, 3,) but are then made perfectly plain to the attentive believer. Note, ch. 12. 16; 13. 19; 14. 26, 29; 16. 4; 20. 8, 9; Lk. 9. 45; 18. 34; 24. 25, 32, 45; Acts 11. 16, 17; 2 Cor. 3. 13-18; 2 Pet. 1. 19, 20.

23-25. Passover, in the feast day—Rather, *on* the feast day. Note, Matt. 26. 2, 17. **Many believed... saw the miracles**—The miracles of Jesus convinced them that he was a supernatural being, and probably the Messiah; but they had not the requisite *heart-faith* in him which regenerates and saves the soul. Chap. 9. 38; Romans 10. 9, 10; Acts 8. 37. Hence Jesus did not regard them as trustworthy. Note, verses 24, 25. Such are called *disciples*, (note, ch. 7. 60, 66,) yet not disciples *indeed*. Note, chap. 8. 31. **Knew all men... what was in man**—Being, in his divine nature, the all-wise God, (note, Col. 2. 3, 9,) he knew perfectly even the hearts of men, the real character of every individual. Note, ch. 1. 47, 48; 4. 19, 29; 6. 61, 64; 13. 11; 16. 30; 21. 17; Acts 1. 24; Heb. 4. 13.

CHAPTER III.

1, 2. Of the Pharisees—One of that sect. Note, Matt. 3. 7. **Nicodemus, a ruler**—One of the Saphedrin. Note, ch. 7. 50. He was a specimen of the *many* unconverted believers, (note, ch. 2. 23,) yet, unlike those re-

CHAPTER III.

THERE was a man of the Phar'i-sees named Nic-o-de'mus, a ruler of the Jews: **2** The same came to Je'sus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. **3** Je'sus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. **4** Nic-o-de'mus saith unto him, How can a

ferred to ch. 2. 24, he was probably a candid inquirer after truth, and accordingly became a heart-believer and disciple of Jesus. Note, ch. 19. 39. **Came... by night**—Secretly, for fear of the Jews, especially of his fellow-rulers. Comp. chap. 7. 13, 22, 48-52; 9. 22; 12. 42; 19. 38, 39. Howbeit, night and day are alike suitable for prayer and religious inquiry. Psal. 139. 12; Sol. Song 3. 1; Isa. 26. 9; 2 Chron. 1. 7; 7. 12; Acts 16. 25, &c. **Rabbi**—Note, Matt. 23. 8. **Teacher come from God**—Miracles are the credentials from God-sent teachers. Num. 16. 28; 1 Kings 17. 24; 2 Kings 1. 10. The miracles of Jesus were not merely supernatural, but such as specially designated his Messiahship. Note, chap. 4. 25, 26, 29; 5. 36; 7. 31; 9. 30-33; 14. 10, 11; Acts 2. 22; 10. 38. Of this fact Nicodemus and many of his class were convinced. Note, ch. 12. 42.

3, 4. Verily—Note, ch. 1. 51. **Except... born again**—Rather, *born from above*, i. e., of God, or the Divine Spirit. Note, vs. 5, 6; ch. 1. 13. **Cannot see**—The same as *cannot enter* the kingdom, (ver. 5,) i. e., ye cannot experimentally *know* or *enjoy* its blessings as do the spiritual and pure in heart. Note, verses 5, 6; Matt. 5. 8; 1 Cor. 2. 9-16; Heb. 12. 14; 1 John 3. 2, 3. **Kingdom of God**—Note, Matt. 3. 2; Luke 17. 20, 21; Rom. 14. 17. **How... be born**—To be *born again* was a figure in common use among the Jews to denote a change from Gentilism to Judaism by becoming a proselyte. Note, ver. 10. But they never applied it to themselves, because they supposed that they were already the people of God by natural birth. Note, ch. 8. 33, &c.; Matt. 3. 9. When, therefore, Jesus affirmed its necessity of a *Jew*, and of *every human being*, (note, ver. 6,) Nicodemus supposed the doctrine an

man be born when he is old? can he enter the second time into his mother's womb, and be born? **5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. **6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. **7** Marvel not that I said unto thee, Ye must be born again. **8** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh,

absurdity; something as impossible as a second natural birth. Hence (v. 3) Jesus explains and illustrates. Note, vs. 5-8.

5, 6. Verily—Note, ver. 3. **Born of water... Spirit**—Be inwardly renewed or purified by the Holy Spirit, of which renewal water baptism is the required external profession and sign. Note, Matt. 3. 11; Acts 2. 38; 10. 47; 22. 16; 1 Cor. 6. 11; Tit. 3. 5-7; Heb. 10. 22; 1 Peter 3. 21. **Cannot enter**—The same as *cannot see*. Note, ver. 3. This teaches the necessity of water baptism as a divinely appointed duty, yet not as an absolute condition without which salvation is impossible; it is not the want of the ordinance, but the willful neglect or contempt of it that condemns. Note, Mk. 16. 16. **Born of the flesh is flesh**—And would be flesh again, even if a man could be born the second time of his mother; this is in answer to the question ver. 4. *Flesh* here denotes fallen human nature in its sinful tendency. As in all productive nature like produces like, so depraved human parents generate depraved, but not guilty, offspring. Psalm 51. 5; 58. 3; Job 14. 4; note, Rom. 5. 12; Eph. 2. 3. Nor can any mere natural man regenerate himself. Note, Matt. 12. 34, 35. **Born of the Spirit is spirit**—They who are renewed by the Holy Spirit resemble the Spirit in heart and life; they are spiritual, holy, and pure. Note, chap. 7. 38, 39; Rom. 8. 1-6, 9-14; 1 Cor. 2. 9-14; Gal. 5. 15, 16; Eph. 4. 22-24; 1 John 3. 9; 5. 18.

7-10. Marvel not—Referring to the surprise and doubt expressed by Nicodemus. Ver. 4. **The wind bloweth**—Jesus here illustrates the spiritual mystery by a mystery of nature. The wind in its operation is a type of the Spirit. Each in its *substance* is beyond the reach of our senses, and reveals its existence only by its *effects*, and that

and whither it goeth: so is every one that is born of the Spirit. **9** Nicodemus answered and said unto him, How can these things be? **10** Jesus answered and said unto him, Art thou a master of Is'ra-el, and knowest not these things? **11** Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. **12** If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? **13** And no man hath as-

where it listeth, i. e., as directed of God. Psal. 135. 6, 7; Eccl. 1. 6; 1 Cor. 2. 11, 14. **How can these things be**—Nicodemus still doubts, as if unwilling to believe what he cannot comprehend; and in this he represents many who profess to believe in what is called *Nature*, not one of whose operations they can fully comprehend. Job 37. 5-23; 38. 5, &c.; Eccl. 3. 11; 11. 5; Psal. 139. 6, 13-16; Mark 4. 26-28; Rom. 11. 33. **Master... and knowest not**—A cutting rebuke, like that Matt. 12. 3, &c. Nicodemus, being a *master*, i. e., teacher of the Jewish scriptures, *ought* to have known that this being born or renewed of the Spirit was clearly taught by their prophets. Isa. 1. 18; Jer. 31. 33, 34; Ezek. 11. 19; 18. 31; 36. 25-27; Psalm 51. 7, 10. Thus, while unbelief ignores miracles because of difficulties, true faith ignores difficulties because of miracles. Note, Rom. 4. 18-21; Acts 27. 20-25.

11-13. Verily—Note, chap. 1. 51. **We speak that we do know**—Jesus here speaks in the *plural*, referring evidently to the three persons of the Holy Trinity. The three know and testify in concert to the same truth. Vs. 32-34; ch. 5. 30, 31; 7. 16, 17; 8. 26-28; 12. 49; 14. 24-26; 16. 13-15; 1 John 5. 6-8. **Ye receive not our witness**—Are slow to believe our testimony relative to the new birth and the spiritual nature of the Messiah's kingdom. Note, vs. 4, 9, 10, 32. **Earthly things**—Things which *occur* on earth, such as being born of the Spirit, the evidences of which are comparatively obvious. Note, vs. 5-10. **Heavenly things**—Things relating to the plan of redemption, which *originate* in the counsels of heaven, and are much more mysterious. Note, vs. 13-17; Rom. 16. 25, 26; 1 Cor. 2. 7, 8; Eph. 3. 5-9; 1 Pet. 1. 10-12. **No man hath ascended**—

cended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Mo'ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **15** That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

life. **17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. **19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. **20** For

Comp. Prov. 30. 4; Eph. 4. 9, 10. This does not mean that no man *had gone* to heaven, (comp. 2 Kings 2. 11; Gen. 5. 24; Heb. 11. 5; Matt. 8. 11,) nor that the Son of man had *then* ascended; (comp. ch. 6. 62; 16. 28; 20. 17; Acts 1. 9-11;) the idea is, that no mere man has ever ascended to heaven and learned the great facts there known from actual presence, and come back to reveal them. Note, 2 Cor. 12. 4; 1 John 3. 2; Lk. 16. 27-31. He only who unites in himself God, who dwells in heaven, and man, who dwells on earth, (ch. 1. 1, 14,) is qualified to reveal those divine truths, and is himself the first object of this revelation. Vs. 14-17, 31, &c.; note, ch. 1. 18. Thus *the Son of man* proves himself *the teacher sent from God*, (note, ver. 2,) and the *ladder of communication* between heaven and earth. Note, ch. 1. 51.

14, 15. Moses lifted up the serpent—The *serpent* in Scripture is a symbol of the *devil*. Gen. 3. 1-7, 13-15; 2 Cor. 11. 3; Rev. 12. 9; 20. 2. In the passage referred to (Num. 21. 6-9) we have two kinds of serpents: the living, poisonous serpent, whose bite is deadly, is the symbol of sin; the brazen serpent, without the poison, is the symbol of Christ and his salvation. As the brazen serpent was in the likeness of the fiery serpent, yet without the poison, so Jesus is in the likeness of sinful flesh, yet without sin. Note, Rom. 8. 3; 2 Cor. 5. 21. **Even so... lifted up**—On the cross, as a sacrifice for the sins of the world. Ch. 8. 28; 12. 32, 33; Lk. 24. 26, 44-46. **The Son of man**—Note, Matt. 8. 20. **That whosoever believeth**—The look at the brazen serpent is a type of faith in Christ, which is to those in need of salvation what looking upon the uplifted serpent was to those needing a cure. Comp. Num. 21. 8, 9; Isa. 45. 21, 22; Acts 4. 12; Heb. 12. 2. **Perish... eternal**

life—These terms being set in opposition, help to explain each other, as do the words *condemn* and *save*, *death* and *life*, &c. Vs. 17, 36; ch. 5. 24, 29; note, Rom. 6. 23; Mark 16. 16; Matt. 25. 46.

16-21. God so loved the world—With such compassionate love as admits of no comparison. Isa. 63. 3, 5, 9; note, Rom. 5. 7, 8; 1 John 3. 1. Love, not for an elect part, but for the whole world of mankind. Ver. 17; ch. 1. 29; 4. 42; 6. 51; 12. 32, 47; 17. 2, 3; Lk. 2. 10, 11, 30, 31; Acts 13. 47; Rom. 5. 18; 1 Tim. 2. 3-6; 4. 10; Heb. 2. 9; 1 John 2. 2; 4. 14; Rev. 5. 9; 14. 6. **Only begotten Son**—Note, chap. 1. 14, 18. **Whosoever believeth**—Note, ver. 15. **Not... to condemn**—Rather, *not to judge*; i. e., the object of the Son's mission is to *save* mankind, and not, by *judging*, to abandon them to destruction. Ch. 12. 47; Luke 9. 56; 1 Thess. 5. 9; 1 John 3. 5. **Believeth... not condemned**—All who believe in the Son as the only Saviour, and obey him as their supreme Lord, are justified before God and accepted as his children. Note, chap. 1. 12, 13; 5. 24; Acts 13. 38, 39; Rom. 3. 24-26; 8. 1, 33, 34. **Condemned already**—By his own conscience. Rom. 2. 15. The unbeliever remains under the sentence of the broken law, (Gal. 3. 10-23,) and his condemnation is aggravated in proportion as he knowingly rejects the only means of salvation provided. Note, vs. 19, 20, 36; Heb. 2. 3; 10. 26-29. **The condemnation... loved darkness**—Since all are free agents, those who receive not Christ, the true Light, are condemned to the darkness they love better. Note, ch. 1. 9-11; 8. 12; 12. 35, 46; 2 Thess. 2. 10-12; 1 John 2. 9, 11. If Christ had not come, men would not be condemned. Note, ch. 15. 22, 24. **Because their deeds were evil**—The natural heart being

every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. **21** But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Je'sus and his disciples into the land of Ju-de'a; and there he tarried with them, and baptized. **23** And John also was baptizing in E'non near to Sa'lim, because there was much water there: and they came, and were baptized. **24** For John was not yet cast into prison.

25 Then there arose a question between

wholly bent to evil, (Gen. 6. 5; Jer. 17. 9; Matt. 15. 19,) spontaneously and obstinately hates light and truth. Note, ver. 20; ch. 1. 5. **Doeth evil hateth the light**—All evil doers are afraid of the light and shun it, lest their deeds be exposed and condemned. Job 24. 13-17; Prov. 7. 8, 9; Matt. 13. 25; Rom. 13. 12, 13; Eph. 5. 11, 12; 1 Thess. 5. 7; note, verse 19. **Doeth truth**—Truth, or right doing, is here opposed to evil, or wrong doing. Ver. 20. All who love truth desire to *act truth*, and accordingly bring their acts to the test of divine light and truth. Psal. 86. 11; 119. 33-35; 1 John 1. 5-7; 3 John 3, 11.

22-24. Into the land of Judea—Into the *country*, as distinguished from Jerusalem, the place last named. Ch. 2. 13, 23. **Baptized**—Note, ch. 4. 1, 2. **John**—John the Baptist. Note, chap. 1. 6; Matt. 3. 1. **E'non**, or A'non, signifying *place of fountains*, and **Salim**, are west of the Jordan, but they have not been certainly identified. **Much water**—This defines the place not only as convenient for baptizing, whatever the *mode*, but especially essential for the support of the assembled multitudes. Comp. ver. 26; Matt. 3. 5, 6. **John . . . cast into prison**—Note, Matthew 14. 3.

25, 26. A question . . . about purifying—The *purifying* here alludes to baptism, (note, ver. 5,) and the dispute had reference to the relative worth of John's baptism as compared with that of Jesus. The **Jews** here, or, rather, *a Jew*, was probably one of the Pharisees referred to chap. 4. 1. **Rabbi**—Note, Matt. 23. 7, 8. **He that was with thee**—John's disciples here refer to Jesus, whose name they avoid, being unwilling to admit his superiority over

some of John's disciples and the Jews about purifying. **26** And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jor'dan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. **27** John answered and said, A man can receive nothing, except it be given him from heaven. **28** Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. **29** He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's

John, though testified to by John himself. Ch. 1. 19-34; Matt. 3. 11, 14; 9. 14. **Beyond Jordan**—Note, ch. 1. 28. **All men come to him**—That is, *many* come, especially of the common people. Mk. 12. 37; comp. ch. 7. 31; 8. 30; 11. 45, 48; 12. 11, 19. This was humiliating to many of John's disciples, but to John himself a great joy. Note, ver. 29. To *them* the number was quite too many; to *him* it was quite too small; it was as nothing. Note, ver. 32. A true disciple of John must become a disciple of Jesus. Ch. 1. 35-41; Acts 19. 3-6.

27-29. A man can receive nothing—Every office in God's kingdom, and all success in doing good, is from God, who gives to all their place and work as he sees best. Note, Acts 1. 24; 20. 28; Rom. 12. 3-8; 1 Cor. 3. 5-11; 4. 7; 2 Cor. 3. 5; Heb. 5. 4; James 1. 17; 1 Pet. 4. 10, 11. **Yourselves bear me witness**—Note, ch. 1. 19-27. **Hath the bride is the bridegroom**—John here shows by a common figure that the relation of Jesus to the Church is that of the bridegroom to the bride. Note, Matt. 9. 15; 22. 2; 2 Cor. 11. 2; Eph. 5. 23, &c.; Rev. 19. 7; 21. 9. It is clear that *Jesus*, and not John, is the bridegroom, since all come to him. Note, ver. 26. He is the true *Spouse*, the Church's *Beloved*. Solomon's Song 5. 1; 6. 1-3. **Friend of the bridegroom . . . rejoiceth**—John considers that his relation to Christ is like that of the groomsman to the groom, who acts, not as a rival, but as a *friend*, whose business it was to properly bring about the marriage and rejoice in its completion, which is known by the bridegroom's *voice* testifying to his presence. Chap. 1. 29-34.

voice: this my joy therefore is fulfilled. **30** He must increase, but I *must* decrease. **31** He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. **32** And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. **33** He that hath received his testimony hath set to his seal that God is true. **34** For he whom God hath sent speaketh the words of God: for God giveth not the Spirit

30, 31. He must increase—The present success of Jesus (ver. 26) is but the beginning of a continual and universal spread of his kingdom. Isa. 9. 6, 7; Dan. 2. 44; 7. 13, 14, 27; Psalms. 2. 8; 72. 5–11, 17, 19; Lk. 1. 32, 33; 1 Cor. 15. 24–28; Rev. 7. 9–12. **I must decrease**—John's mission, being but introductory to that of Christ, must now cease; though himself an extraordinary light, (ch. 5. 35,) he must wane and disappear before the true and greater Light. Note, ch. 1. 6–9. **He . . . from above is above all**—Christ who has descended from heaven (v. 13; ch. 6. 38; 8. 23; 13. 3) is indeed greater than John (ch. 1. 15, 27) or any of the prophets. Ch. 4. 12; 8. 53; Heb. 3. 2–6. Even *God over all*. Rom. 9. 5; Phil. 2. 6, 9–11; Heb. 1. 6–9. **Of the earth is earthly**—As are John and all merely human teachers; they cannot speak of heavenly things as Christ does. Note, vs. 32–34.

32–34. What he hath seen—Note, ver. 11. **No man receiveth his testimony**—That is, comparatively few fully credited his testimony, especially from among the Jews. Note, ch. 1. 11; 12. 37–40. John's view of this matter differs from that of his disciples. Note, ver. 26. **He that hath received**—Referring especially to John, who fully believed the divine testimony concerning Jesus. Note, ch. 1. 29–34. **Set to his seal**—He, as it were, subscribes to this divine testimony and vouches for its truth. 1 John 5. 9, 10. The *seal* here is a metaphor from contracts. Neh. 9. 38; Esth. 3. 12; 8. 8; Jer. 32. 44; note, ch. 6. 27; 2 Cor. 1. 22; 2 Tim. 2. 19. **He . . . speaketh the words of God**—Referring to the *Son*, as in vs. 35, 36; chap. 7. 16; 8. 16, 26–29; 12. 49, 50. Hence called the *Word*, i. e., of God. Note, ch. 1. 1; Heb. 1. 2. **Giveth not the Spirit by measure**

by measure *unto him*. **35** The Father loveth the Son, and hath given all things into his hand. **36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

WHEN therefore the Lord knew how the Pharisees had heard that Je'sus made and baptized more disciples than John, **2** (Though Je'sus himself baptized not, but

—That Spirit which descended upon Jesus at his baptism, and with which he baptizes, (note, ch. 1. 32, 33,) dwelt in him in all its *fullness*. Ch. 1. 14, 16; Col. 1. 19; 2. 9; Heb. 1. 9. To others, even the greatest of prophets, the Spirit is given in comparatively *limited* measure, so far as special gifts are concerned. 1 Cor. 12. 4–11, 28–30; Eph. 4. 7–11. **Unto him**—These words are not in the Greek. The *grace* of the Holy Spirit is given not by measure to any one. Faith is the only limit. Matt. 9. 29; 15. 28; Eph. 1. 19; 3. 17–19.

35, 36. Loveth the Son—In a singular, pre-eminent manner. Note, ch. 1. 18; 5. 20; Matt. 3. 17; 12. 18; 17. 5. **Given all things into his hand**—Note, Matt. 11. 27. Given him all mankind to redeem, so that all may come to him and have eternal life. Note, vs. 15–17, 36; chap. 6. 37–40; 17. 2–4; 1 Tim. 2. 4–6; 4. 10. **He that believeth . . . hath**—Note, vs. 15–17. Every true believer *hath* this everlasting life; it is already within him a *present* possession, a vital seed, and unless removed by apostasy, will put forth in eternal life in heaven. Note, ch. 4. 14; Rom. 8. 30; 2 Pet. 1. 3–11; Rev. 3. 10–12. **Not see life**—Or, *enter into it*. Note, vs. 3, 5. **Wrath of God**—The opposite of eternal life. Note, vs. 15, 18; Rom. 1. 18; 2. 5–7; 6. 23. **Abideth on him**—Continually, and in proportion as his unbelief is incorrigible. Note, Matt. 10. 15; 12. 31, 32.

CHAPTER IV.

1–3. The Lord knew—The Lord Jesus knows all things. Note, chap. 2. 24, 25. **Pharisees had heard**—Having sought the information in their envy. Note, ch. 3. 25, 26. **Jesus . . . baptized not**—His office was to baptize *with the Spirit*; that of his disciples, or ministers, with *water*. Chap. 1. 33;

his disciples.) **3** He left Ju-de'a, and departed again into Gal'i-lee. **4** And he must needs go through Sa-ma'ri-a. **5** Then cometh he to a city of Sa-ma'ri-a, which is called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph. **6** Now Ja'cob's well was there. Je'sus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. **7** There cometh a woman of Sa-ma'ri-a to draw water: Je'sus saith unto her, Give me to drink. **8** For his disciples

were gone away unto the city to buy meat. **9** Then saith the woman of Sa-ma'ri-a unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-ma'ri-a? for the Jews have no dealings with the Sa-mar'i-tans. **10** Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. **11** The woman saith unto him, Sir, thou hast nothing to draw with,

note, Matt. 3. 11; 28. 19. As Jesus was the *object* of baptism, his disciples only could properly baptize *unto* him. Matt. 28. 19; Acts 19. 4, 5. Another reason may be, that mentioned by Paul 1 Cor. 1. 17. **He left Judea**—To avoid the deadly purpose of the Jews. Note, ch. 7. 1–13. Withdrawal from danger is sanctioned by both the teaching and example of Jesus. Note, Matt. 10. 23; 12. 14–16. **Into Galilee**—Where the Jews had less power. Note, Matt. 2. 22.

4, 5. Must...go through Samaria—That being the direct route on his way from Judea into Galilee. Ver. 3; Lk. 17. 11. It was simply a geographical necessity, which, however, became a providential opportunity for doing good. Ver. 7, &c. On *Samaria* see note, Matt. 10. 5. **Sychar**—Now called *Nâblus*, is situated in the fertile and beautiful valley between Mts. Ebal and Gerizim, a few miles S. E. of the place where Samaria once stood. Comp. Deut. 27. 11–13. Its ancient name was *Shechem*. Gen. 12. 6; 33. 18, 19; 35. 4; Josh. 21. 21; 24. 1, 25, 32; note, Acts 7. 16. **Ground that Jacob gave**—This is a tradition based upon Gen. 33. 19; 48. 22; Josh. 24. 32.

6–8. Jacob's well—This is not mentioned in the O. T.; yet a *well* thus named, and accordingly held as highly sacred, is still found about two miles E. of Sychar, or *Nâblus*. It is sunk in rock about 100 feet, (now only about 75,) with a diameter of nine, containing from three to five feet of delicious water, thus far answering to the one here described. Vs. 11, 12. **Being wearied...sat thus**—Or, being *thus* weary and thirsty as he was, (ver. 7,) he sat by or near the well at *about the sixth hour*, or noon. Note, Matt. 20. 2. His being *weary, thirsty*, &c., is proof of his real humanity. Note, ch. 11. 35; 19. 28.

Woman of Samaria—Not of the city of Samaria, which was eight miles distant, but of the province so called. Note, Matt. 10. 5. **Meat**—Or, *food*. Comp. ver. 31, &c.

9, 10. Being a Jew—She may have known him as such by his dress and personal appearance, or, perhaps, by his Galilean dialect, as Peter was detected. Note, Matthew 26. 73. **Jews have no dealings**—The enmity between these nations was mutual, (Luke 9. 51, &c.,) but the Jews, of the two, were the more hostile. Note, ch. 8. 48; Acts 10. 28; Lk. 10. 33. Christ comes to break down the partition wall. Note, Eph. 2. 14; Luke 10. 33; 17. 16; Gal. 3. 28; Col. 3. 11. **The gift of God**—Jesus here refers to himself as the unspeakable gift of God, (2 Cor. 9. 15,) through whom all mankind may be saved. Ver. 42; note, ch. 3. 16; Rom. 5. 15–21; 6. 23; Heb. 2. 9. Called here the *living water* (note, ver. 14) and the *bread of life*. Note, ch. 6. 51, &c.

Who it is—Jesus afterward discloses *who* it is. Ver. 26. **Living water**—Or, water of life. Rev. 21. 6; 22. 17. Thus leading her thoughts from the material, temporal water, to the spiritual, never-failing water of *eternal life*. Note, ver. 14. This shows that the *gift of God* (ver. 10) includes not merely the person of Jesus, but, through him, a gift of *life* still in reserve for those who, *knowing* Christ, believingly *ask* of him; and *this* gift is the Holy Spirit. Isa. 44. 3; Joel 2. 28; note, ch. 7. 37–39; 1 John 3. 22–24; 5. 10, 11.

11, 12. Sir—Or, *lord*, a title of respect. Vs. 15, 19; chap. 5. 7; 6. 34; 20. 15; Genesis 24. 18. **Nothing to draw with**—He having *neither rope nor bucket*, she perceives that the water which he would give is not that of this deep well, but from some supernatural agency. Note, verses 12, 29.

and the well is deep: from whence then hast thou that living water? **12** Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his children, and his cattle? **13** Je'sus answered and said unto her, Whosoever drinketh of this water shall thirst again: **14** But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. **15** The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. **16** Je'sus saith unto her, Go, call thy husband, and come

Greater than... Jacob—Who could furnish such a supply of water as this for *himself and children*, and for *us*, his descendants; thus claiming the well as the heirs of Jacob through Joseph. Note, ver. 5. Christ was indeed *greater* than Jacob, and than Abraham and the prophets. Ch. 8. 53, 58; Matt. 12. 41, 42; note, ch. 3. 31.

13-15. Drinketh... thirst again—The drinking of material water can exempt no one from the return of bodily thirst, not even Christ himself. Ver. 7. **Water that I shall give**—To the asking believer. Note, ver. 10. **Never thirst... in him a well**—The sense is, not that one taste will forever satisfy, but the life-long draught. The ever-living water in his soul is the perennial spring from which he may constantly drink and be satisfied. Psalm 36. 8, 9; Isaiah 12. 3; note, ch. 6. 35; 7. 37-39. The Comforter *abides*. Ch. 14. 16, 17. The living water can never fail, but it may, by lack of faith, be forsaken and removed. Jer. 2. 13; 17. 13; note, Heb. 6. 4-6; 10. 38. **Into everlasting life**—The present fountain of spiritual life shall expand into an eternal life. Note, ch. 3. 36; Rev. 7. 17. **Give me this water**—The woman is now brought to that point referred to ver. 10. She does not fully recognize *who it is*, but she sees enough to prompt the earnest prayer, *Give me*, &c. Comp. ch. 6. 34. Whatever the supply might be, she wishes to have that fountain of living water at home. Note, ver. 14. Hence Jesus will now so direct the conversation as to fulfill her request. Note, ver. 16, &c.

16-18. Call thy husband—Jesus knew that she had no husband, but he intended in this way to give her a

hither. **17** The woman answered and said, I have no husband. Je'sus said unto her, Thou hast well said, I have no husband: **18** For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. **19** The woman saith unto him, Sir, I perceive that thou art a prophet. **20** Our fathers worshipped in this mountain; and ye say, that in Je-ru-sa-lem is the place where men ought to worship. **21** Je'sus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru-sa-lem, worship the Father. **22** Ye worship ye know not what: we know what we

proof of his prophetic knowledge of her guilt, and thus cause repentance and confession, the first indispensable condition of forgiveness and conversion, vs. 17-19, 29; Prov. 28. 13; Ps. 32. 5. **1 John 1. 8-10. Had five... not thy husband**—The five were lawful husbands, and are distinguished from the sixth, who was not. The latter act she virtually confessed, ver. 17, and again ver. 19. Note, ver. 29.

19, 20. I perceive... a prophet—She justly infers this of Jesus from his knowledge of her private history, ver. 18. The Samaritans regarded the Messiah merely as a prophet; (note, ver. 25;) and so did the Jews, except the disciples. Note, ch. 1. 48, 49; 6. 14; 7. 31, 40; 16. 30. **Our fathers worshipped**—Meaning not merely their Samaritan ancestors, but even the patriarch. Comp. Gen. 12. 6, 7; 33. 19, 20. **In this mountain... place... to worship**—Pointing to Gerizim, which was near. Note, ver. 5. She desires him, as a true prophet, (ver. 19,) to decide the long-disputed question between the Samaritans and the Jews about the proper place of public worship. Note, Matthew 10. 5. **Ye say**—Ye Jews, of which Jesus is recognized as one. Verse 5.

21, 22. The hour cometh—And **now is**, ver. 23; i. e., from this time forward under the Christian revelation there shall be no further occasion for this great debate, ver. 20. **Neither in this mountain**—In neither of these places, (ver. 20,) nor in any other locality exclusively, but in all places shall men worship acceptably to one Omnipresent God. Mal. 1. 11; Matt. 18. 20; Acts 7. 48, 49; 1 Tim. 2. 8; note, ver. 23. **Worship ye know not what**—The Samaritans worshipped the same

worship; for salvation is of the Jews. **23** But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. **24** God is a Spirit: and they that worship him must worship *him* in spirit and in truth. **25** The woman saith unto him, I know that Mes-si'as cometh, which is called

Christ: when he is come, he will tell us all things. **26** Je'sus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? **28** The woman then left her water-pot, and went her way into the

God with the Jews, but by mingling with idolatrous nations the form of their worship had become so corrupt that it might be truly said, they knew not what they did worship. Comp. 2 Kings 17. 24-34, 41. **Salvation is of the Jews**—Jesus here speaks as a Jew in defense of the true Jewish worship as a divine revelation to prepare the nations for His coming. For such was the promise that *salvation* (verse 42) should come through the Jews. Gen. 49. 10; Isa. 2. 1-3; note, Matt. 10. 5, 6; Romans 9. 4, 5; Luke 24. 47; Acts 1. 8; 3. 26; 13. 46, 47.

23, 24. The hour cometh—Note, ver. 21. The **true worshipers** are such as God desires and approves, and with him the question will not be, Who worshiped at Jerusalem—at this or that place—(verse 21,) but who worshiped **in spirit and in truth**; i. e., in mind and heart, as opposed to mere bodily or external modes of worship. Note, verse 24. **God is a Spirit**—Rather, *God is spirit*; i. e., pure spirit, spirit in the highest absolute sense, nothing but spirit. This is one of the briefest and profoundest definitions of the nature of God. Compare *God is light*, *God is love*, 1 John 1. 5; 4. 8, 16. **In spirit and in truth**—Note, verse 23. Our worship, to be acceptable, must correspond, and be in harmony with the object of worship, with the nature and attributes of God; the human spirit in communion with and in worship of the divine Spirit. *Psa.* 34. 18; 138. 6; 147. 11; *Isa.* 57. 15; 66. 1, 2. Note, *Rom.* 2. 28, 29; 2 *Cor.* 3. 17, 18.

25, 26. Messias . . . Christ—Note, ch. 1. 41. **When he is come**—The Samaritans looked for the Messiah, chiefly as a *divine teacher and guide*; basing their expectation on such passages as Deut. 18. 15, 18. So the Jews, note, chapter 7. 31, 40, 41. The woman speaks in the present tense, *is*

come, as did Jesus, the hour *now is*, ver. 23, as if she anticipated and already believed the following declaration. Ver. 26; note, vs. 28, 29. **I . . . am he**—The Messiah. Ver. 25. This is the first time that Jesus explicitly declared himself to be the Messiah. Comp. chap. 9. 37; Matt. 26. 64; Mk. 14. 62. That the woman at once and fully believed in him as the Messiah and Saviour of the world, is shown by her energetic and successful mission. Vs. 28-42.

27. Came his disciples—From the city. Verse 8. **Marveled . . . talked with the woman**—Rather, with *a* woman. Not that he talked with this particular woman, on account of her nation and personal history, (vs. 9, 18,) of which the disciples knew nothing; their wonder is that he talked with *any woman*, in view of the low level assigned the sex by the Jewish rabbies and the Orientals generally, who held women then as they do now, in contempt, rigidly restricting them from public intercourse with men. Note, 2 Tim. 3. 6. **Yet no man said**—The disciples thus express their confidence in Jesus, thinking, perhaps, he will establish new and higher customs, disowning all such unjust social distinctions. Note, Matt. 12. 50; Gal. 3. 28. Jesus dealt with women as one who condemned even an impure look, (*Matt.* 5. 28;) and yet, as here, he freely and impartially approached them, and they as freely approached him as their friend and Saviour. Compare chap. 11. 1-5; 19. 25, 27; Matt. 15. 22-28; 26. 6-13; Mk. 7. 25-30; 12. 41-44; Lk. 7. 37-50; 8. 3; 10. 38-42.

28-30. Left her water-pot—Forgetful of the lesser in view of the greater things, she disregards the *water*, as Jesus did his food. Ver. 32. At once, and spontaneously, in faith and joyful certainty, she hastens to lead others to Christ, the Saviour of the

city, and saith to the men. **29** Come, see a man, which told me all things that ever I did: is not this the Christ? **30** Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat. **32** But he said unto them, I have meat to eat that ye know not of. **33** Therefore said the disciples one to another, Hath any man brought him *ought* to eat? **34** Je'sus saith unto them, My meat is to do the will of him that sent me, and to finish his work. **35** Say not ye, There are yet four months, and *then* cometh harvest? behold, I

say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. **36** And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. **37** And herein is that saying true, One soweth, and another reapeth. **38** I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

39 And many of the Samar'i-tans of that city believed on him for the saying of the woman, which testified, He told me all that ever I

world. Vs. 29, 30, 39-42. **Come, see**—Share this discovered good with me. Ch. 1. 41-46; Mark 5. 19, 20; 7. 36; Rev. 22. 17. **Told me all things**—Referring to what Jesus had told her of her particular sin, from which she infers that he must know her whole life. Note, ver. 17, &c. **Is not this the Christ**—Or, Messiah. Verse 25. Of this she has no doubt, any more than had those she invited to make his acquaintance. Ver. 42. **They went out**—Very many went and believed in this Messiah. Ver. 39, &c. Thus showing the powerful influence of the woman's words. Comp. Lk. 21. 15; Acts 6. 10. The people were evidently convinced that she had *been with Jesus*. Comp. Acts 4. 13; 8. 4. Thus *woman* was the apostle to the Samaritans; the *first* to preach the Gospel to them; as was *Anna* to the Jews in the temple, (note, Lk. 2. 36-38,) and as were the *Marys* to preach the risen Jesus to his doubting apostles. Note, Matthew 28. 5-10, 17.

31-34. Mean while—Before the Samaritans came. Vs. 28-30. **Master**—Or, teacher; a title of Jesus. Chap. 11. 8, 28; 13. 14; note, Matt. 23. 8, 10. **Meat... ye know not of**—As explained verse 34. **Hath any man brought**—The disciples here are as slow to understand Jesus as was the woman. Verse 11. **My meat is to do the will**—The will of God in regard to the salvation of men. Note, ch. 5. 30; 6. 38-40; 17. 1-4; 19. 30; Heb. 10. 7-10; Matt. 26. 39. The soul of Jesus was filled and satisfied with this work, so that his body was often sustained without material food. Note, Matt. 4. 2, 4; Mk. 3. 20. Comp. Job 23. 12; Jer. 15. 16.

35-38. Say not... four months—

Repeat not the proverb relating to the usual period between seed-time and harvest in Palestine, for this will not apply to the spiritual field. Note, Matt. 9. 36-38. **Look on the fields**—Jesus here probably pointed to the coming Samaritans, as a harvest of souls closely following the word sown by the woman. Vs. 28-30, 39. They are described as already ripe for believing and the gospel harvest. Verses 39-42. Compare Acts 8. 5-8. **Receiveth wages**—Every faithful laborer in the gospel field, whether as sower or reaper, receiveth wages in the present joy of success and the reward of *life eternal* hereafter. Ps. 126. 5, 6; Daniel 12. 2; Gal. 6. 6-9; Jam. 5. 20. **Rejoice together**—Whatever part we do, we may rejoice as co-workers according to the grace and success given us of God. Note, 1 Cor. 3. 5-10. **That saying**—A common proverb applied to what happens in the way of divine providence. Lev. 26. 16; Deut. 28. 37, &c.; Josh. 24. 13; Isa. 65. 22; Mic. 6. 15; note, verse 38. **I sent**—The Lord of the whole harvest sends all the laborers. Note, Matthew 9. 38. **Other men labored**—Moses and the prophets, John the Baptist and Christ himself, have preceded the apostles and their successors in the ministry. Each one is a sower as respects his successors, and a reaper as respects his predecessors. 1 Peter 1. 10-12. The special reference here is to this present labor of Christ in preparing the Samaritans for a future harvest to be reaped by the apostles and others. Note, ch. 14. 12.

39-42. Believed... the woman—So powerful was her word. Note, verses 29, 30. They fully believed even before they had seen or heard

did. **40** So when the Sa-mar'i-tans were come unto him, they besought him that he would tarry with them : and he abode there two days. **41** And many more believed because of his own word : **42** And said unto the woman, Now we believe, not because of thy saying : for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Gal'i-lee. **44** For Je'sus himself testified, that a prophet hath no honor in his own country. **45** Then when he was come into Gal'i-lee, the Gal-i-le'ans received him, having seen all the things that he did at Je-ru'sa-lem at the feast : for they also went unto the feast. **46** So Je'sus came again into Ca'na of Gal'i-lee, where he made the water wine. And there was a certain nobleman, whose son was sick at Ca-per'na-un. **47** When he heard

that Je'sus was come out of Ju-de'a into Gal'i-lee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death. **48** Then said Je'sus unto him, Except ye see signs and wonders, ye will not believe. **49** The nobleman saith unto him, Sir, come down ere my child die. **50** Je'sus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Je'sus had spoken unto him, and he went his way. **51** And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. **52** Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. **53** So the father knew that *it was* at the same hour, in the which Je'sus said unto him, Thy son liveth : and himself believed, and his whole house.

Jesus, as distinguished from others. Vs. 41, 42. Such especially are declared *blessed*. Note, ch. 20. 29 ; 1 Pet. 1. 8. **Samaritans . . . besought . . . he would tarry**—On the contrary, boasting Jews (Romans 2. 17, &c.) besought him to depart. Matt. 8. 34 ; Lk. 4. 29 ; 13. 31, &c. Thus the first became last, and the last first. Matthew 19. 30 ; 21. 31, 32 ; Acts 13. 42-46. **Many more believed**—As the result of the two days' instruction. Verses 40, 42. **Not because of thy saying**—That is, *not merely* because, for they believed first by the woman's report, and then by the direct word of Jesus. The faith which comes by testimony is preparatory to the fullness of faith by personal experience. Note, chapter 1. 39, 46 ; Acts 17. 11, 12. **And know . . . the Christ**—Note, verses 25, 29. Theirs is the *assurance* of faith. Note, 1 Cor. 2. 12 ; 12. 3 ; 2 Cor. 5. 1. **Saviour of the world**—Note, chap. 1. 29 ; 3. 16, 17.

43-45. Into Galilee—Note, Matt. 2. 22, 23. **Himself testified**—Note, Matt. 13. 57. **Galileans received him**—That is, the Galileans in general received him well, for it was at Nazareth only that he had no honor. Compare Luke 4. 31-44. Jesus goes into Galilee now for the reason here given ; his miracles at Jerusalem had already convinced them of his Messiahship, and he would now win them to honor him by a heart-faith in him. Note, ch. 2. 23 ; 3. 1, 2.

46-49. Again into Cana—Note, ch. 2. 1-11. **Certain nobleman**—Or, *officer of the king's court*, that of Herod

Antipas. Note, Matt. 14. 1 ; Lk. 3. 1. **Capernaum**—Note, Matt. 4. 13. **Ju-dea . . . Galilee**—Note, Matt. 2. 1, 22. **Come . . . heal his son**—The nobleman was one of the class of miracle-believers, (note, vs. 45, 48,) but he does not as yet believe that Jesus can heal one who is not *personally present*. His is a weak faith, which Jesus will reprove. Vs. 48-53 ; ch. 11. 21. Contrast that of the centurion. Note, Matt. 8. 5-13. **Except ye see signs**—Note, Matthew 12. 38 ; 1 Cor. 1. 22. **Come down**—Note, verse 47. The utterance of a parent's love in distress. Comp. Mark 5. 23. It will result in his conversion. Note, ver. 53. Comp. Hos. 5. 15 ; Psalms 107. 19, 20 ; 119. 67, 71.

50-54. Thy son liveth—Is at this moment recovered from *the point of death*. Verses 47, 52, 53. These are words not of *information* merely, but of divine power ; Jesus *wills* and speaks, and it is done. Note, Matt. 8. 3, 8, 13, 27. **The man believed**—That Jesus could heal at a *distance* as well as when present. Note, verse 47. When we have a divine promise, prayer is to be changed into obedient trust, as in this case, when continued prayer to Jesus would have dishonored his word. 1 John 5. 14, 15. **Servants . . . told him**—The same fact in the same words as had Jesus. Ver. 50. **At the seventh hour**—At one o'clock P. M. *the fever left him*, i. e., suddenly and entirely, as in other cases. Matt. 8. 3, 13 ; 9. 22. **Himself believed . . . whole house**—This miracle removed all doubts, and he and his family, including servants, (ver. 51,) are converted to

54 This *is* again the second miracle *that* Jesus did, when he was come out of Ju-de'a into Gal'i-lee.

CHAPTER V.

AFTER this there was a feast of the Jews; and Je'sus went up to Je-ru'sa-lem. **2** Now there is at Je-ru'sa-lem by the sheep market a pool, which is called in the He'brew tongue Beth-es'da, having five porches. **3** In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. **4** For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. **5** And a certain man was there, which had an infirmity thirty and eight years. **6** When Je'sus saw him lie,

and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? **7** The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. **8** Je'sus saith unto him, Rise, take up thy bed, and walk. **9** And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. **11** He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. **12** Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? **13** And he that was healed wist not who it

Jesus. Note, Acts 16. 15, 31-34. **The second miracle**—The first being that referred to ver. 46.

CHAPTER V.

1-4. A feast—Referring to one of the three great Jewish feasts, probably the passover. Note, Matthew 26. 2. **Sheep market**—Rather, sheep gate, so called because the sheep for sacrifice were taken through it. Neh. 3. 1, 32; 12. 39. **A pool**—Or fountain, the exact place of which is uncertain; some fixing it on the outside of the north wall of the temple, while others identify it with the pool of Siloam. Note, ch. 9. 7. **Bethesda**—That is, *house of mercy*, so called because of its healing properties. Note, vs. 3, 4. A type of Christ, who is the *fountain opened* (Zech. 13. 1) for the healing of all diseases, bodily and spiritual. Jer. 33. 8; Ezek. 36. 25; Matt. 8. 16, 17; note, vs. 4, 5. **Impotent folk**—Three kinds only of infirm people are here specified, but all kinds are probably meant to be included. Ver. 4. **Moving of the water**—Referring to some visible agitation at intervals. Note, vs. 4, 7. **An angel went down**—The best critics decide that this ver. 4 is not genuine. The reference to the *angel* accords with the Jewish popular belief that all special favors come through the ministry of angels. Note, Matthew 18. 10; Acts 12. 11, 15; Heb. 1. 7, 14.

5, 6. Infirmity thirty and eight years—Probably the effect of his own sin. Ver. 14. Comp. chap. 8. 11. The long standing of the disease makes the cure the greater. Compare Acts 4. 22.

Jesus...knew—Without being told. Note, ch. 1. 48; 2. 24, 25. **Wilt thou be made whole**—Jesus puts this question to call the attention of the people to the case, and thus show that the cure was by his own divine power. Comp. chap. 11. 42; 12. 30. He may will both to heal and to save men, but not without the concurrence of their earnest will. Note, Matthew 8. 2; 9. 28, 29; 23. 37; Mark 9. 23; Phil. 2. 12, 13.

7-9. I have no man—This answers to the question verse 6. He had no friend to aid him, for all practiced the maxim, *Every one for himself*. Comp. 1 Cor. 10. 24; Phil. 2. 4, 5. **Take up thy bed**—The same words were addressed to the paralytic. Note, Matt. 9. 6. **Immediately...made whole**—Meaning, probably, the whole man, body and soul. Note, ch. 7. 23. With these three words of command came the gracious power to obey. Note, Matt. 9. 6-8; 12. 13; Lk. 17. 14; Acts 14. 9, 10.

10-13. Not lawful...to carry thy bed—To carry burdens or do any ordinary work on the sabbath was unlawful. Neh. 13. 15-19; Jer. 17. 21, &c.; Exod. 20. 8-10. But the law did not apply to cases of *necessity* and *mercy*, as the Jewish rulers pretended. Note, ch. 9. 14-16; Matt. 12. 1-13; Mk. 3. 4. **He that made me whole**—A most wise answer, implying that he who has such divine power to heal, has also authority to say what shall be done on the sabbath. Note, Mark 2. 27, 28. **Wist not**—That is, *knew* not that it was Jesus, he having quietly

was: for Je'sus had conveyed himself away, a multitude being in *that* place. **14** Afterward Je'sus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. **15** The man departed, and told the Jews that it was Je'sus, which had made him whole. **16** And therefore did the Jews persecute Je'sus, and sought to slay him, because he had done these things on the sabbath day.

17 But Je'sus answered them, My Father worketh hitherto, and I work. **18** Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself

glided through the crowd to avoid his enemies. Note, ch. 7. 1-10.

14-16. Findeth him in the temple—Whither the man had gone, probably to offer thanks for his cure. *Psa.* 100. 4. **Sin no more**—Implying that Jesus knew that some particular sin had caused the disease. Note, *vs.* 5, 6; *ch.* 8. 11. **A worse thing**—Worse than that from which he had been delivered. Verses 5-9. The aggravated doom of hardened sinners (*Prov.* 29. 1) and apostates. Note, *Matt.* 12. 45; 26. 24; *Heb.* 10. 26-29; 2 *Pet.* 2. 20-22. **Told the Jews**—The man reports *who healed* him, instead of answering their question. Verse 12. **Sought to slay him**—That is, the Jewish *rulers* did this. Verse 18; chap. 7. 1-19, 25.

17, 18. My Father . . . I work—Jesus here impliedly asserts his *oneness* and *equality* with God, as the Jews understood him. Note, verse 18. And by virtue of this oneness he claims to have the power and right of working as God works. Note, *vs.* 19-30. He is, therefore, no more bound to withhold his healing power on the Sabbath, than God is bound to arrest the processes of ordinary nature and providence. Note, *Matt.* 12. 8; *Mark* 3. 4. **Worketh hitherto**—Or, *until now*; i. e., during all that long sabbath of rest upon which he entered at the close of his creative work, (*Gen.* 2. 1-3,) he has never ceased to do good. *Psa.* 52. 1; *Acts* 14. 17. So Jesus must ever be about this his Father's business. *Lk.* 2. 49; note, *ch.* 9. 4; *Acts* 10. 38. **Making himself . . . God**—By calling God his Father. Note, *ver.* 17; chap. 10. 30-38; 19. 7. What the Jews here most logically inferred, is elsewhere distinctly stated. Note, chap. 1. 1; 20. 28; *Rom.* 9. 5;

equal with God. **19** Then answered Je'sus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. **20** For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. **21** For as the Father raiseth up the dead, and quickeneth *them*: even so the Son quickeneth whom he will. **22** For the Father judgeth no man, but hath committed all judgment unto the Son: **23** That all *men* should honor the Son, even as they honor the Father. He that honoreth not the

Phil. 2. 6; 1 *Tim.* 3. 16; *Heb.* 1. 8; 1 *John* 5. 20.

19, 20. Verily—Note, *ch.* 1. 51. **The Son**—Jesus himself, who had just impliedly affirmed himself to be equal with God. Note, *ver.* 18. **Nothing of himself**—That is, independently, or without the concurrence of the Father. Note, *ver.* 30; *ch.* 8. 28; 12. 49; 14. 10. This accords with *Mark* 13. 32; note, *Matt.* 24. 36. **Seeth the Father do**—By his divine intuitive perception. *Ch.* 8. 38; 16. 13. **Doeth . . . likewise**—The doings of the **Son** are the doings of the **Father**, they being *one*. Note, *ch.* 10. 30, &c.; 3. 34; 14. 10, 11. **Loveth the Son**—Note, *ch.* 3. 35; *Matt.* 3. 17; 2 *Pet.* 1. 17. **Showeth him**—This answers to the *seeing*, *ver.* 19. A proof of the most intimate unity. Note, *ch.* 1. 18; *Matt.* 11. 27. **Greater works**—Such as are referred to *vs.* 21-29; note, *ch.* 1. 50, 51.

21-23. The Father raiseth—As taught in the Old Testament, (1 *Kings* 17. 22; 2 *Kings* 4. 32-35; *Job* 19. 25-27; *Psa.* 16. 10, 11; *Isa.* 26. 19; *Dan.* 12. 2,) and believed by the Jews, excepting the Sadducees. *Acts* 23. 6-8; 24. 14, 15. **Even so the Son quickeneth**—Raiseth from death to life whomsoever he pleases. *Ch.* 11. 43, 44; *Mk.* 5. 35-42; *Lk.* 7. 14, 15; 8. 54. Thus doing the work of God, and showing that he is God. Note, verse 19. **Judgeth no man**—That is, the **Father** does not judge alone, nor without the **Son**. Note, verses 27, 30. In the plan of redemption the Son *officially* is to be the final judge of man, as well as the author of their resurrection. Note, *vs.* 27-29; *Acts* 17. 31; *Rom.* 2. 16; 2 *Cor.* 5. 10; 2 *Thess.* 1. 6-10. **Even as they honor the Father**—

Son honoreth not the Father which hath sent him. **24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. **25** Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **26** For as the Father hath life in himself; so hath he given to the Son to have life in himself; **27** And hath given him authority to execute

judgment also, because he is the Son of man. **28** Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, **29** And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. **30** I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. **31** If I bear witness of myself, my witness is not true.

The Son acting in all things as the representative and equal of the Father, both should be adored alike as one Deity. Note, vs. 18, 19; ch. 10. 30; Rom. 14. 9-12; Phil. 2. 6-11; Col. 1. 15, &c.; Heb. 1. 6, 8.

24, 25. Verily—Note, ch. 1. 51. **Heareth . . . believeth**—Receive my doctrine with a ready, hearty faith as being the word of God who hath sent me. Note, ch. 6. 44, 45; 7. 16, 17; 12. 49, 50. **Hath everlasting life**—Note, ch. 3. 16-18, 36. **Passed from death unto life**—Referring to the raising of souls from a state of death in sin, to a state of holiness and peace with God. Note, ver. 25; ch. 11. 25, 26; Eph. 2. 1, 5; Col. 2. 13; 1 John 3. 14; 5. 10-12. This symbolically is called the *first resurrection*, (note, Rev. 20. 5, 6,) as distinguished from the raising of bodies from their graves. Note, vs. 28, 29. **Is coming, and now is**—From this time henceforth. Note, ch. 4. 21, 23. This spiritual resurrection (ver. 24) is even *now taking place* under the *voice*, or personal ministry of Christ, and *is coming* in yet greater fullness under the special advent of the Spirit. Note, ch. 14. 12, 16; Acts 2. 2-47; Lk. 10. 18. **The Son of God**—Note, Matt. 16. 16. **They that hear**—Note, ver. 24.

26, 27. Have life in himself—For the Son to have life in himself, with the power of giving life to believers, just as the Father has it, is to be one with the Father, i. e., truly God. Note, ver. 21; ch. 1. 1, 4; 1 John 5. 11, 12, 20. **Authority . . . judgment**—Note, verse 22. **Son of man**—Note, Matt. 8. 20. Here his being *man* is emphasized, showing that *as man* he has a fellow-feeling with us, and is thus fitted to be not only our atoning Redeemer, (Heb. 2. 9-18, 4. 15,) but also our just judge. Comp. Matt. 16. 27; Acts 17. 31.

28, 29. Marvel not at this—Though worthy of marvel, referring to what is said vs. 20-27. **The hour is coming**—But not *now is*, as in ver. 25, for the reference here is to the general resurrection, at the *last day*. Note, chap. 6. 39, 40; 11. 24. **All . . . in the graves**—Meaning the bodies of all the dead; not those only that are buried, but all bodies wherever found. Rev. 20. 12, 13. The phrase implies that the very body that dies is the body that revives, (Job 14. 12; 19. 26; Isa. 26. 19,) but does not prove that the same particles of matter will be raised. Note, 1 Cor. 15. 35-50; Phil. 3. 21. Yet this *may* be, for with God all things are possible. Matt. 19. 26; Job 42. 2; Jer. 32. 17. **Hear his voice**—Summons, or word of command. Note, Matt. 24. 31; 1 Cor. 15. 52; 1 Thess. 4. 16. **They that have done good**—That is, shown that they were righteous by doing good as they have had opportunity. Dan. 12. 3; Matt. 13. 43; 25. 34-40; Rom. 2. 7, 10; Gal. 6. 9, 10; 1 Tim. 6. 18, 19. **Resurrection of life**—The final *glorified life*, the result and completion of the spiritual life that begins at the first resurrection. Note, vs. 24, 25; ch. 4. 14. **Done evil . . . damnation**—This represents the resurrection and ultimate state of the wicked as opposed to that of the righteous. Dan. 12. 2; note, Matt. 25. 41-46; Rom. 2. 8, 9; 6. 23.

30-32. Of mine own self—Note, ver. 19. **My judgment is just**—The decisions of the Son at the final judgment will be true and equitable because in accordance with the Father's will, which is infallible. Gen. 18. 25; Deut. 32. 4; Job 34. 12; Isa. 11. 2-5; note, ch. 8. 16. **Not mine own will**—Note, ch. 4. 34. **Witness of myself . . . not true**—Jesus here applies to himself the maxim that no man's testimony,

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. **33** Ye sent unto John, and he bare witness unto the truth. **34** But I receive not testimony from man: but these things I say, that ye might be saved. **35** He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent

uncorroborated, is valid in his own case. Note, Matt. 18. 16. He thus anticipates and answers the objections of his enemies. Note, verse 32. **Another... beareth witness**—The Father, who testifies of the Son through his word. Note, verses 36–39; chap. 10. 37, 38. **Is true**—And, therefore, not applicable to, nor given to, a deceiver. Ch. 7. 28; 8. 13–18.

33–35. Ye sent unto John—Note, ch. 1. 19–36. **Not testimony from man**—Though John's testimony *ought* to have convinced them, (vs. 33, 35,) Jesus does not rest the proof of his Messiahship on that alone, note, ver. 36. **That ye might be saved**—I thus appeal to John's testimony as sufficient, if received, to lead you to salvation. Note, ch. 1. 29; Acts 19. 3–5. **A burning... shining light**—Rather, *the lamp*, i. e., of his day. His was a derived light, as distinguished from the true original light. Note, ch. 1. 7–9; Matt. 5. 14, &c. The words *burning and shining* may indicate the zeal and the clearness of John's testimony concerning Christ, the figure of the one who bears a light before the coming bridegroom. Ch. 3. 28, 29. **Willing for a season**—Many believed in John as a prophet, and rejoiced in his light; (Matthew 16. 14; 21. 26;) but when he cited them to the true Light they rejected him. Ch. 1. 6–11.

36–38. Greater witness... the works—The miracles of Jesus were a higher and more decisive evidence of his being the *sent of the Father*, i. e., the Messiah, than was the testimony of John. Note, chap. 3. 2; 9. 30–33; 10. 24, 25; Acts 2. 22; 10. 38. **Father himself... borne witness**—In addition to the works (verse 36) he has testified of me by an audible voice

me. **37** And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. **38** And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **40** And ye will not come to me, that ye might have life. **41** I receive not honor from men. **42** But I know you, that ye have not the love of God in you. **43** I am come in my Father's name, and ye receive

from heaven. Matthew 3. 17; 17. 5; 2 Pet. 1. 17, 18. **Neither heard his voice**—Note, ch. 1. 18. **Not his word abiding in you**—By his word, here, is meant the Scriptures. Ver. 39. This word the Jews had in their hands, but not in their *hearts*. Romans 3. 2; 2 Cor. 3. 14, 15. They showed this by willfully rejecting Christ, of whom the word testified. Note, vs. 39–47. They were unlike those described Acts 17. 11, 12.

39, 40. Search the Scriptures—Rather, in the indicative, *Ye search the Scriptures*, which was true of the Jews, and on this search they rested their hope of eternal life. In this they were right, had they searched with faith; but they rested in the letter, which promised life, not to the mere reader, but to the *heart-believer and doer* of the word. Rom. 2. 17–29; 2 Cor. 3. 14–18; 2 Tim. 3. 15–17; Heb. 4. 2; James 1. 22–25. **They... testify of me**—The O. T. Scriptures all point to Jesus as the Messiah. Note, chap. 1. 41, 45; Luke 24. 27, 44; Acts 3. 20–26; Gal. 3. 24. **Ye will not come**—The words imply the *freedom of the will*, on which the unbeliever's condemnation rests. Ch. 3. 19; compare Deut. 30. 19; Joshua 24. 15; Ezek. 18. 30–32; note, Matt. 23. 37.

41–44. I receive not honor—Meaning, not that *he refused* to be honored of men, (note, ch. 1. 49; 6. 69; 20. 28,) but there were many who refused to honor him, i. e., as required ch. 5. 23. Comp. ch. 4. 44; 8. 49. **I know you**—As he knew all men. Note, ch. 2. 24, 25. He knew they were inwardly void of true love and faith. See ver. 38. **Come in my Father's name**—As his witness; and given conclusive evidence of being sent of him. Note, ver. 36.

me not: if another shall come in his own name, him ye will receive. **44** How can ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only? **45** Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Mo'ses, in whom ye trust. **46** For had ye believed Mo'ses, ye would have believed me: for he wrote of me. **47** But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

AFTER these things Je'sus went over the sea of Gal'i-lee, which is *the* sea of Ti-be'-ri-as. **2** And a great multitude followed him, because they saw his miracles which he did on them that were diseased. **3** And Je'sus went up into a mountain, and there he sat with his disciples. **4** And the passover, a feast of the Jews, was nigh.

5 When Je'sus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Phil'p, Whence shall we buy bread, that these may eat? **6** And this he said to prove him: for he himself knew what he would do. **7** Phil'p answered him, Two hundred penny-worth of bread is not sufficient for them, that

every one of them may take a little. **8** One of his disciples, An'drew, Si'mon Pe'ter's brother, saith unto him, **9** There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? **10** And Je'sus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. **11** And Je'sus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. **12** When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. **13** Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. **14** Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth that Prophet that should come into the world.

15 When Je'sus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. **16** And when even was *now* come, his disciples went down unto

If another . . . in his own name—

Though assuming to be sent of God. Such were the false Christs who afterward appeared, and by whom many were deceived. Note, Matt. 24. 5, 24; 2 Thess. 2. 3-12; 1 John 2. 18; 4. 3.

Receive honor one of another—

The idea is, that while men are seeking the praise of one another, they cannot properly seek the praise of God, the two being incompatible. Note, chap. 12. 42, 43; Matthew 6. 24; Gal. 1. 10; James 4. 4; 1 John 2. 15.

45-47. Not . . . accuse you—Christ came, not to condemn, but to save men. Note, ch. 12. 47. **Moses, in whom ye trust—**His writings, on which you have rested your hope of eternal life, (ver. 39,) condemn you; i. e., particularly is yours the condemnation which Moses foretold of those who should reject the coming Messiah. Note, Acts 3. 22, 23.

Had ye believed Moses—This implies that they did not truly believe Moses, though his *professed* disciples. Ch. 9. 28. They *read* him, but it was with self-closed eyes and hearts. Note, verse 47. **He wrote of me—**Note, ch. 1. 45; Luke 24. 27, 44.

How . . . believe my words—The law written by Moses, both moral and ritual, serves to bring us to Christ. Note, Gal. 3. 23, 24. They who reject the O. T. writings will reject every form of divine revelation, (note, Lk. 16, 31,) and

can never find the true Christ. Note, ch. 12. 37-40; 2 Cor. 3. 14-16.

CHAPTER VI.

1-4. Sea of . . . Tiberias—Note, Matt. 4. 18. The place to which Jesus went with his disciples was a desert on the east side of the sea, near Bethsaida. Luke 9. 18. **Because they saw his miracles—**Many followed to be healed, some merely to see the wonder-worker, and others from a desire of food. Note, verse 26. **A mountain—**Or, *the* mountain, i. e., some more elevated part of the *desert* highlands. Note, Matt. 5. 1; 14. 13. This was for the purpose of resting awhile from the approaching multitude. Ver. 5; note, Mk. 6. 31, &c. **Pass-over—**Note, Matt. 26. 2.

5-13. Notes, Matt. 14. 14-21; Mk. 6. 34-44.

14, 15. That Prophet—The Messiah. Note, ch. 1. 21. **Jesus . . . perceived—**Without being told. Note, ver. 61; ch. 2. 24, 25; Matt. 22. 18; Lk. 9. 47. **Make him a king—**A temporal king, such as the Jews expected their Messiah would be. Note, Lk. 19. 11; 24. 21. This they based on a false interpretation of such texts as Psa. 2. 6; Zech. 9. 9. **Departed again—**To *pray*, as was his custom, (note, Matt. 14. 23,) and also to avoid their purpose, thus showing that he

the sea, **17** And entered into a ship, and went over the sea toward Ca-per-na-um. And it was now dark, and Je'sus was not come to them. **18** And the sea arose by reason of a great wind that blew. **19** So when they had rowed about five and twenty or thirty furlongs, they see Je'sus walking on the sea, and drawing nigh unto the ship: and they were afraid. **20** But he saith unto them, It is I; be not afraid. **21** Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one wherinto his disciples were entered, and that Je'sus went not with his disciples into the boat, but *that* his disciples were gone away alone; **23** Howbeit there came other boats from Ti-be'ri-as nigh unto the place where they did eat bread, after that the Lord had given

came to set up, not a worldly, but a spiritual kingdom. Note, ch. 18. 36-38; Matt. 21. 5.

16-21. Notes, Matt. 14. 22-33; Mk. 6. 45-53. **Immediately . . . at the land**—This was probably miraculous, like the walking on the sea. Ver. 19; note, Matt. 8. 27.

22-25. The other side—On the east side of the sea, to which Jesus had crossed from the west. Note, ver. 1. **Saw . . . none other boat**—The multitude, finding that Jesus had left them since the disciples went over the sea, (vs. 16, 17,) and that no other boat had gone over, wonder when and how he went. Note, vs. 24, 25. **Other boats**—That is, from the west side of the sea called **Tiberias**. Note, verse 1. **Where they did eat**—Note, ver. 11. **Took shipping**—Not the whole 5,000, (ver. 10.) but those only who lived in and about **Capernaum**. Note, Matt. 4. 13. **Seeking for Jesus**—From various motives. Note, verses 2, 26. Happy had they sought him as a *Saviour*. Note, chap. 1. 37-41; Luke 19. 3-5. **Rabbi**—Note, Matt. 23. 7, 8. **When camest thou**—The question implies the suspicion that he had come by some miracle. Note, ver. 21.

26, 27. Verily—Note, chap. 1. 51. **Because ye did eat**—They were no longer drawn to him by a mere desire to see his miracles, as in ver. 2, but they seek his miracles as a means of temporal support. Comp. Rom. 16. 18; Phil. 3. 19; Tit. 1. 12. **Labor not for the meat**—Bestow not your chief

thanks: **24** When the people therefore saw that Je'sus was not there, neither his disciples, they also took shipping, and came to Ca-per-na-um, seeking for Je'sus. **25** And when they had found him on the other side of the sea, they said unto him, Rab'bi, when camest thou hither? **26** Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. **27** Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. **28** Then said they unto him, What shall we do, that we might work the works of God? **29** Je'sus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. **30** They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? **31** Our fathers did eat manna in the

labor and anxiety upon temporal, but upon spiritual and eternal things. Note, Matt. 6. 25-34; Rom. 12. 11. Jesus did not forbid labor for bodily good, but commanded it, as taught by Paul 1 Thess. 4. 2, 11; 2 Thess. 3. 10-14. **Meat which endureth**—The true Bread from heaven. Note, vs. 32-35, 47-51. **Sealed**—Note, ch. 3. 33. The Father has authenticated the Son as the true Messiah, by his miracles, and in particular that of vs. 11-14.

28, 29. Work the works of God—What work do you require of us, that we may secure the life spoken of verse 27. **This is the work . . . believe on him**—Believe in Jesus as Messiah the sent of God. Chap. 5. 36, &c. Faith in Christ is truly a *work*, the assent of the intellect, the consent of the will, and the outgoing of the affections. It is the one work on which all rewardable works rest. Rom. 4. 4, 5; 10. 4; Gal. 5, 6; Eph. 2. 8-10; Phil. 2. 12, 13; 1 Thess. 1. 3; Hebrews 11. 6; James 2. 14-26; 2 Pet. 1. 5-11.

30, 31. What sign—They seem here not to recognize the *seal*, (note, verse 27,) though they had seen and professedly believed. Note, ver. 14. Like all cavilers, they demand proof different from that which they have received. Note, chap. 2. 18; Matthew 12. 38; 16. 1; 1 Cor. 1. 22. **Our fathers did eat**—Referring to the miraculous food furnished the Jews in the Arabian desert. Exod. 16. 4-35. They here intimate that the miracle of the manna was greater than that of the

desert; as it is written, He gave them bread from heaven to eat. **32** Then Je'sus said unto them, Verily, verily, I say unto you, Mo'ses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. **33** For the bread of God is he which cometh down from heaven, and giveth life unto the world. **34** Then said they unto him, Lord, evermore give us this bread. **35** And Je'sus said unto them, I am the bread of life: he that

loaves. Ver. 10, &c. The latter being a supply for one meal only, whereas the former continued for forty years; and hence they may reasonably ask a higher sign. Note, verse 30. **Manna**—Heb. *Man-hu*, meaning literally, *What is this?* which was the question the Jews asked when they first saw the food. Exod. 16. 14, 15. **As it is written**—Comp. Exod. 16. 4; Neh. 9. 15, 20; Psal. 78. 24, 25.

32-34. Verily—Note, ch. 1. 51. **Moses gave you not**—The real spiritual bread which comes from God and saves the soul, is Jesus himself. Vs. 35, 48-58. This is called the **true bread**, as opposed to the manna, which was but a type of Christ. Note, 1 Cor. 10. 3, 4; Rev. 2. 17. **The bread of God is he**—Is Jesus himself. Note, ver. 35. **Evermore give us**—Not *transiently*, like the loaves (verse 11) and the manna, (verse 49,) but *permanently*. They have, perhaps, a dim suspicion of the higher gift, (vs. 51, 58,) as had the woman, note, ch. 4. 15.

35, 36. I am the bread of life—The indirect *he* of ver. 33 here rises into the direct *I*, as in ch. 4. 26. This bread of life is before you, and all you have to do is to come and eat. Note, vs. 51-58. In other words, *believe in me*, which is the *work*, or means of getting it. Note, vs. 29, 40. **Never hunger...never thirst**—Never desire any higher or more satisfying good so long as he *cometh*, i. e., *believeth*. Note, ver. 37; ch. 3. 36; 4. 14; Heb. 11. 3. **I said...believe not**—He said this in other words. Verse 26. They had seen his miracles and believed not; and, of course, were not partakers of this satisfying bread. Note, ver. 35.

37. All that the Father giveth me—The word *all* here is, in Gr., neuter, but is used of mankind in the emphatic sense of totality, *the whole mass of humanity*, as in verses 40, 45;

cometh to me shall never hunger; and he that believeth on me shall never thirst. **36** But I said unto you, That ye also have seen me, and believe not. **37** All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. **38** For I came down from heaven, not to do mine own will, but the will of him that sent me. **39** And this is the Father's will which hath sent me, that of all which he hath given me I should lose

ch. 1. 9; 3. 35; 12. 32; 17. 2. As the Father hath given his Son to redeem and save all mankind, (ch. 1. 29; 3. 16, 17; 4. 42; Rom. 5. 18; 1 Tim. 2. 4-6; Heb. 2. 9, &c.; 1 John 2. 2; 4. 10, 14,) so he has given all mankind to the Son to redeem and save. Psal. 2. 8; note, ch. 17. 2. In this sense the Son is the appointed heir of all things. Note, Heb. 1. 2. In no other sense is it ever said that men are *given to Christ*, except in the case of the 12 apostles as such. Ch. 17. 6-12. **Shall come to me**—Rather, *will come*. The word is in the simple future, and expresses no compulsion, or securement of the coming. The meaning is, all who truly come to the Father for salvation will come through the Son as *the only way*. Ch. 10. 1, 7-9; 14. 6; Acts 4. 12. The first to me in this verse is emphatic in the Greek. See also ch. 12. 32. **Him that cometh**—Note, ver. 35. Every one who freely yields to the teachings and drawings of the Father. Note, vs. 44, 45, 65. **In no wise cast out**—All who thus come are welcome, and will in no case be rejected: ch. 1. 12; Isa. 55. 1; Rev. 21. 6; 22. 17: not even the greatest sinners. Isa. 1. 18; 55. 6, 7; Ezek. 33. 14, 16; Lk. 15. 18-24; 23. 42, 43; note, 1 Tim. 1. 15, 16. Yet some will not come, (note, ch. 5. 40,) and those who come are liable to apostatize and be cast out. Note, ch. 17. 12; 1 Cor. 9. 27; 10. 12; 1 Tim. 1. 19, 20; Heb. 6. 4-6; Rev. 2. 2-5.

38-40. Not to do mine own will—As distinct from that of the Father, but in all things to co-operate with him (note, ch. 4. 34; 5. 30) whose will is not to *cast out*, but the opposite. Ch. 10. 28, 29. **Of all...given me**—To redeem and save. Note, verse 37. **Lose nothing**—The Father's will or *wish*, (1 Peter 2. 15,) which the Son would carry out, is not the loss of any one, but that

nothing, but should raise it up again at the last day. **40** And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. **41** The Jews then murmured at him, because he said, I am the bread which came down from heaven. **42** And they said, Is not this Je'sus, the son of Jo'seph, whose father and mother we know? how is it then that he saith, I came down from heaven? **43** Je'sus therefore answered and said unto them, Murmur not among yourselves. **44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. **45** It is written in

all be eternally saved; yet he willeth this conditionally. Ezekiel 18. 30, 32; 1 Tim. 2. 4; 2 Pet. 3. 9; note, ver. 37. **Raise it up**—Referring to the resurrection unto life of the righteous dead at the final judgment. Note, ch. 5. 29. Called **the last day** (verses 40, 44, 51; ch. 11. 24; 12. 48) as being the end of this world's history, and of Christ's redeeming work. Note, 1 Cor. 15. 23-28. **Seeth...and believeth**—The opposite of those ver. 36. He is an heir of salvation so long as he performs the condition. Note, verses 29, 35; chap. 3. 36.

41-46. The Jews...murmured—Being offended at what Jesus said. Vs. 32-36. This was among themselves, yet Jesus knew it. Ver. 43. **Is not this Jesus**—Note, Matt. 13. 35, &c. They thought the Messiah was to be of unknown descent: (note, chap. 7. 27:) that if he was the Son of man he could not be the Son of God. But comp. Isa. 9. 6; Matt. 1. 23; Lk. 1. 31, 32; 1 Tim. 3. 16. **Murmur not**—Note, ver. 41. **No man can come to me**—Or, savingly believe in me. Men are, by nature, so depraved that they have no desire to attain salvation, except as they are drawn Godward by a gracious influence conferred through the mediation of Christ. Note, Matt. 12. 34, 35; Rom. 5. 6; 7. 14, &c.; 8. 3-8. This drawing of the cross sways all who do not resist. Note, chap. 12. 32; Rom. 5. 18; Tit. 2. 11. **The Father...draw him** The Father, having given all men to the Son, (note, ver. 37,) draws all men to the Son. Note, ch. 12. 32. This *drawing* is not *dragging*, in the predestinarian sense of compelling, or absolutely securing, obedience; but men are drawn to God by the attracting yet resistible

the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. **46** Not that any man hath seen the Father, save he which is of God, he hath seen the Father. **47** Verily, verily, I say unto you, He that believeth on me hath everlasting life. **48** I am that bread of life. **49** Your fathers did eat manna in the wilderness, and are dead. **50** This is the bread which cometh down from heaven, that a man may eat thereof, and not die. **51** I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for

influences of his grace. Jer. 31. 3; Hos. 11. 4; note, Rom. 2. 4. Though all are drawn, (ch. 12. 32,) some will not come. Prov. 1. 20-33; Rom. 10. 18-21; note, ch. 5. 40; Matt. 23. 37. **I will raise him**—To the glorified state, if he perform the condition. Note, vs. 39, 40, 45. **Written in the prophets**—That division of the O. T. called the *prophets*. Note, Luke 24. 44; comp. Isa. 54. 13; Jer. 31. 33, 34; Mic. 4. 2. The point of the passage quoted lies in the *all*, i. e., the universal illumination under the N. T., as contrasted with that of the O. T. Note, Heb. 8. 11; 1 John 2. 8; Rev. 14. 6; 22. 17. **Hath heard... cometh**—Every person who willingly applies his mind and heart to the teachings of God's word and Spirit comes to the Son for salvation. Note, verses 37, 40; chap. 7. 17, 38, 39. So taught John the Baptist. Note, chap. 1. 29, &c.; Acts 19. 4, 5. **Not... seen the Father**—Note, chap. 1. 18; 12. 45.

47-52. Verily—Note, chap. 1. 51. **He that believeth**—Note, verse 40. **I am that bread**—Note, verse 35. **Your fathers**—Note, verse 31. **Are dead**—The manna, though miraculously given for their support, gave but a transient earthly life, (Zech. 1. 5,) but the true bread gives heavenly and eternal life. Vs. 50, 51, 58. **This is the bread**—Jesus himself. Note, vs. 33, 35. **Not die**—Equivalent to *hath eternal life, and live forever*. Note, vs. 51, 54, 58. **The living bread**—Note, vs. 33, 35. **The bread...is my flesh**—Meaning, not that Jesus would in any way literally give his flesh to be eaten; the allusion is to the gift of his body on the cross, and to the reception of his life by the believer.

the life of the world. **52** The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? **53** Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. **54** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. **55** For my flesh is meat indeed, and my blood is drink indeed. **56** He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. **57** As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. **58** This is that bread which came down from heaven: not as your fathers did

eat manna, and are dead: he that eateth of this bread shall live forever. **59** These things said he in the synagogue, as he taught in Capernaum. **60** Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it? **61** When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? **62** What and if ye shall see the Son of man ascend up where he was before? **63** It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. **64** But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. **65** And

Note, verse 54; chap. 1. 29; Hebrews 10. 5, 10, 20. **Jews... strove**—They warmly disputed as to the meaning of ver. 51. Some, perhaps, were ready to believe, as in verse 34; others, the skeptics, were disposed to cavil, as in ver. 42. Comp. ch. 7. 12, 40–44; 9. 16; 10. 19–21.

53–59. Verily—Note, chap. 1. 51. **Eat the flesh... blood**—Still referring to the atoning gift. Note, verses 51, 54–57. Christ must be so appropriated by faith that his life will be incorporated into ours, or supplant the self-life. 2 Cor. 5. 17; Gal. 2. 20; Col. 3. 3, 9, 10. **No life in you**—No spiritual life, such as is received only by a living union with him. Note, verses 55–57; ch. 15. 4–6. **Whoso eateth**—This answers to the *coming* and *believing*. Vs. 35, 40. Believing in Christ will give present and **eternal life** to the soul, and in the end a glorious immortality to the body also. Note, vs. 39, 40; ch. 11. 25, 26. **Meat... drink indeed**—Rather, is *true* meat, &c., the same as the *true bread*, (ver. 32,) that by which the believing soul is as truly fed as food and drink feed the body. Job 23. 12; Psa. 4. 7; 23. 1–5; note, vs. 56, 57. **Dwelleth in me... in him**—That is, spiritually. Note, 1 Cor. 6. 17. The believer in Christ has a vital, saving union with him. Note, ch. 14. 20, 23; 15. 4, 5; Rom. 8. 1; Gal. 2. 20; 1 John 3. 24; 4. 15, 16. **The living Father**—Note, ch. 5. 26. **I live by the Father**—By doing his will. Note, verses 38, 39; chap. 4. 34. **Live by me**—Note, vs. 51, 54. **This is that bread**—Note, verses 48–51. **Synagogue**—Note, Matt. 4. 23. **As**

he taught—Publicly. Compare chap. 7. 14, 28; 8. 2, 20. **Capernaum**—Note, Matt. 4. 13.

60–63. His disciples—Or *pupils*, so called simply as being *taught* of Jesus. Verse 59. They were not full, mature believers, but of the class described, note, chap. 2. 23, 24. **Hard saying**—Not hard to *understand*, but hard to *receive*; hence they add, *Who can hear it?* Comp. ch. 10. 20. **Jesus knew in himself**—Without intimation from without. Note, ch. 2. 24, 25; 16. 19. **Doth this offend you**—Referring to what Jesus said vs. 41, 42, and also to his doctrine of the cross. Note, ver. 51, &c. This to the Jews was an *offense*, or *stumbling-block*. Note, Rom. 9. 32, 33; 1 Cor. 1. 23; 1 Peter 2. 8. **What and if ye shall see**—If you are offended at this my teaching, (vs. 60, 61,) what will ye say when ye see me ascend to heaven, whence I came? A similar passage occurs chap. 3. 12, 13. **The spirit that quickeneth**—It was the spiritual, not the literal, meaning of his words, which would profit them when understood, believed, and obeyed. Note, 2 Cor. 3. 6. The literal eating of his flesh would not give them life. Note, vs. 53–58; ch. 5. 24, 25; 2 Cor. 3. 14–18.

64, 65. Some... believe not—Note, vs. 36, 60; ch. 5. 38. **Knew from the beginning**—As the searcher of hearts, nothing can be hid from him. Note, chap. 2. 24, 25; 16. 30; 21. 17; Acts 1. 24; Heb. 4. 12, 13. **Who should betray him**—Rather, who *would*, &c. The original word here, and in verse 71 and chap. 13. 11, 21, expresses simply *futurity*, and not *necessity*.

he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Je'sus unto the twelve, Will ye also go away? **68** Then Si'mon Pe'ter answered him, Lord, to whom shall we go? thou hast the words of eternal life. **69** And we believe and are sure that thou art that Christ, the Son of the living God. **70** Je'sus answered them, Have not I chosen you twelve,

and one of you is a devil? **71** He spake of Ju'das Is-car'i-ot the son of Si'mon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

AFTER these things Je'sus walked in Gal'-i-lee: for he would not walk in Jew'ry, because the Jews sought to kill him. **2** Now the Jews' feast of tabernacles was at hand. **3** His brethren therefore said unto him, Depart hence, and go into Ju'dea, that thy disciples also may see the works that thou doest.

CHAPTER VII.

Jesus knew the disposition of Judas, and to what it would certainly lead him as a free moral agent; nor did this foreknowledge of him influence, in any way, his conduct. Note, verses 70, 71; chap. 17. 12; Acts 1. 25; 2. 23. **No man can come...except**—The word **given** here means the same as being *drawn and taught* of God. Note, verses 44, 45.

66-71. His disciples went back—Those referred to at verse 60; Heb. 10. 38. **The twelve**—The apostles. Note, Matt. 10. 1. **Will ye also**—The question was to test their faithfulness. Note, verse 64. **Peter answered**—As usual, in the name of the twelve. Note, Matthew 16. 16. **To whom shall we go**—That is, for salvation, since there is no other Saviour. Note, Acts 4. 12. **Thou hast the words**—Teachest the way of **eternal life**. Note, chapter 14. 6. Those who continue in his words are disciples indeed. Note, chapter 2. 31, 32. **We believe and are sure**—This was Peter's memorable confession, for all the twelve, of the Messiahship of Christ. Note, Matthew 16. 16. **Chosen you**—To the apostolic office. Note, Matthew 10. 1, 2; Lk. 6. 13. There is much emphasis in these words, intended to show that the *apostasy* of any one of them would be a greater sin on account of this *choice*. Note, chap. 13. 18; 15. 15, 16; Matthew 26. 20-25, 47-50. **Is a devil**—That is, *child* or *servant* of the devil. Note, Matthew 13. 38. Not *was* a devil at the time he was chosen as an apostle. Chap. 13. 2, 27. Until now Judas had shared with the eleven the full confidence of Christ. Note, chapter 13. 1, 18; 17. 6-12; Matthew 26. 14, &c. **Judas Iscariot**—Note, Matt. 10. 4. **Should betray**—Note, ver. 64.

1, 2. After these things—Those recorded ch. 6. **Walked in Galilee**—Continued his mission there of doing good. Comp. ver. 9; ch. 6. 1, &c. On *Galilee*, see note, Matthew 2. 22. **In Jewry**—Rather, *Judea*, as in ver. 3; note, Matthew 2. 1. **Sought to kill him**—Note, chap. 5. 16, 18; 11. 53. **Feast of tabernacles**—This was one of the three great Jewish feasts held annually at Jerusalem. Deut. 16. 1-17. The other two were the passover and the pentecost. Note, Matt. 26. 2; Acts 2. 1. *This* feast had its name from the *tabernacles*, i. e., tents or booths, made of boughs and bushes, which the people erected for a temporary residence in and about Jerusalem. The feast took place in the Jewish month *Tisri*, answering to parts of our September and October. It continued seven days, to which an eighth was added, called the *great day of the feast*. Note, verse 37. It was held partly to celebrate the dwelling in tents of the Jews in the wilderness, and partly as a joyous thanksgiving for the ingathering harvest. Lev. 23. 40-43; Deut. 16. 13-15; Neh. 8. 13-18.

3-5. His brethren—The literal brothers of Jesus, as distinguished from his *disciples* and other believing attendants. Note, vs. 5, 10; Matthew 13. 55. **Depart hence**—Leave this obscure region of Galilee, and go into Judea, especially to the metropolis, where men seeking to be known usually resort. Note, verse 4. They are disposed to act as guardians and advisers to Jesus, as on another occasion. Note, Mark 3. 21, 31. **Thy disciples...see the works**—They propose that Jesus accredit himself as the Messiah by miracles wrought openly, such as might justify the faith of

4 For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly.* If thou do these things, show thyself to the world. **5** For neither did his brethren believe in him. **6** Then Je'sus said unto them, My time is not yet come: but your time is alway ready. **7** The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. **8** Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. **9** When he had said these words unto them, he abode *still* in Gal'-lee.

his disciples, many of whom would be at the feast. Note, ver. 24. **No man that doeth any thing**—They upbraided him with acting inconsistently in desiring to be known as the Messiah, and yet keeping himself removed from public view; but this was not true. Note, ver. 14. **If thou do these things**—This *if* does not imply that the brothers were in doubt as to the works of Jesus, yet it is evident their faith was deficient. Note, ver. 5. **For neither**—Rather, *even his brothers did not believe in him.* This damaging admission of the unbelief of his brethren is a strong proof of the honesty of the gospel historian; but it accords with the proverb. Note, Matt. 13. 57, 58. They were, perhaps, of the half-believing class. Note, ch. 2. 23; 3. 2; 6. 60. Their present unbelief probably arose from his unwillingness now openly to avow himself the Messiah. Note, vs. 6–10; chapter 2. 4, 5; Mark 3. 21, 31. Some of these, at least, afterward became full believers. Note, Acts 1. 14.

6–9. My time is not yet—The precise hour has not fully come for me to go up to this feast. Note, vs. 8–10. The divine will was, that Jesus should not *at that time* expose himself to the deadly hatred of the Jews. Note, vs. 7–11, 30; ch. 8. 20; 12. 23, 27; 13. 1. He who seeks not his own, but the divine will, (ch. 5. 30,) consults the divinely appointed and divinely indicated time for every act. Note, chap. 2. 4. **Your time**—You can go when you please without encountering such danger. Note, ver. 8. **The world cannot hate you**—Worldly, unbelieving men have no occasion to hate or oppose those who are of the same spirit. Note, Jam. 4. 4; Matt. 12. 30. An intimation of their want of decided faith.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. **11** Then the Jews sought him at the feast, and said, Where is he? **12** And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. **13** Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Je'sus went up into the temple, and taught. **15** And the Jews marveled, saying, How knoweth this man letters, having never learned? **16** Je'sus

Note, verse 5. **Me it hateth**—The great world which lieth in wickedness (1 John 5. 19) hates Christ, and all who bear the same testimony against evil. Note, ch. 15. 18, 19, 23; 17. 14. **Not yet full come**—Alluding here to the divinely appointed time for his submission to death, called *his hour*. Note, ver. 6. **Abode still in Galilee**—A few days longer. Note, ver. 14.

10–13. **His brethren**—Note, ver. 3. **Not openly**—Or publicly, as he had on other occasions. Matthew 21. 1–16. This was the way in which he *went up*, not in which he *continued*. Note, vs. 14, 26, 28; ch. 8. 2, 20; 18. 20. **Jews sought him**—The hostile Jews, as usual, sought to seize and slay him. Note, vs. 1, 19, 25, 30; chap. 5. 16, 18. **Much murmuring**—Rather, *much private debate*, as in ch. 6. 52; some of the popular mass being friendly and others hostile to Jesus, yet neither venturing to express their views **openly**, (note, verses 12, 13, 30–32,) especially in his favor. Note, chap. 9. 22; 12. 42; 19. 38.

14, 15. **The midst of the feast**—The third or fourth day. Note, ver. 2. **The temple**—Note, Matthew 21. 12. **Taught**—And that openly and fearlessly. Note, verses 26, 28. **How knoweth... letters**—Meaning chiefly *Scripture learning*, which was almost the only kind of literature the Jews had. In this Jesus excelled, as predicted Isa. 11. 2; 50. 4. Note, verse 46; Luke 2. 46, 47; 24. 27, 44, 45. This fact the Jewish rabbins impliedly admit after hearing him teach, (ver. 14,) and merely wonder as to the *source* of his learning—how one not taught in the rabbinical schools can discourse so learnedly and wisely. Note, Matthew 13. 54; Mk. 6. 2.

answered them and said, My doctrine is not mine, but his that sent me. **17** If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. **18** He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. **19** Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? **20** The people answered and said, Thou hast

a devil: who goeth about to kill thee? **21** Jesus answered and said unto them, I have done one work, and ye all marvel. **22** Moses therefore gave unto you circumcision; not because it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man. **23** If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? **24** Judge not according to the appearance, but judge

16, 17. My doctrine is not mine—In reply to the query ver. 15, Jesus here affirms that his teaching or doctrine is divine in its origin and in its nature, and therefore not to be traced to any school or self-training. Note, vs. 17, 18; chapter 8. 28; 12. 49, 50; 14. 10, 24. **If any man will do**—Rather, *if any man wills to do his will*; i. e., if he heartily wishes and purposes to do the will of God, he shall be taught what that will is, and have the assurance of faith that the teaching of Jesus is the direct teaching of God. Comp. Ps. 25. 9; Prov. 28. 5; note, ch. 14. 26; 16. 13, 14; 1 John 2. 20, 27. These Jews could not know and embrace the truth in Jesus, simply because of their *perverse will*; they freely preferred error to truth. Note, chap. 3. 19–21; 5. 38, 40; 8. 43; 2 Cor. 3. 14, 15. **Know of the doctrine**—Some doctrines are to be experienced, as inbred sin, guilt, pardon, the witness of the Spirit, and entire sanctification, as taught of the Spirit. Note, 1 Cor. 2. 6–16; 1 John 4. 13.

18, 19. Speaketh of himself—He who speaks by his own authority seeks only to glorify himself; but Jesus seeks not his own glory, but that of the Father who sent him. Ch. 8. 50; note, verse 16. In this Jesus is shown to be the *true* Messiah, as distinguished from the *false*. Comp. Jer. 14. 14; 29. 8, 9; Matt. 7. 15, 16; 24. 5. **Moses give you the law**—Note, chap. 1. 17. **None . . . keepeth the law**—They professed to *trust* in Moses (ch. 5. 45, &c.) and to be his *disciples*, (ch. 9. 28, 29,) and yet they were continually violating his laws, (Rom. 2. 17, &c.) especially in plotting the death of Jesus. Note, vs. 1, 25; chap. 11. 53.

20–22. The people answered—Those who speak here seem not to be in the secret of the murderous intent

of others. Note, verse 25. **Hast a devil**—Or, *demon*; meaning, perhaps, that if Jesus knew the secret design to murder it must be through the influence of an evil spirit. Compare ch. 8. 48, 52; 10. 20. **I have done one work**—Referring to the miracle of chapter 5. 8, 9. One out of countless good works, which should have led you not to *marvel* with doubt and anger, (verse 23,) but to believe in me. Note, ch. 20. 30, 31. **Moses therefore**—Rather, *moreover*: as if Jesus had said, I as truly did the will of God in healing on the sabbath (chap. 5. 8, 9) as do the Jews in circumcising on the sabbath. Note, ver. 23. **Not because it is of Moses**—Though Moses enjoined circumcision, it did not originate with him, but with the **fathers**, being appointed of God, and practiced from the days of Abraham. Gen. 17. 9, 10; note, Acts 7. 8. **Circumcise a man**—Not an adult, but a *man child*. Gen. 17. 10. Comp. ch. 16. 21.

23, 24. If a man on the sabbath—The idea is, If you do not break the sabbath in circumcising on that day, as you sometimes do to avoid breaking the law which requires that act on the eighth day, (Lev. 12. 3,) why are you angry with me for healing on the sabbath when occasion requires? Note, chap. 5. 9–11; Mark 2. 23–28; 3. 1–4. **Every whit whole**—Rather, *restored the whole man to health*, (ch. 13. 8–10,) including, probably, body and soul; for such cures of Jesus often extended to both. Note, ch. 5. 9–14; Matt. 9. 2, 6. The two acts are here contrasted; their act was *mutilation*, that of Jesus was *making whole*. Circumcision required *more bodily work* than the healing, which was by far the more important of the two. Note, Matt. 12. 5, 10–12. **Not according to the appearance**—Comp. Deut. 1. 16, 17; 2 Chronicles

righteous judgment. **25** Then said some of them of Je-ru'sa-lem. Is not this he, whom they seek to kill? **26** But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? **27** Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. **28** Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. **29** But I know him; for I am from him, and he hath

sent me. **30** Then they sought to take him; but no man laid hands on him, because his hour was not yet come. **31** And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Phar'isees heard that the people murmured such things concerning him; and the Phar'isees and the chief priests sent officers to take him. **33** Then said Je'sus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. **34** Ye shall seek me, and shall not find *me*: and where I

19. 6; Eccl. 5. 8. Judged by the mere outward act, both the circumcising and the healing might seem to be sabbath-breaking; but judged *rightly*, i. e., according to the motive and the principles of conscience, neither act was such. Note, ver. 23. Happy are they who condemn not themselves in things which they allow. Note, Rom. 14. 22, 23.

25-27. Said some... of Jerusalem—These knew better what the rulers were purposing than some who were not of the city. Note, ver. 20. **Speaketh boldly**—Openly and earnestly, as was his custom, (note, vs. 28, 37; ch. 8. 2, 20; 18. 20; Luke 4. 16; Matthew 26. 55,) and as foretold of him, Psalm 40. 9, 10. **Do the rulers know**—From the fact that the rulers now refrain from their murderous purpose, (note, vs. 1, 11, 19, 25,) those who are privy to the fact (ver. 25) seem to suspect that these rulers are secretly convinced that Jesus is **the very Christ**, i. e., the true Messiah. This was true of many. Note, ch. 12. 42. **We know... whence he is**—Their reasoning was: The parentage of Jesus is *well known*; that of the Messiah is *unknown*; therefore Jesus is not the Messiah. Note, chap. 6. 42. Their theory of the unknown origin of the Messiah was falsely founded on such passages as Isa. 53. 8; Micah 5. 2, which Jesus rightly explains. Note, vs. 28, 29. See Heb. 7. 3.

28, 29. Cried Jesus—Not with the shout of a proud victor, (note, Matthew 12. 19,) but as becomes an earnest preacher, with a loud voice and for weighty reasons. Note, verse 37; ch. 12. 44; Matthew 27. 50; Hebrews 5. 7. So John, his forerunner. Note, ch. 1. 15, 23. **Know me... whence I am**—Ye do, indeed, know my *human*

origin, (note, ver. 26,) but I have a *divine* origin, being sent from the Father, **whom ye know not**; i. e., they had no true knowledge of God, and, therefore, did not know his Son. Note, ch. 8. 14, 19, 55; 9. 29; 16. 3; 1 Cor. 2. 8. **Is true**—Note, ch. 5. 32. **But I know him**—Note, ch. 1. 18; 8. 55; 10. 15; Matt. 11. 27.

30-32. Sought to take him—Note, vs. 1, 11, 19, 44. **His hour**—Note, vs. 6, 8. **Many... believed**—The masses were convinced by his miracles that he had a supernatural commission, but differed as to his true character; hence the *murmuring*, ver. 32. Comp. verses 40-44. Few, comparatively, had a reliable heart-faith in him. Note, ch. 2. 23, 24; 5. 60, 66; 8. 30. **Will he do more miracles**—It was a common expectation that the coming Messiah would work many miracles in fulfillment of the prophecies, Isa. 35. 5, &c.; 61. 1, &c.; note, ch. 4. 25; 9. 30. **The Pharisees**—Of which sect were many of the *rulers*. Vs. 26, 45, 48. **People murmured**—Agitated the question. Note, verses 12, 31. **Chief priests**—Another class of the rulers. Note, ver. 45. **Sent officers**—With what success see vs. 45, 46.

33, 34. Said Jesus—To the officers, knowing their secret design. Ver. 32; note, chap. 2. 24, 25. **A little while am I with you**—Alluding to the divinely appointed hour as near when he would submit to be crucified and depart from this world. Note, vs. 6, 8; chap. 12. 23; 13. 1, 31-33; 18. 4, &c. **Ye shall seek me**—In the day of your desolation you shall in vain seek me, the Messiah, who has been among you and been rejected by you. Matthew 23. 37, 38; note, chap. 8. 21; 13. 33. **Where I am**—That is, at the time

am, *thither* ye cannot come. **35** Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? **36** What *manner* of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, *thither* ye cannot come? **37** In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. **38** He that believeth on me, as the

Scripture hath said, out of his belly shall flow rivers of living water. **39** But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. **41** Others said, This is the Christ. But some said, Shall Christ come out of Galilee? **42** Hath not the Scripture said, That

when ye seek my aid in vain I shall be with the Father in heaven. Note, ver. 33; chap. 3. 13. **Ye cannot come**—For reasons given, Proverbs 1. 24, &c.; Luke 13. 24, &c.; note, chap. 8. 21–24. Jesus, however, is found of all who seek aright, and at the accepted time. Isa. 55. 1–7; note, Matt. 7. 7, 8; 2 Cor. 6. 2.

35, 36. Said the Jews—Those who were planning as to his course, and where they might find and take him. Note, verses 1, 11, 32. **Whither will he go**—Will he, to avoid our finding him, go to those Jews who are **dispersed** among Gentile nations. Comp. James 1. 1; 1 Pet. 1. 1; note, chap. 8. 22. **What... saying is this**—They would persuade themselves that what he said is sheer nonsense, and yet they cannot get away from the saying vs. 33, 34. Even the disciples did not at first comprehend this saying. Note, chap. 16. 16–18.

37–39. The last day... of the feast—The eighth and closing day. Note, ver. 2. Here called that *great* day, because it was regarded as a sabbath, during which they abstained from all servile labor. Lev. 23. 36, 39; Num. 29. 35; Neh. 8. 18. Water from the pool of Siloam (note, chapter 9. 7) was drawn with a golden pitcher on each of the seven days, and carried into the temple with great ceremony, and poured forth on the altar, the people all the while singing joyfully the passage Isa. 12. This commemorated the miraculous supply of water to Israel in the desert. Num. 20. 7, &c.; note, 1 Cor. 10. 4. It also prefigured that outpouring of the Holy Spirit referred to in the Old Testament. Note, verse 38. But because the eighth day marked the entrance into Canaan and the resurrection of Jesus, the water-drawing ceased, and he stood forth, calling the people from the *symbol* to the *reality*;

proposing himself as the sole Fountain whence they should derive the streams of salvation and eternal life through the gift of the Holy Spirit. Note, vs. 38. 39; ch. 4. 10, 14. **Jesus... cried**—Note, ver. 28. **If any man thirst**—For salvation, or spiritual rest and succor. Matt. 11. 28, &c.; Rev. 22. 17; Isa. 55. 1–3. **He that believeth**—This explains the expression, *Come unto me and drink*, ver. 37; note, chapter 4. 14; 6. 35. **The Scripture hath said**—That is, in effect, alluding to such passages as Isa. 12. 3; 44. 3; 48. 18; 58. 11; 66. 12; Ezek. 47. 1–12; Joel 2. 28; Zech. 13. 1; 14. 8. **Out of his belly**—An expression denoting the *inward part*, the *heart*, as in Prov. 20. 27, 30; Matt. 12. 35. The reference is to the special dispensation of the Spirit, (note, verse 39,) who is to dwell in the hearts of believers like a living fountain, whence shall flow streams refreshing their own souls and the souls of others. Note, ch. 4. 10, 14.

This spake he of the Spirit—The *Holy Spirit*, which believers *were about to receive*. Note, ver. 38; chap. 14. 16, 17, 26. **Was not yet**—This refers to the full effusion of the Spirit, which was reserved unto the pentecost. Note, Acts 2. 1–4. **Not yet glorified**—Referring to his return to the Father in heaven. Note, ch. 17. 1, 5. This was the fixed condition of the effusion of the Spirit. Note, ch. 16. 7; Acts 2. 33.

40–44. Many of the people—The masses, including even the officers sent to take him, were convinced that Jesus was divinely sent. Note, vs. 41, 46.

The Prophet—Referring, probably, not to *that* Prophet, as ch. 1. 21, but to some other noted prophet. Note, Matt. 16. 14. **The Christ**—The Messiah. Note, ch. 1. 41. **Out of Galilee**—A Jewish expression of contempt. Note, ver. 52; chap. 1. 46. **The Scripture said**—Psa. 132. 11; Jer. 23. 5; Micah

Christ cometh of the seed of Da'vid, and out of the town of Beth'le-hem, where Da'vid was? **43** So there was a division among the people because of him. **44** And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Phar'i-sees; and they said unto them, Why have ye not brought him? **46** The officers answered, Never man spake like this man. **47** Then answered them the Phar'i-sees, Are ye also deceived? **48** Have any of the rulers or of the Phar'i-sees believed on him? **49** But this people who knoweth not the law are cursed. **50** Nic-o-de'mus saith unto them, (he that came to Je'sus by night, being one of them,) **51** Doth our law judge any man, before it hear him, and know what he doeth? **52** They answered and said unto

5. 2; note, Matthew 2. 1-6; Lk. 2. 4; Rom. 1. 3. **A division**—Note, chap. 9. 16; 10. 19. **Would have taken him**—Note, ver. 30.

45-49. Came the officers—Note, verse 32. **Why...not brought him**—Two reasons are given. Note, vs. 30, 46. **Never man spake like this**—The superhuman power of Jesus's words restrained their hands, is the answer to verse 45. Note, vs. 15-18; Matt. 7. 28, 29. **Ye also deceived**—Thus *assuming*, as usual, that Jesus was a deceiver. Note, ver. 12; Matt. 27. 63; 2 Cor. 6. 8. **Any of the rulers**—Members of the Sanhedrin. Note, Matthew 2. 4. Of these many *believed*, but dare not *confess* him. Note, chap. 12. 42. They think the people should take their rulers for examples and guides in religion. But compare Matthew 23. 13, &c. **This people**—Literally, *crowd* or *rabble*. The Pharisees thus boast of their knowledge of the *law*, and hold in aristocratic contempt the *common people* who heard Jesus gladly; but he changes their *cursed* into his *blessed*. Matt. 5. 3-11; note, Mark 12. 37-40. Such curses from wicked men rebound on their authors. Psalm 109. 17.

50-53. Nicodemus...one of them—Both a Pharisee and ruler. Note, ch. 3. 1, 2. **Doth our law judge**—Does it teach us to do as ye do? Ver. 42. Certainly not. Deut. 1. 16, 17; 17. 8, &c.; 25. 1, &c.; Exodus 23. 1, 2. **Thou also of Galilee**—They knew Nicodemus was not from Galilee, but they would taunt him as a secret follower of the despised Galilean. Note,

him, Art thou also of Gal'i-lee? Search, and look: for out of Gal'i-lee ariseth no prophet. **53** And every man went unto his own house.

CHAPTER VIII.

JESUS went unto the mount of Olives. **2** And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. **3** And the scribes and Phar'i-sees brought unto him a woman taken in adultery; and when they had set her in the midst, **4** They say unto him, Master, this woman was taken in adultery, in the very act. **5** Now Mo'ses in the law commanded us, that such should be stoned: but what sayest thou? **6** This they said, tempting him, that they might have to accuse him. But Je'sus stooped down, and with *his* finger wrote on the ground, *as though*

ver. 41; Mk. 14. 70; Acts 2. 7. **Aristeth no prophet**—This was false, for several of the O. T. prophets were natives of the region then called Galilee. But they probably refer to Jesus, assuming that he was of Galilee, and therefore could not be the Messiah, when they knew that he was born at Bethlehem. Note, verse 42. **Every man went**—The rulers were thus abruptly scattered, and prevented from their murderous purpose till *his hour* should come. Note, ver. 30.

CHAPTER VIII.

1-6. Mount of Olives—Note, Matt. 21. 1. The place where Jesus often retired for the night when at Jerusalem, returning *early in the morning*. Verse 2; note, chap. 18. 2; Matt. 21. 17, 18; Lk. 21. 37, 38. **Sat down, and taught**—Note, Matt. 5. 1; 26. 55; Lk. 4. 20; 5. 3. **Scribes and Pharisees**—Note, Matt. 2. 4; 3. 7. **Brought unto him a woman**—The *man*, as usual, was not arrested. **Moses...commanded**. Lev. 20. 10; Deut. 17. 25; 22. 22. **Tempting him**—In the sense of testing him by subjecting him to a tangling dilemma. Comp. Matthew 22. 15, &c. **To accuse him**—If he should decide for stoning her they would accuse him to the Roman authority, which did not punish adultery with death; and should he decide the other way, they would accuse him of being opposed to Moses. Note, ver. 5. **Wrote on the ground**—Or in the dust on the floor, i. e., of the temple, where he then was. Verse 2. This act of Jesus, repeated ver. 8, was evi-

he heard them not. **7** So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. **8** And again he stooped down, and wrote on the ground. **9** And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Je'sus was left alone, and the woman standing in the midst. **10** When Je'sus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? **11** She said, No man, Lord. And Je'sus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Je'sus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. **13** The Pharise-

es therefore said unto him, Thou bearest record of thyself; thy record is not true. **14** Je'sus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. **15** Ye judge after the flesh; I judge no man. **16** And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. **17** It is also written in your law, that the testimony of two men is true. **18** I am one that bear witness of myself, and the Father that sent me beareth witness of me. **19** Then said they unto him, Where is thy Father? Je'sus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. **20** These words spake Je'sus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not

dently intended to show that he had nothing to do with such judicial matters. Note, vs. 11, 15; Lk. 12. 14.

7-11. Continued asking—Determined not to take a hint by this finger-writing. Ver. 6. **He**—Of you *men* who is **without sin**—not guilty of this particular act (ver. 4) or its equivalent, in the true light of the divine law. Note, Matt. 5. 27, 28. **First cast a stone at her**—As evidence of his own innocence and consequent fitness to witness against another. Deut. 17. 7. **And again...wrote**—Note, ver. 6. **Convicted by their own conscience**—It is historically attested that at this time many of the Jewish rabbins were living in adultery. Note, Matt. 5. 31; 12. 39; Rom. 2. 22. By *conscience* is meant the *moral sense*, which decides on the guilt or innocence of actions, and instantly approves or condemns them. This natural endowment is common to all free moral agents, thus rendering them accountable to God. Note, chapter 1. 4; Romans 2. 14, 15; Acts 23. 1. **Went out one by one**—That is, every one, till not an *accuser* was left. Note, ver. 10. **No man condemned...Neither do I**—They had left the decision to Jesus, and he deals with her, not as an avenging judge, but as a merciful adviser and Saviour. Note, vs. 6, 15; ch. 12. 47. **Sin no more**—Jesus makes not light of *sin*, but condemns it, and enjoins repentance that he may save the *sinner*. Note, ch. 5. 14. The penitent adulteress will enter the kingdom before her impenitent accusers. Note, Matt. 21. 31, 32.

12-14. The light of the world...light of life—The source of all true spiritual knowledge and life. Note, ch. 1. 4, 9; 3. 19-21; 9. 5; 12. 35, 36, 46.

Record of thyself—The Pharisees retort upon Jesus, in a perverted sense, his own words. Ch. 5. 31. **Jesus answered**—The apparent contradiction here to ch. 5. 31, is explained vs. 16-18.

I know whence...and whither—I know that I came from the Father and return to him, and, therefore, my testimony of him is true. Note, ver. 42. **Ye cannot tell**—Rather, *ye know not*. Note, ch. 7. 28; 9. 29, 30.

15-20. Judge after the flesh—As selfish, depraved men of the world, (ver. 23,) and, therefore, according to outward appearance. Note, ch. 7. 24.

I judge no man—No person, i. e., as you judge. Note, ver. 11. **Yet...I am not alone**—Even my judgment, which is true, is not mine alone, i. e., independent of the Father. Note, vs. 18, 28, 29; ch. 5. 19, 30. **In your law**—To which you refer. Ver. 5. **The testimony of two**—A free quotation from Deut. 17. 6; note, Matt. 18. 16. **I am one...and the Father**—Note, ch. 5. 36, 37. **Where is thy Father**—They ask, doubtless, in mere mockery; let this, your second witness, be produced. To this Jesus replies that such was his unity with the Father that to know the one was to know the other. Note, ch. 12. 45; 14. 7-11.

The treasury—The *place* in the temple where the treasury was. Note, Mk. 12. 41. **His hour**—Note, chap. 7. 6, 8, 30.

yet come. **21** Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. **22** Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. **23** And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. **24** I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. **25** Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. **26** I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. **27** They understood not that he spake to them of the

Father. **28** Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. **29** And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. **30** As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; **32** And ye shall know the truth, and the truth shall make you free. **33** They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? **34** Jesus answered them, Verily, verily, I say unto you, Whosoever committeth

21-24. Go my way—Note, chap. 7. 33, 34; 8. 42. **Die in your sins**—Unsaved, in a sinful, impenitent state, arising from unbelief, the source of all sin and condemnation. Note, ver. 24; chap. 16. 9; Mark 16. 16. **Ye cannot come**—Note, ch. 7. 34. The separation will be final and eternal. Note, Matt. 18. 34; 25. 41; Lk. 13. 24-30; 16. 26; 2 Thess. 1. 9; Rev. 22. 11, 12. **Will he kill himself**—To prevent our doing it. Note, ch. 7. 35. **From beneath... from above**—Meaning here not merely *from the earth and from heaven*, as in ch. 3. 31, but rather *from hell and from heaven*, the former referring to their *infernal* nature, as showing that they belong to that nether world. Note, ver. 44. **If ye believe not**—Believe not that I am the Messiah. Note, ch. 4. 26. Not to believe this is to *die in sin*, and forfeit eternal life. Note, ver. 21; ch. 3. 18, 36.

25-30. Who art... the same—I am in fact just what I have ever described myself to be. Note, verses 12, 18, 19; chapter 4. 26. **Many things to say... of you**—It grieves Jesus that he has so much to say and condemn respecting them. Verses 19, 21, 23, 24. But he speaks the *truth* as taught of the Father, and as they eventually will know. Verses 28, 29. **Understood not**—Because they knew neither the Father nor the Son, (note, verse 29,) and this was a *willful* ignorance. Note, vs. 43, 45; ch. 5. 38, 40. **Lifted up**—On the cross. Note, ch. 3. 14. **Then shall ye know**—His murderers will *then* know, as not before, that they had crucified the Messiah. Note, Matt. 27. 54; 1 Cor. 2. 8. **Do nothing of myself**—Nothing in-

dependent of the Father, but all things in accordance with his will and teaching. Note, vs. 26, 29; chap. 5. 19, 30. This was true even in the voluntary surrender of himself to the death of the cross, in which he was *not left alone*. Ver. 29; note, ch. 16. 32; 10. 17, 18. **Many believed**—Probably but in part, as had others. Note, ch. 7. 31. Hence Jesus would test their faith. Note, ver. 31.

31-33. If ye continue... disciples indeed—It is one thing to believe in Jesus, quite another to be true disciples and constant followers of him. Note, ch. 2. 23, 24; 6. 60, 66. In all cases where *believing* is the condition of salvation, the Greek tense signifies *continuing to believe*. The test of true faith and discipleship is loving obedience. Ch. 14. 15, 21; 15. 8, &c.; Gal. 2. 20; 5. 6; Eph. 1. 13-15; Col. 1. 23; 1 Thess. 1. 5, 6; 2. 13; Js. 1. 18, 21-25; 1 John 2. 3, 6; 3. 23, 24. **Know the truth... free**—Experimentally know me as the Son of God, who is himself the source of truth and spiritual freedom from guilt, servility, inbred sin, and fear of death and future ill. Note, ver. 36; chap. 1. 14, 17; 14. 17; Eph. 4. 20, 21. **They answered**—Probably not those who believed, (vs. 30, 31,) but the caviling Pharisees. Vs. 14-28. **Abraham's seed**—Note, vs. 37, 39. **Never in bondage**—They probably refer, not to their national servitudes, which were notorious to all, but to the civil freedom secured to Abraham's descendants by the law of Moses. Lev. 25. 39-46.

34-36. Verily—Note, chap. 1. 51. **Committeth sin... servant**—Rather,

sin is the servant of sin. **35** And the servant abideth not in the house forever: *but* the Son abideth ever. **36** If the Son therefore shall make you free, ye shall be free indeed. **37** I know that ye are A'bra-ham's seed; but ye seek to kill me, because my word hath no place in you. **38** I speak that which I have seen with my Father: and ye do that which ye have seen with your father. **39** They answered and said unto him, A'bra-ham is our father. Je'sus saith unto them, If ye were A'bra-ham's children, ye would do the works of A'bra-ham, **40** But now ye seek to kill me, a man that

he who *practiceth* sin, i. e., whose tendency and habit are to sin, is the *slave* of sin. Note, Romans 6. 16; 7. 14; 2 Pet. 2. 19. **Servant abideth not . . . Son . . . ever**—The word *son* here stands opposed to *servant*, and should not commence with a capital, as though it referred to the Son of God, as in ver. 36. The allusion is to the case of Abraham's two sons. Gen. 21. 10. To this Jesus gives an allegorical or figurative meaning, as did Paul. Note, Gal. 4. 22–31. In the *house* or church of God there are found children and servants; the servants at this time are the unbelieving Jews, who are to be cast out, true believers only having a permanent residence. Note, Matthew 8. 11, 12; Romans 2. 29; 9. 6–8; Gal. 3. 7–9, 29; Heb. 3. 6, &c. **If the Son**—Referring here to the Son of God, (note, Matt. 16. 16,) who is head over the house, or Church. Eph. 5. 23; Col. 1. 18; Hebrews 3. 6. **Free indeed**—Free in the highest sense; complete deliverance from the bondage and indwelling of sin. Note, Romans 6. 6, 14–18, 22; 8. 1–4, 15, 21; 2 Cor. 3. 17; Gal. 5. 1; 1 John 3. 5–9; 5. 18.

37–40. Abraham's seed . . . kill me—Note, ch. 5. 16, 18; 7. 1, &c. Though literal descendants of Abraham, (verses 33, 39,) yet, as murderers of Christ, they prove that they are not spiritually his children. Note, vs. 39, 40. **My word hath no place**—Note, chapter 5. 38, 40. He states the *cause* of this, vs. 43, 45, 47. **I speak**—Note, chap. 3. 11, 32; 7. 16, 17. **Your father**—Note, ver. 44. **Abraham is our father**—Note, verse 37; Matt. 3. 9. **If . . . Abraham's children**—Implying that they were not; i. e., in the spiritual sense, the sense in which the promises were made to Abraham. Note, Rom. 9. 6–8; Gal. 3. 7–9, 16, 29.

hath told you the truth, which I have heard of God; this did not A'bra-ham. **41** Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. **42** Je'sus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. **43** Why do ye not understand my speech? *even* because ye cannot hear my word. **44** Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the

The works of Abraham—His works of faith. Note, verse 56; Romans 4. 3, 11, 18–24; Hebrews 11. 8–12, 17; James 2. 21–23. **Told you the truth**—Note, vs. 45, 46.

41–43. Deeds of your father—Note, ver. 44. **Not born of fornication**—The Jews used the word *fornication* in the sense of *idolatry*, or the worship of other gods than the true God. Isa. 57. 3, &c.; Hosea 1. 2; 3. 1. In this sense they feign to understand Jesus in referring to their father. Vs. 38, 41. **One father**—One true God for their Father. Compare Isaiah 63. 16; 64. 8; Malachi 2. 10. **If God were your Father**—Implying that their claim (ver. 41) was false, (ver. 47;) for true sons of God will not seek to kill his Son, as you do, (vs. 37, 40,) but will love him as the sent of God. Comp. ch. 5. 43 and 7. 28 with ch. 16. 27, 28 and 17. 8, 25. **Why . . . because ye cannot**—By his *speech* and *word* here is meant his *doctrine*. Ch. 7. 16, 17. The reason why they *could not hear*, i. e., accept, what he taught, was the perverse state of their hearts. Note, vs. 37, 44; ch. 12. 39, 40.

44–47. Of your father the devil—These Jews are children, not of Abraham nor of God, as they claim, (note, vs. 39–42,) but of the *Wicked One*. Note, Matt. 13. 38, 39. **Lusts . . . ye will do**—They evince this, their relation to the devil, by willingly complying with his wishes in seeking to murder Christ. Note, vs. 37, 40. **Murderer from the beginning**—The devil's first work on earth was to deceive our first parents, whereby they and all their posterity were made subject to death; thus proving himself both a murderer and a liar. Gen. 3; note, Romans 5. 12; 1 John 3. 9, 12. **Abode not in the truth**—That is, in that state of fidelity to God

truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. **45** And because I tell *you* the truth, ye believe me not. **46** Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? **47** He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. **48** Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? **49** Je'sus answered, I have not a devil; but I honor my Father, and ye do dishonor me. **50** And I seek not mine own glory: there is one that seeketh and judgeth. **51** Verily, verily, I say unto you, If a man keep my saying, he shall never see death. **52** Then said the Jews unto

in which he originally stood. Note, 2 Peter 2. 4; Jude 6. **Speaketh of his own**—From his own fallen nature, in which *there is no truth*, he is the father, or *originator*, of all lying and deception. Note, Matt. 13. 38, 39; 2 Cor. 11. 3, 13–15; 2 Thess. 2. 9; Rev. 12. 9. **Because I tell . . . the truth**—They were so averse to divine truth, that they disbelieved it *because* it was truth, (Gal. 4. 16,) and this proves them to be not of God, (note, ver. 47,) but of the devil. Verse 44. **Convinceth me of sin**—This they could not do. Note, ch. 14. 30; 1 John 3. 5; 2 Cor. 5. 21; Heb. 4. 15; 1 Pet. 2. 22. **He that is of God**—He that loves God and heareth the words of God as spoken by the Son. 1 John 5. 1, 2. It is thus these Jews are proved to be not of God. Note, vs. 42, 43; ch. 10. 26; 18. 37.

48–50. A Samaritan—A Jewish epithet of contempt and reproach. Note, ch. 4. 9. **Hast a devil**—Rather, a *demon*. Note, chap. 7. 20. They repeat this more positively, ver. 52. **I honor my Father**—In claiming to represent him in all I say and do. Note, verses 14, 16–19, 28, 29, 42. **Dishonor me**—In attributing my teaching to the influence of the devil. Verse 48; note, ch. 5. 41. **Seek not mine own glory**—Note, chap. 7. 18. **One that seeketh and judgeth**—My Father honoreth me, (verse 54,) and condemns all who dishonor me. Note, chapter 12. 48.

51–55. Verily—Note, chap. 1. 51. **Keep my saying**—Or, *continue in my word*. Note, verse 31. **Never see death**—All who have passed from spiritual death into spiritual life (note, chapter 5. 24) shall be kept in that

him, Now we know that thou hast a devil. A'bra-ham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. **53** Art thou greater than our father A'braham, which is dead? and the prophets are dead: whom makest thou thyself? **54** Je'sus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God: **55** Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. **56** Your father A'bra-ham rejoiced to see my day: and he saw *it*, and was glad. **57** Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen A'bra-ham? **58** Je'sus said

state unto eternal life, on condition that they keep themselves by keeping the word. Note, ch. 3. 36; 11. 25, 26; Jude 21. 24; Revelation 3. 10. To *see* death is the same as to *taste* it, (ver. 52,) i. e., to *die*. Note, Matthew 16. 38. **Hast a devil**—Note, ver. 48. **Abraham is dead . . . prophets**—Comp. Zech. 1. 5; Eccl. 8. 8. **Thou sayest**—Note, ver. 51. **Greater than . . . Abraham**—To this Jesus answers, vs. 56, 58. **Makest thou thyself**—This charge of self-exaltation Jesus refutes, vs. 50, 54. **If I honor myself**—Note, ver. 50; ch. 5. 31. **My Father . . . honoreth me**—Note, ver. 50; ch. 5. 23; Acts 3. 13. **Ye say . . . he is your God**—Yet falsely. Note, vs. 41, 42, 55. **Have not known him**—Note, ver. 19. **I know him**—Note, ch. 7. 29; 10. 15. **Liar like unto you**—Note, ver. 44.

56–59. Your father Abraham—Note, ver. 37. **Rejoiced to see my day**—Rather, *exulted, leaped for joy that he should see my day*; i. e., the times of the Messiah, called *the last days*. Note, Acts 2. 17; Heb. 1. 2. The cause of his joy was his faith and hope in God's promise. Note, Rom. 4. 17–21. **He saw it**—Not as the apostles saw it, (Matt. 13. 16, 17; 1 Pet. 1. 10–12,) but by faith, in the sense in which other patriarchs saw it. Note, Heb. 11. 1, 13. Some suppose that the LORD who appeared to Abraham in human form was the Lord Jesus. Gen. 18. 1–3, 17, &c. Others interpret that Abraham saw in type the death and resurrection of Christ when he offered up Isaac. Note, Heb. 11. 19. **Not yet fifty years**—Jesus was not then thirty-three years old, and yet he had existence before

unto them, Verily, verily, I say unto you, Before A'bra-ham was, I am. **59** Then took they up stones to cast at him: but Je'sus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

AND as Je'sus passed by, he saw a man which was blind from *his* birth. **2** And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born

Abraham. Note, verse 58. **Verily**—Note, chap. 1. 51. **Before Abraham was**—Rather, before Abraham *became*. **I am**—An expression denoting eternal self-existence. Comp. Exodus 3. 14; Isa. 9. 6; Mic. 5. 2; note, ch. 1. 1-3; 17. 5, 24; Col. 1. 17; Heb. 1. 8; Rev. 1. 8. **Stones to cast at him**—For thus claiming to be God. Note, verse 58; ch. 10. 30-33. **Jesus hid himself**—Either miraculously rendered himself invisible, or he so mixed with the multitude as to escape unobserved. Note, chap. 10. 39; Luke 4. 30; Acts 8. 39. Comp. Psalms 64. 2; Jer. 36. 26.

CHAPTER IX.

1, 2. **As Jesus passed by**—As he was leaving the temple, (ch. 8. 59,) at the gate of which the blind beggar sat. Note, verse 8. **Blind from his birth**—The cure of such required a miracle. Note, vs. 30, 32. **Who did sin**—The disciples here seem to assume that each particular affliction is the result of some particular sin—a proof of special guilt. Note, ver. 34. This false theology Jesus rebukes. Note, ver. 2; Luke 13. 1-5. **This man, or his parents**—This hints at the doctrine of the pre-existence of the soul, and that a man may suffer for sins committed before his birth; and also at the prevalent error that children are punished for the sins of their parents. Jer. 31. 29, 30; Ezek. 18. 1-4, 19, 20. It is true, however, that particular sins often entail particular sufferings upon posterity. Exod. 20. 5; Jer. 32. 18.

3-5. **Neither ... sinned**—Neither his sins nor theirs was the *cause* of the blindness. Note, verse 2. Jesus did not deny that they had sinned. Comp. Eccl. 7. 20; note, Rom. 3. 23; 5. 12; 1 John 1. 8, 10. **Works of God ... manifest**—Thus teaching, not that this man was born blind for the sole purpose

blind? **3** Je'sus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. **4** I must work the works of him that sent me, while it is day: the night cometh, when no man can work. **5** As long as I am in the world, I am the light of the world. **6** When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, **7** And said unto him, Go, wash in the

that a miracle might be wrought upon him, but that his blindness furnished the occasion for Jesus to perform the divine work of healing him, and thus to show himself to be God. Note, ver. 4; ch. 11. 4; 14. 10, 11. **The works of him that sent me**—The works of God, (note, ver. 3,) referring especially to such works of mercy and goodness as that of vs. 6, 7. Compare chapter 5. 5-9, 17; 10. 32. Jesus was *sent* of God for this purpose, the proof of which was, that *God was with him*. Note, ch. 3. 2; Acts 10. 38. **While it is day**—As long as I live on the earth. Note, ver. 5; ch. 4. 34; 5. 17. **The night**—Death, which was to Jesus the close of his earthly ministry. Note, chap. 17. 4; 19. 30. **No man can work**—Death closes every man's working day, (Eccl. 9. 10,) and fixes his character and destiny. Note, ver. 5. **I am the light**—Note, chapter 1. 9; 8. 12. Jesus said this with reference to the natural light which he was about to give to the blind man, (verses 6, 7,) and which was a striking symbol of the inward spiritual light that he gives to the souls of all that believe on him. Note, verses 35-38; chap. 8. 12; 12. 35, 36, 46; Acts 26. 18; 1 Pet. 2. 9. **As long**—Implying that the offer of this saving light is limited to this present life. Note, chap. 11. 9, 10; 2 Cor. 6. 1, 2; Rev. 2. 5; 22. 11, 12.

6, 7. **Made clay ... anointed**—There was evidently no virtue or curative efficacy in this clay-anointing in itself, and as a means it would seem to be *contrary* to the end proposed. The object of Jesus in the use of such agencies is to show more clearly his almighty power, and that means are only what he makes them to be. Note, ch. 2. 7, 8; Matt. 8. 3; Mk. 7. 32, &c.; 8. 23-25. Comp. Josh. 6. 1-20; 1 Sam. 14. 6; 2 Chronicles 14. 11; 2 Kings

pool of Sil'o-am, which is by interpretation, Sent. He went his way therefore, and washed, and came seeing.

8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? **9** Some said, This is he: others said, He is like him: but he said, I am he. **10** Therefore said they unto him, How were thine eyes opened? **11** He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Sil'o-am, and wash: and I went and washed, and I received sight. **12** Then said they unto him, Where is he? He said, I know not.

13 They brought to the Phar'i-sees him that aforetime was blind. **14** And it was the sabbath day when Jesus made the clay, and opened his eyes. **15** Then again the Phar'i-sees also asked him how he had received his sight. He said unto them, He put clay

upon mine eyes, and I washed and do see. **16** Therefore said some of the Phar'i-sees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. **17** They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. **18** But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. **19** And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? **20** His parents answered them and said, We know that this is our son, and that he was born blind: **21** But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. **22** These words spake his parents, because

4. 39-41; 5. 1, 8-14. **Pool of Siloam**—Heb., *Shiloah*. Isa. 8. 6; Neh. 3. 15. The pool now so called is an artificial stone reservoir, 54 ft. long, 18 ft. wide, and 19 ft. deep, situated at the lower end of the valley of Jehoshaphat, at the south-east of Jerusalem. Its water is probably derived from a fountain higher up on the east side of the hill Ophel. Near this pool was the tower alluded to Lk. 13. 4. **By interpretation, Sent**—That is, Siloam is from the Heb. word signifying *sent*. So called, perhaps, from its being regarded as specially sent of God for the good of the city. Comp. Isa. 22. 11. **He went ... came seeing**—This was a step in faith surpassing that of Naaman. 2 Ki. 5. 10-15. His faith came by hearing and obeying, and not by seeing. Note, ch. 20. 29; Rom. 10. 17.

8-12. The neighbors—From this it appears that the blind-born was well known as a beggar at the city gate. Note, verse 1. **Some said... he is like him**—He merely resembles the beggar. In this they were like infidels in general, who are ready to invent and suppose any thing rather than admit a miracle. Note, ver. 18; Matt. 28. 11-15; Acts 2. 12, 13. **How were thine eyes opened**—This is repeated verses 14, 19, 26, thus showing their unwillingness to believe the fact. Vs. 18, 27. **A man... called Jesus**—He recognizes him as *Saviour* in the name *Jesus*, (note, Matt. 1. 21,) and declares him a *prophet*, (note, verse 17;) but as yet does not know him person-

ally as the Messiah. Note, vs. 35-38. **Made clay**—Note, vs. 6, 7. **He said, I know not**—The man, probably, had never seen the person of Jesus. Note, vs. 7, 36, 37.

13-17. Brought to the Pharisees—An important sect, noted for their strict construction of the ritual law. This was to have them decide whether the cure had been done legally. Note, vs. 14-16. **He put clay**—Note, verses 6, 7. **He keepeth not the sabbath**—A characteristic pretense of theirs. Note, chap. 5. 10, &c.; Matt. 12. 2, 10. **Others said**—These were Pharisees of the friendly party. Note, ch. 7. 47, 50. **How can a man**—Note, verses 30-33. **A division**—As was usual. Note, chap. 6. 52; 7. 12, 43; 10. 19; Acts 28. 25, 29. **They say ... again**—Note, ver. 10. **A prophet**—That is, *from God*. This he inferred from the prayer and consequent power of Jesus. Note, vs. 30-33; ch. 3. 2; 4. 19; 6. 14.

18-23. Jews did not believe—That is, the hostile party pretended not to believe the fact; they closed their ears and eyes against the evidence. Note, verse 27; chapter 12. 37-41. **Asked them**—Asked the parents three questions, the third being the oft-repeated one. Note, ver. 10. **Parents answered**—The first and second questions are answered in the affirmative; the third they evade, saying, *We know not*, being evidently afraid to express their belief. Note, vs. 21-23. **He is of age**—Old enough to answer for himself; thus, like selfish shirks,

they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. **23** Therefore said his parents, He is of age; ask him. **24** Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. **25** He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. **26** Then said they to him again, What did he to thee? how opened he thine eyes? **27** He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? **28** Then they reviled him, and said, Thou art his disciple; but we are Mo'ses' disciples. **29** We know that God spake unto

they leave their son in the lurch, (vs. 22, 23,) who is man enough to brave the danger. Note, vs. 24-33. **Feared the Jews**—This fear was very common. Note, ch. 7. 13; 12. 42; 19. 38. **Agreed already**—They had predetermined that all evidence and confessions of the Messiahship of Jesus should be suppressed by *exclusion from the synagogue*, i. e., from the Jewish Church and worship. Note, ver. 34; ch. 12. 42; 16. 2.

24, 25. Give God the praise—Or, *the glory*; i. e., by confessing the truth. Josh. 7. 19. But they in effect would have him lie and play the hypocrite. Comp. Matt. 26. 59, 60; 28. 12, &c. **This man**—Spoken in contempt. Comp. Lk. 7. 39. **A sinner**—In breaking the sabbath, and therefore not of God. Note, verse 16. **One thing I know**—Their saying, *We know, &c.*, (ver. 24,) was an attempt to prepossess and move the blind-born to call Jesus a sinner, and not a *prophet*, as in verse 17; but he speaks only to the fact of his experience—*I was blind, now I see*. What follows shows that he did not believe Jesus was a sinner. Note, vs. 30-33.

26-29. Told you already—Note, ver. 15. **Will ye also be his disciples**—Thus presenting himself as a disciple, i. e., a *learner* of Jesus. Verse 36. For this they reviled him. Verse 28. **Moses' disciples**—They assert that they keep the Mosaic sabbath, and that Jesus does not. Note, verse 16. **We know not . . . whence he is**—This proves that they were not truly Moses' disciples. Note, ch. 5. 45-47; 8. 14.

Mo'ses: *as for this fellow*, we know not from whence he is. **30** The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. **31** Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. **32** Since the world began was it not heard that any man opened the eyes of one that was born blind. **33** If this man were not of God, he could do nothing. **34** They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. **35** Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? **36** He answered and said, Who is he, Lord, that I might

30-34. Marvelous . . . that ye know not—The *YE* here is emphatic; ye masters in Israel who ought to know, and yet are thus ignorant. Compare ch. 3. 10. **God heareth not sinners**—Will not grant the impenitent miraculous aid in answer to their prayers. Job 27. 9; Ps. 66. 18; 109. 7; Prov. 1. 28; 28. 9; Isa. 1. 15; Jer. 11. 11; Ezek. 8. 18; Micah 3. 4; Zech. 7. 13. **Doeth his will, him he heareth**—Comp. Ps. 34. 15; 91. 14, 15; Prov. 15. 29. Accordingly he hears the prayer of Jesus, (note, chap. 11. 22, 41, 42,) and of all true believers. 1 John 3. 22; 5. 14, 15. **Since the world began**—There is no record of such a miracle being wrought by a mere man, and by such simple means. Note, ver. 6; ch. 10. 21. **Could do nothing**—Do no miracles to prove that his mission was from God. Note, chapter 3. 2; 5. 36; 7. 31; 10. 37, 38; 14. 10, 11. **Born in sins**—Assuming that his being born blind was a punishment for sins. Note, vs. 2, 3. **Thou teach us**—Another instance of the vain boast of these Pharisees. Note, chap. 7. 49. **Cast him out**—Note, ver. 22.

35-38. Jesus . . . found him—Those who confess Jesus and are cast out for his sake Jesus especially finds, and will manifest himself to them in such a way as to lead them to a saving faith in him. Note, vs. 36-38; note, ch. 1. 35-39, 46-51; Lk. 19. 3-10. **Believe on the Son of God**—That is, in the Messiah. Note, Matt. 16. 16. He certainly believed in Jesus as a *prophet from God*. Note, vs. 17, 30-33. **Who is he, Lord**—The word *Lord* should be rendered *Sir*, as in chapter 4. 11; 12. 21;

believe on him? **37** And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. **38** And he said, Lord, I believe. And he worshiped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. **40** And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? **41** Jesus said unto them, If ye were blind, ye should have no sin:

20. 15. The man believed according to the light he had, (note, vs. 7, 11, 17,) and here shows that he is predisposed to believe *all* that Jesus might teach. Thus the spirit of true faith may exist long before its object is known. Note, Acts 10. 6, 34, 35. **Thou hast both seen**—He now recognized for the first time his benefactor in the person of Jesus, who expressly reveals himself as the Messiah. Compare chap. 4. 26. **Lord, I believe**—He here calls Jesus *Lord*, not as in verse 36, but in the highest sense. Note, ch. 20. 28; 1 Cor. 12. 3; Phil. 2. 11; Rev. 19. 16. **Worshiped him**—With true religious adoration, which Jesus never reproved. Note, Matt. 2. 2, 11; 14. 33; Lk. 24. 52; Heb. 1. 6.

39-41. For judgment I am come—Not for condemnation. Note, chap. 3. 17; 12. 47. The effect of Christ's coming will depend very much upon men's views of themselves, and of their need of his aid. Ch. 1. 9, &c. **See not . . . see**—That is, they who feel their spiritual blindness, and apply to Christ for sight, will receive it; and they which **see**, i. e., who imagine that they see and know well enough already, and reject his aid as needless, will remain spiritually **blind**, and their sin and condemnation be the greater. Note, verse 41.

Are we blind—Equivalent to *we see*, ver. 41. These Pharisees were the *wise and prudent* referred to Matt. 11. 25. See also 1 Cor. 1. 19-21; 3. 18-20; Prov. 26. 12; Isaiah 5. 21; Rev. 3. 17. **If ye were blind . . . no sin**—If you had no capacity or opportunity for receiving the true spiritual light, you would be blameless for not seeing; but since you pride yourselves in saying, **We see**, i. e., have a knowledge of divine things, and yet willfully reject the true light, (note, ch. 12, 37-40,) **your sin remaineth**; i. e., unpardoned and

but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. **2** But he that entereth in by the door is the shepherd of the sheep. **3** To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

in aggravated guilt. Comp. ch. 3. 19, 20; note, ver. 39; ch. 15. 22; 19. 11; Matt. 10. 15; 11. 20-24; 12. 41, 42; Luke 12. 47, 48.

CHAPTER X.

1-5. The theme of this *parable*, as explained vs. 6-16, is the character and office of the good shepherd of God's spiritual fold, of which Jesus himself is the great example, in contrast to false shepherds. Compare Psa. 23. 1; Isa. 40. 10, 11; 56. 10, 11; Jer. 23. 1-4; Ezek. 34. 1-23; Zech. 11. 4, 5; note, ch. 21. 15-17. **Verily**—Note, ch. 1. 51. **The door** is Jesus himself. Note, vs. 7, 9. The **sheepfold** denotes the visible Church of God on earth, both before and after Christ's advent. Note, verse 16. **Climbeth up some other way**—Than that indicated by the door; he who presumes to enter the Church or the ministry by deception or stealth; hence called a *thief*, &c. Note, verses 8, 10. **Entereth in by the door**—The only true and approved way. Note, verses 7, 9. **The shepherd**—The true and acknowledged shepherd, or minister. Note, vs. 3, 4. **The porter openeth**—This denotes the appointing power of the Church, as moved by the Holy Spirit, to give authority to such candidates only as the Spirit calls and confirms by setting his seal to their labors. Num. 37. 15-23; Acts 1. 24, &c.; 13. 1-4; 14. 27; 16. 14; 20. 28; 2 Cor. 2. 12. **Sheep hear his voice**—And *know* it to be that of the true shepherd, and therefore *follow* him, as they do not a *stranger*. Note, vs. 4, 5. **Calleth . . . and leadeth**—The allusion is to the eastern shepherds, who give *names* to their sheep, and *lead them out* daily from the *sheepfold* to the pasture. Note, ver. 9. So the gospel minister, after the example of Jesus, the Great Shepherd, (Hebrews 13. 20,)

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. **5** And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. **6** This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. **7** Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. **8** All that ever came before me are thieves and robbers: but the sheep did not hear them. **9** I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pas-

knows and is *known* of his flock, and they *follow* him as a faithful leader. Isaiah 40. 10, 11; note, verse 1. **Putteth forth**—Leadeth his sheep to pasture. Note, verse 3. **A stranger...** **not follow**—This is true not of literal sheep only, but of genuine spiritual sheep, who, by a discerning of spirit, (1 Cor. 2. 15; 1 John 2. 20-27,) avoid strange false teachers, and follow such only as have the spirit of Christ and truly feed their souls. Note, 1 Cor. 11. 1; Phil. 3. 17, &c.; 2 Thess. 3. 7, 9; 1 Peter 5. 2, 3; 1 John 4. 1-3. **Flee from him**—As from a *thief* or *wolf*. Note, vs. 10, 12.

6-10. This parable—Note, ver. 1; Matt. 13. 3. **They understood not**—Referring to those here addressed, the willfully blind. Note, chap. 9. 39-41. **Said Jesus... again**—Explaining and applying the parable of vs. 1-5. **I am the door**—Jesus himself is the true way of access to the fold of God; through him alone can men enter the Church or the ministry which he has appointed. Note, verse 9. **All... before me**—Rather, *all who come before me*, i. e., as opposed to the words *by me*, (verse 9,) referring to those who would enter *some other way* than by the door. Note, verse 1. **Sheep did not hear**—Note, verse 5. **If any man enter... saved**—Jesus is the only Saviour of men. Chapter 14. 6; Acts 4. 12; 1 Tim. 2. 5. Through him all who freely will, may come and be forever saved. Note, verses 27-29; chap. 6. 37. **Go in and out**—Comp. Num. 27. 17. That is, the Lord, their shepherd, will constantly guide and provide for them, so that they shall want for no good thing. Psalms 23. 1; 34. 7-10; Heb. 13. 20, 21. **The thief cometh**—Note, verses 1, 8. **To kill... de-**

stroy—By feeding themselves instead of the sheep; or by seeking to promote their own selfish interest at the expense of men's salvation. Jer. 23. 1, 2; Ezekiel 34. 1-10; Zech. 14. 5. Note, verse 12. Such false teachers destroy themselves as well as others. 2 Peter 2. 1-3, 12-18. **Have life... more abundantly**—Procure and impart spiritual and eternal life in rich abundance for all who accept the conditions. Isa. 55. 1-7; note, ch. 1. 14, 16, 17; 3. 16; 6. 37-40. Jesus refers especially to the sending of the Comforter. Chapter 7. 38, 39; 14. 16.

11-13. The good shepherd—This changes the figure from Christ *the door* (verses 7, 9) to Christ *the shepherd*, the Shepherd of shepherds, and of all the flock. Note, ver. 16; Hebrews 13. 20. The *good shepherd*, as being the source of all good, especially in giving his life for all. Note, verse 10; chap. 15. 13; Romans 5. 7, 8. **A hireling**—A mere *self-appointed employé*, whose only object is his own selfish interests, (verse 13,) like the thief and robber of vs. 1, 8. **The wolf**—Denoting the devil, or any of his agents, by whom the sheep are liable to be caught and destroyed. Note, ver. 12; 1 Peter 5. 8; Matthew 7. 15; 10. 16; Acts 20. 29, 30; 2 Cor. 11. 3, 4, 13-15.

14, 15. Know... am known—The knowledge of Christ and his people is mutual, (vs. 4, 27,) and it is a knowledge of deep love and interest. Ver. 15; 1 John 4. 15-17, 19; 5. 20. **As the Father knoweth**—The correct translation is, "I am the good shepherd, and know my sheep, and my sheep know me, as the Father knoweth me and I know the Father;" that is, this mutual knowledge of Christ and the believer resembles that which subsists

I the Father: and I lay down my life for the sheep. **16** And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. **17** Therefore doth my Father love me, because I lay down my life, that I might take it again. **18** No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again

between the Father and the Son, and hence is intuitive, inexpressibly joyful, certain, and exclusive of doubt. Chap. 14. 20, 21; 15. 10; 17. 8, 21; Matthew 11. 27. **I lay down my life**—Note, vs. 17, 18. **For the sheep**—The people of God, who alone are here mentioned as being the subject of discourse; and not as teaching a limited atonement. Isaiah 53. 6; note, ver. 16; ch. 1. 29; 1 Tim. 2. 6; Heb. 2. 9.

16. Other sheep I have—Lost sheep, (Lk. 15. 4,) yet given to Christ to save. Note, ch. 6. 37. They are already called *sheep*, i. e., *children of God*, (ch. 11. 52,) because *foreseen* as predisposed to become such by freely believing, hearing, and following him, as others were not. Note, vs. 26, 27; Acts 18. 10; Rom. 4. 17. **I must bring**—Into the Christian Church; this he *must* do by his voluntary death, (verse 18,) as the only way by which men can be saved. Note, verse 9; ch. 11. 50, 52; 12. 27, 28. **Shall hear my voice**—Rather, *will hear*, i. e., *freely* hear, and learn as taught and drawn of the Father. Note, ch. 6. 37–40, 44, 45. **One fold . . . one shepherd**—Referring to the ultimate kingdom or church of the Messiah. Ezek. 34. 23; 37. 22–28; Dan. 7. 14, 27; Isaiah 2. 2–4; 49. 6; 56. 8; Psa. 2. 8; note, Eph. 2. 14, &c.

17, 18. Therefore doth my Father love me—The Father loves the Son, and is more especially pleased with him on account of his voluntary death for the redemption of lost men, who are dear to him. Note, ver. 18; ch. 3. 16; Matt. 3. 17. This shows the perfect unity and sympathy of the Father and the Son in this work of redemption. Note, ch. 5. 19, 20; 12. 27, 28; 17. 1–5. **That I might take it again**—To the end that I might rise from the dead as proof of my power over death, and

among the Jews for these sayings. **20** And many of them said, He hath a devil, and is mad; why hear ye him? **21** Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Je-ru-sa-lem the feast of the dedication, and it was winter. **23** And Je'sus walked in the temple in Sol'o-mon's porch. **24** Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. **25** Je'sus answered them, I told

thereby confirm and complete the work of redemption. Note, Acts 2. 23–33; Rom. 1. 4; 4. 25; Heb. 4. 14–16; 7. 25; 1 Peter 1. 3, 21. **No man taketh it from me**—His enemies had no power to take his life till his hour had come to voluntarily surrender himself. Note, chap. 12. 27; 18. 2–5; 19. 11; Matt. 26. 53, 54; Luke 22. 53. **Commandment . . . of my Father**—This free act of the Son was in perfect concurrence with the original purpose and will of the Father. Note, chapter 5. 19, 30; Acts 2. 23. 24; Heb. 10. 7–10.

19–21. A division—Note, ch. 9. 16. **Hath a devil**—Is a maniac through the influence of an evil spirit. Note, ch. 7. 20; 8. 48, 52. **Not the words**—They are rather superhuman, divine words. Note, ch. 7. 46. **Can a devil**—The miracle is too great to be performed by such agency. Note, chap. 9. 32, 33.

22, 23. Feast of the dedication—This was a festival instituted by the Jewish hero Judas Maccabæus, 165 years B. C., in commemoration of the purification of the temple and its rededication to the worship of God, after it had been desecrated by idol-worship and the offering in it of swine's flesh by Antiochus Epiphanes, king of Syria. The feast began on the 25th of the month Chisleu, answering to our December 15th. Hence it was *winter*, the probable reason why Jesus **walked** in the porch. Verses 22, 23. **Solomon's porch**—A portico built by Solomon on the east side of the temple. Note, Matt. 21. 12.

24–26. Make us to doubt—Rather, *keep our souls in excitement*, or *hold us in suspense*, as if Jesus had never told them. Note, ver. 25. **The Christ**—Or Messiah. Note, ch. 1. 41. **Plainly**—Openly and expressly, as in chap. 9. 37; 4. 26. **I told you**—That is,

you, and ye believed not: the works that I do in my Father's name, they bear witness of me. **26** But ye believe not, because ye are not of my sheep, as I said unto you. **27** My sheep hear my voice, and I know them, and they follow me: **28** And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. **29** My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. **30** I and my Father are one. **31** Then the Jews took up stones again to stone him. **32** Je'sus answered them,

Jesus had used expressions equivalent to saying, *I am the Christ*, (Matthew 26. 63, 64; Mk. 14. 61, 62,) and that so plainly as to be accused of blasphemy. Note, vs. 33, 36; chap. 5. 18. **Works... bear witness**—His miraculous works proved him to be the Messiah. Note, vs. 37, 38; ch. 3. 2; 5. 36. **Believe not... not of my sheep**—They were not the predisposed sheep of Christ, as were those of vs. 27 and 16, and as was the blind-born, note, chap. 9. 36.

27-30. My sheep hear my voice—Note, verse 4. As contrasted with those of verse 26. **I give... them eternal life**—Note, verse 10. **Never perish**—That is, so long as they freely hear and follow Christ, (verse 27,) or continue to believe in him and his word. Note, chapter 3. 15-18; Col. 1. 23. This does not teach that those who belong to Christ as true believers can never abandon their faith and be finally lost. Note, ch. 17. 12; Matthew 26. 24; 5. 13; 1 Cor. 9. 27; 10. 12; 1 Tim. 1. 19, 20; Heb. 6. 4-6; 10. 26-29; 2 Pet. 2. 20-22; Rev. 2. 4, 5. **Pluck them out of my hand**—That is, no opposing power, no thief, robber, hireling, or wolf (verses 8, 10, 12) can forcibly wrest them from the love and protecting power of Christ. Note, chap. 16. 22; Romans 8. 31-39; Luke 10. 42. **My Father, which gave them me**—Note, chap. 6. 37; 17. 2. **Greater than all**—Not only greater than all their enemies, but greater than the Son himself in office, not in nature. Note, chapter 14. 28; 1 Cor. 15. 28. **I and my Father are one**—Not only one God in essence and nature, (note, chapter 1. 1; Phil. 2. 6; Col. 2. 9,) but one in harmony of will and power in the work of salvation. Note, vs. 17, 18, 28, 29. This the Jews

Many good works have I showed you from my Father; for which of those works do ye stone me? **33** The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. **34** Je'sus answered them, Is it not written in your law, I said, Ye are gods? **35** If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; **36** Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? **37** If I do not the

call and treat as blasphemy. Note, ver. 33; ch. 5. 18.

31-33. Took up stones—Note, ch. 8. 59. **Many good works**—That is, divine works. Note, vs. 37, 38. Jesus was ever doing good, and nothing but good. Note, Acts 10. 38; Mark 7. 37. This the Jews well knew. Acts 2. 22. **For a good work we stone thee not**—This was false. Note, chap. 5. 15-18. Comp. ch. 11. 47, 48, 53; Acts 4. 13-17. **For blasphemy**—Note, Matthew 9. 3. **Being a man**—As Jesus truly was. Note, Rom. 8. 3; Phil. 2. 7; Hebrews 2. 14-17. **Makest thyself God**—As the Jews understood him, and as he truly did. Note, vs. 30, 36; ch. 5. 18; 19. 7.

34-36. In your law—The O. T. Scriptures, which are often called the law. Psal. 119; ch. 12. 34. Here called *your law*, as given first to the Jews. Ch. 15. 25; note, Rom. 3. 2; 9. 4. **Ye are gods**—Quoted from Psalm 82. 6. God said this of the Jewish magistrates, on account of the dignity and honor of their office, and of their being appointed by God as his agents, to rule and administer justice among men. Comp. Ex. 4. 16; 7. 1; 22. 28; note, 1 Cor. 8. 5. **Unto whom the word... came**—Who were thus commissioned of God to act for him. Note, ver. 34. **Scripture cannot be broken**—Not made void or set aside even in the least particular. Note, Matt. 5. 18. Whatever is found in Scripture is authority, and, in its true meaning, profitable and decisive. Isa. 8. 20; Jer. 23. 28; note, Matt. 4. 4; Rom. 15. 4; 1 Cor. 10. 11; 2 Tim. 3. 15, &c. **Of him**—Of the Son of God, whom the Father hath sanctified, i. e., officially set apart to the holy work of redeeming mankind, and sent him into the world for that purpose. Note, ch. 17. 18, 19. **Say ye... blasphemest**—Note, verse 33. **Because I said**—He had said the

works of my Father, believe me not. **38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father ~~is~~ in me, and I in him. **39** Therefore they sought again to take him; but he escaped out of their hand. **40** And went away again beyond Jor'dan into the place where John at first baptized: and there he abode. **41** And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. **42** And many believed on him there.

CHAPTER XI.

NOW a certain *man* was sick, named Laz'a-rus, of Beth'a-ny, the town of Ma'ry and

same as this. Note, verse 30; chapter 5. 17, 18. **The Son of God**—Note, Matthew 16. 16. Jesus would show the Jews that the idea of *man and God being one* was not unscriptural; and if in any sense mere men are called gods, (note, verse 35,) how much more properly *He whom*, &c. Ver. 36.

37-42. If I do not the works—The works of Jesus are the Father's works, such as he can do only in oneness with the Father. Note, vs. 25, 30; chap. 5. 19, 20, 30. **Believe me not**—Simply on my own testimony. Note, ch. 5. 31; 12. 49, 50. **Believe the works**—The words of Jesus are proved to be divine by his *works*, for no one could do them unless he was sent of God. Note, ch. 3. 2; 9. 32, 33. **The Father is in me**—That is, we are one; alike in the works. Note, verse 30; chapter 14. 10, 11. **Sought again**—To arrest and stone him, because he still claimed oneness with the Father. Note, vs. 30, 36-38. **He escaped**—As on other occasions. Note, chap. 8. 59. Not from fear of death, (note, ver. 18,) but because his hour had not come. Note, ch. 7. 30. He escaped his enemies, but they shall not escape him. Heb. 2. 3; 10. 26-31; 1 Pet. 4. 17, 18; Rev. 1. 7; 6. 15-17. **Went away again**—Note, ch. 1. 28. **John did no miracle**—Yet in the fulfillment of what he said concerning Jesus, they were convinced that John's mission was divine, and, therefore, they more readily believe in Jesus. Ver. 42; note, chap. 1. 6-8, 29-41; Acts 19. 4, 5.

CHAPTER XI.

1-3. **Lazarus**—Not the Lazarus referred to Lk. 16. 20, &c. **Bethany**—Note, ver. 18; Matt. 21. 1, 2. **Town**

her sister Mar'tha. **2** It was *that* Ma'ry which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Laz'a-rus was sick. **3** Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. **4** When Je'sus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. **5** Now Je'sus loved Mar'tha, and her sister, and Laz'a-rus. **6** When he had heard therefore that he was sick, he abode two days still in the same place where he was. **7** Then after that saith he to *his* discip'les, Let us go into Ju-de'a again. **8** *His* disciples say unto him, Master, the Jews of late sought to

of Mary and ... Martha—Their home. Comp. ch. 1. 44. **It was that Mary**—As distinguished from several other Marys of N. T. history of noble record. Note, Rom. 16. 6. **Anointed**—This was not that referred to, Lk. 7. 37, &c. Thus by one marked act, either good or bad, one may become forever notable. Note, Matt. 26. 13; Lk. 17. 32. **Whom thou lovest**—Note, ver. 5. **Is sick**—Afflictions are often sent in *love*. Note, Heb. 12. 6; Rev. 3. 19.

4-6. Not unto death—That is, death *final*, a death from which he shall not be soon raised to life. Note, verses 11, 23. **For the glory**—Note, ch. 9. 3. The end and aim of this sickness is not death, but the glory of God in the glorification of his Son, by raising Lazarus from the dead. Note, vs. 40-44; chap. 5. 21, 23; 13. 31, 32; 14. 13; 1 Peter 4. 11. **Jesus loved Martha**—Rather, *esteemed* her. The Greek word differs from that vs. 3 and 36. Note, ch. 13. 23. **Therefore... he abode two days**—Where he was when the sisters sent to him. Ver. 3; note, ch. 10. 40. Although to others his love (vs. 3, 5) might seem to be the greatest reason for haste, yet to Jesus it is a reason for *delaying*, that he might have opportunity to show the glory of God, and thereby confirm the faith of the disciples, the sisters, and others. Note, vs. 15, 40, 42, 45. God hath gracious intentions even in seeming delays. Isa. 54. 7, 8; note, ch. 2. 4.

7-10. After that—The two days' delay. Verse 6. **His disciples**—The twelve apostles. Matt. 10. 1-3. **Into Judea**—To Bethany. Note, verse 1. **Master**—Note, chapter 4. 31; 13. 13. **The Jews... stone thee**—This they had done at both his last two visits.

stone thee; and goest thou thither again? **9** Je'sus answered, **Are there not twelve hours in the day?** If any man walk in the day, he stumb'eth not, because he seeth the light of this world. **10** But if a man walk in the night, he stumbleth, because there is no light in him. **11** These things said he: and after that he saith unto them, Our friend *Laz'a-rus* sleepeth; but I go, that I may awake him out of sleep. **12** Then said his disciples, Lord, if he sleep, he shall do well. **13** Howbeit Je'sus spake of his death: but they thought that he had spoken of taking of rest in sleep. **14** Then said Je'sus unto them plainly, *Laz'a-rus* is dead. **15** And I am glad for your sakes that I was not

there, to the intent ye may believe: nevertheless let us go unto him. **16** Then said *Thom'as*, which is called *Did'y-mus*, unto his fellow disciples, Let us also go, that we may die with him. **17** Then when Je'sus came, he found that he had *lain* in the grave four days already. **18** Now *Beth'a-ny* was nigh unto *Je-ru-sa-lem*, about fifteen furlongs off: **19** And many of the Jews came to *Mar'tha* and *Mary*, to comfort them concerning their brother. **20** Then *Mar'tha*, as soon as she heard that Je'sus was coming, went and met him: but *Mary* sat *still* in the house. **21** Then said *Mar'tha* unto Je'sus, Lord, if thou hadst been here, my brother had not died. **22** But I know, that even now,

Ch. 8. 59; 10. 31. **Goes'...again**—They seem to think that the next exposure will prove fatal. Note, ver. 16. **Twelve hours**—The Jews so divided the day. Note, Matthew 20. 2-7. Jesus here teaches by a figure that there is an appointed **day**, or season, for him and all men to do the work assigned them by God; that if they do that work in its proper season they are safe, because they have God's light and protection. Note, ch. 9. 3-5. **In the night, he stumbleth**—If, through fear or any other cause, he neglect the divinely-assigned and illumined path of duty till the proper season is past, he can no longer walk safely. Jeremiah 13. 16; 8. 20; note, ch. 12. 35, 36.

11-13. Our friend—The mutual friend of Jesus and his disciples. Comp. ch. 15. 13-15; Luke 12. 4. **Lazarus sleepeth**—More plainly, *is dead*. Ver. 14; note, Matt. 9. 24. This was probably spoken at the very moment Lazarus died. Comp. ch. 4. 50-53. **If he sleep**—The disciples thought Jesus spoke of literal sleep, (ver. 13,) and regarded it as a favorable symptom of recovery; especially if sent by Jesus to secure the result foretold ver. 4. They also hint that if Lazarus is doing well, Jesus should not hazard his life in going to him. Ver. 8. **Spake of his death**—And not of literal sleep, as was thought. Note, vs. 11, 12.

14-16. Plainly...is dead—Really dead, as appears verses 17, 39, and this proved his resurrection real. Note, vs. 44, 45, 47; ch. 12. 9. **Glad...I was not there**—His sympathy might have moved him to prevent the death of Lazarus, as hinted vs. 21, 32, 37. But the reason given is, that **ye may believe**, i. e., that the greater miracle of a raising of the dead might serve to increase their

faith in him. Vs. 42, 45. Every advance of faith is in measure a new believing. Note, ch. 2. 11, 22; 16. 30; Lk. 17. 5; Mark 9. 24; Heb. 12. 2. **Thomas...Didymus**—The first name is Aramaic, the other Greek. Note, Matthew 10. 3. **Die with him**—With Jesus; believing that death awaited them if they went again into Judea. Note, vs. 7, 8. Thomas here has the heroic courage professed by Peter, Lk. 22. 33, and Paul, Acts 20. 24; 21. 13; Phil. 1. 20, &c. Another characteristic of him appears ch. 20. 24. &c.

17-19. Four days already—Showing that, according to the Jewish custom, he was buried on the day of his death. Note, verse 39. **Bethany**—Note, verse 1. **Fifteen furlongs**—About two miles east from Jerusalem. Note, Matt. 21. 1, 2. **Jews came...to comfort**—Probably relations and friends only thus expressed their sympathy by the usual oriental condolences. Note, ver. 33; Matt. 9. 23.

20-22—Martha...met him—On his way to Bethany, (ver. 1,) and not far from the town. Note, ver. 30. **Mary sat**—The words simply express the characteristics of the sisters; Martha is active and practical, Mary is sedate and contemplative. Note, Luke 10. 38-42. Probably she had no knowledge of the arrival of Jesus. Vs. 28, 29. **If thou hadst been here**—Mary says the same. Ver. 32. Such confidence have they in his sympathy and power. Note, verse 15. But they do not think, as did the nobleman, (chapter 4. 49, &c.,) that Jesus can heal without being personally present. Not so the centurion. Note, Matthew 8. 9, &c. **Even now, whatsoever thou wilt ask**—Martha's faith in Jesus is like that of the blind-born. Note, chapter 9. 31.

whatsoever thou wilt ask of God, God will give it thee. **23** Je'sus saith unto her, Thy brother shall rise again. **24** Mar'tha saith unto him, I know that he shall rise again in the resurrection at the last day. **25** Je'sus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: **26** And whosoever liveth and believeth in me shall never die. Believest thou this? **27** She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. **28** And when she had so said, she went her way, and called Ma'ry her sister secretly, saying, The Master is come, and calleth for thee. **29** As soon as she heard *that*, she arose quickly, and

came unto him: **30** Now Je'sus was not yet come into the town, but was in that place where Mar'tha met him. **31** The Jews then which were with her in the house, and comforted her, when they saw Ma'ry, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. **32** Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. **33** When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in spirit, and was troubled, **34** And said, Where have ye laid him? They said unto him, Lord, come and see. **35** Je'sus wept. **36** Then

Though Lazarus is dead, she believes that the prayer of Jesus can restore his life. Note, vs. 41, 42. She had, probably, heard of his raising others from death. Note, Luke 7. 11-15; 8. 49-55.

23-26. Thy brother shall rise—Jesus does not here intimate the time, as he will, ver. 25. **At the last day**—In the general resurrection, at the closing of this world's history. Note, ch. 5. 28, 29; 6. 39. Martha believes he will rise *then*, but her words express a hope for something nearer. Note, ver. 22. **The resurrection . . . life**—The author of the recovery to life from the death of the body, by its reunion to the living, conscious soul. 2 Ki. 17. 21-23; note, ver. 24. Jesus says, **I am**, &c.; i. e., this life-giving power is ever present and active in me; I can raise Lazarus *now*, as well as *at the last day*. Ver. 24; note, vs. 43, 44. **Believeth . . . dead . . . live**—Jesus here speaks of the spiritual or symbolical resurrection, which is conditioned on *believing*; he that believeth in Jesus has passed from spiritual death to spiritual life. Note, chapter 5. 24, 25. **Whosoever liveth**—All who, unlike Lazarus, are still alive, if they have living faith in Jesus, shall never experience spiritual death. Note, ch. 3. 16, 36; 4. 14; 6. 50, 51; 8. 51. **Believest thou this**—Jesus intimates that Martha's faith in his life-giving power is requisite to the immediate raising of Lazarus. Note, ver. 40; Matt. 9. 28, 29; Mk. 9. 23. If she believe this, she believes in him. Note, ver. 27.

27-32. I believe . . . the Son of God—Such was Peter's memorable confession. Note, ch. 6. 68, 69; Matt. 16. 16.

It shows Martha's full confidence in Jesus as the Messiah, and in the truth of what he had said. Vs. 25, 26. **Called Mary . . . secretly**—Probably because some of the Jews present were hostile to Jesus. Verse 46. **The Master**—Note, ver. 8. **Calleth for thee**—The call is not recorded. Yet Mary promptly believes and obeys. Ver. 29. **Jesus was not yet come**—Note, ver. 20. **Comforted her**—Note, verse 19. **To weep there**—According to the Jewish custom. Note, verses 19, 33, 35. **Fell down at his feet**—An act of devotion equivalent to Martha's confession. Ver. 27.

33, 34. Jesus . . . troubled—Rather, *was deeply indignant and troubled himself*; that is, at this heart-rending scene of mourning for departed loved ones. It may be because he sees a miniature picture of the world of human suffering, caused by sin, and is indignant at its instigator, the great Enemy, and excites himself for the conflict with him whom, by dying, he must subdue. Note, Hebrews 2. 14, 15; 1 John 3. 8. **Where have ye laid him**—He who knew Lazarus was dead, and had come to awake him, (verse 11, &c.,) knows all things. Note, chap. 1. 48; 2. 25; 21. 17. But by the question he awakened their expectation, and led them to the grave to *witness* the great miracle, and thereby *believe* in him. Note, vs. 42-45.

35-38. Jesus wept—As on other occasions. Note, Luke 19. 41; Heb. 5. 7. Jesus was no stoic; and in this he sanctions the tears of sympathy and sorrow, (Lk. 7. 38,) as does Paul, (note, Acts 20. 19, 31, 37, 2 Cor. 2. 4, Rom. 12. 15,) provided, only, we sorrow not like the hopeless. Note, 1 Thess. 4. 13.

said the Jews, Behold how he loved him! **37** And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? **38** Je'sus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. **39** Je'sus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. **40** Je'sus saith unto her, Said I not

unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? **41** Then they took away the stone *from the place* where the dead was laid. And Je'sus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. **42** And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. **43** And when he thus had spoken, he cried with a loud voice, Laz'a-rus, come forth. **44** And he that was

In heaven all tears are wiped away. Isa. 25. 8; Rev. 7. 17; 21. 4. In *weeping* Jesus shows his *real humanity*, (Isa. 53. 3,) as he does in other ways, note, ch. 4. 6, 7; 19. 28; Matt. 4. 2; 8. 24; 2. 52; Lk. 24. 41, &c.; Heb. 4. 15. He feels and acts like a *man*, just before he gives proof of his *real divinity*. Note, verses 43, 44; Matthew 8. 24, 26. **How he loved him**—Note, verses 3, 5. **Could not this man**—Equivalent to saying, If *he could*, he ought. Compare Mark 4. 38; Matt 27. 40–44. Jesus teaches otherwise. Note, verse 3–6. **Again groaning**—Note, verse 33. **A cave... a stone**—Note, Matt. 27. 60. The ancient graves were called *caves*. Genesis 23. 17, &c.; 49. 29, &c.; 50. 13.

39, 40. Take ye away the stone—This could have been done by superhuman power, as when Jesus himself rose, (Matt. 28. 2;) but here this work is left to man, as in ver. 44; for usually miracles are withheld when not needed. Note, Mark 5. 43; Acts 12. 10. **Dead four days**—Martha incidentally confirms the statement of Jesus, (vs. 14–17,) and also what is said, vs. 31–38. And thus the *reality of the death* is placed beyond doubt to all but willful skeptics. Note, ch. 12. 9–11, 17–19, 37–40. Martha supposes the corpse is in such a state of putrefaction as to emit an offensive smell, but she forgets that the power which raises the dead body also changes its state. Note, 1 Cor. 15. 42, 43. **Said I not**—Referring to what he had said, vs. 4, 23, 25. **Believe... see the glory of God**—Not see his essential glory, Exod. 33. 18–20, but, as displayed in the mighty work he will now perform. Note, vs. 4, 41–44. Martha's faith was essential to the miracle, so far, at least, as to lead her to recognize in it the glory of God. Note, ver. 26.

41, 42. Lifted up his eyes—In prayer to his Father in heaven. Note, ch. 17. 1; Mark 7. 34. **Thou hast heard me**—Jesus was sure that his prayer for this miracle was heard, as, in fact, are all his prayers. Note, ver. 42; chapter 9. 31; Heb. 5. 7. This accords with the words of Martha. Note, verse 22. **Hearest me always**—Note, verse 41. This also teaches that in all his works Jesus recognizes his oneness with and dependence on the Father. Note, chapter 5. 17–30; 10. 30, 37–38; 14. 10, 11, 16. **Because of the people**—His object in thus speaking to the Father in the hearing of the people was, that they might be convinced of his oneness with the Father, and thus be led to believe his Messiahship. Note, ver. 45; chap. 12. 30.

43, 44. Cried with a loud voice—Note, Matt. 27. 46. Jesus thus connects himself with this great miracle, and calls their attention to it as being *his work*. Note, ver. 42; Mk. 5. 41. It was also a symbol of that greater call at the general resurrection. Note, ch. 5. 28, 29; Matt. 24. 31; 1 Cor. 15. 52; 1 Thess. 4. 16. **Come forth**—And forthwith he *came forth*. Note, verse 44. This call and its mighty effect compares with that of Omnipotence. Gen. 1. 3; Ps. 33. 9. **He that was dead**—The dead body of Lazarus is instantly reanimated by the return of his departed spirit; and the living, healthy man **came forth** from the grave, as did many at Christ's resurrection: (note, Matt. 27. 52, 53;) thus showing that Jesus has the keys of death and of hades, Rev. 1. 18, and is Lord of the dead and the living. Rom. 14. 9; note, chap. 10. 18; Acts 2. 24; Lk. 7. 14, 15; Mark 5. 41, 42. The returned spirit reports nothing direct from the spirit-world. Note, Luke 7. 15;

dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go. **45** Then many of the Jews which came to Ma'ry, and had seen the things which Je'sus did, believed on him. **46** But some of them went their ways to the Phar'i-sees, and told them what things Je'sus had done.

47 Then gathered the chief priests and the Phar'i-sees a council, and said, What do we? for this man doeth many miracles. **48** If we let him thus alone, all *men* will believe on him; and the Ro'mans shall come and take away both our place and nation. **49** And one of them, *named* Cai'a-phas, being the high priest that

same year, said unto them, Ye know nothing at all, **50** Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. **51** And this spake he not of himself: but being high priest that year, he prophesied that Je'sus should die for that nation; **52** And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. **53** Then from that day forth they took counsel together for to put him to death. **54** Je'sus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called E'ph'ra-im, and there continued with his disciples.

2 Cor. 12. 4. **Bound hand and foot—**

These were probably bandaged separately with long strips of linen cloth, called here **grave-clothes**. The whole body was also bound, excepting the *face* or *head*, which was bound with a **napkin**, after the manner of the East. Note, chap. 19. 40; 20. 7; Acts 5. 6. **Loose him**—This Jesus will have them do. Note, ver. 39.

45, 46. Many . . . believed—Fully believed in Jesus as the Messiah, for which special purpose this miracle was wrought. Note, vs. 4, 15; chap. 12. 9, 11, 17–19. **But some . . . went**—As informers against Jesus. Acts 5. 25. This accords with the command, verse 57. Thus a Lazarus did rise from the dead; and some who saw the miracle were not persuaded. Note, Luke 16. 31.

47, 48. Then gathered—This was one of many **urgent** cases which called for an extra session of the great Jewish **council**. Note, Matthew 2. 3, 4; 26. 3; Acts 4. 5, 6. **What do we**—They admit the **miracles**, and ask, What shall we do? indicating that something *must* be done. Note, Acts 4. 16. They should have *believed*, like those mentioned verse 45; but death yields to Jesus sooner than their wilful unbelief. Note, ch. 12. 37–40; Luke 16. 31. **Let him thus alone**—If we do not put him to death, (ver. 53,) **all men**, i. e., all Jews, will receive him as the expected king of Israel. Chap. 12. 9–19. This they profess to fear that **the Ro-mans** will treat as sedition, and destroy their city and nation. This evil they sought to avert by killing Jesus; but in this very way they brought it upon themselves. Note, Matt. 23. 34–36.

49, 50. Caiaphas . . . high-priest—

Note, Matt. 26. 3; Luke 3. 2. **That same year**—That *memorable* year, in which Jesus was to die; hence the expression is repeated, verse 51. **Ye know nothing**—Nothing about the best way to prevent the people from receiving Jesus as their king, &c. Note, verse 48. His idea was, that, innocent or guilty, it was best to kill Jesus. Note, ver. 50. **Expedient for us**—He thought it better that Jesus be put to death than that the nation **perish**, as they said it would. Note, verse 48. Not so the counsel of others. Note, ch. 7. 50, 51; Acts 5. 33–40.

51–54. Not of himself . . . prophesied—This is an instance of involuntary, unconscious prophecy from a wicked man, like that of Pilate. Note, chap. 19. 19–22. While Caiaphas was thinking only of political expediency when he spoke, (verses 49, 50,) God so directed his words as to express what was spiritually expedient, namely, that Jesus should die a propitiation for the sins, not of the Jewish nation only, but of all nations, that he should gather into his Church and into heaven, as the children of God, all who believe and obey him. Note, chap. 10. 15, 16. **From that day**—They had purposed his death long before this. Chap. 5. 16–18. But now they are agreed, and fully determined promptly to carry out the counsel of Caiaphas. Vs. 49, 50, 57. **No more openly**—No longer exposed himself to these murderous Jewish rulers (ver. 53) till his hour had fully come. Note, ch. 7. 1, 6–9. **The wilderness**—The wild hill country of Judea. Note, Matt. 3. 1. **Ephraim**—A small town near the wilderness, supposed to be the present Taiyibeh, about sixteen miles east of Jerusalem, and

55 And the Jews' passover was nigh at hand; and many went out of the country up to Je-ru'sa-lem before the passover, to purify themselves. **56** Then sought they for Je'sus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? **57** Now both the chief priests and the Phari-sees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

CHAPTER XII.

THEN Je'sus six days before the passover came to Beth'a-ny, where Laz'a-rus was which had been dead, whom he raised from the dead. **2** There they made him a supper; and Mar'tha served; but Laz'a-rus was one of them that sat at the table with him. **3** Then took Ma'ry a pound of ointment of spikenard, very costly, and anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. **4** Then saith one of his disciples, Ju'das Is-ca-ri-ot, Si'mon's son, which should betray him, **5** Why was not this ointment sold for three hundred pence, and given to the poor? **6** This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what

identical with the ancient Ephraim, 2 Samuel 13. 23.

55-57. Passover—Note, Matt. 26. 2. **Purify themselves**—Preparatory to the passover, as required Num. 9. 6-10; 2 Chron. 30. 17, &c.; note, ch. 18. 28. **Sought they for Jesus**—Some, probably, as friends, (ch. 12. 9, 12, &c.,) but others for the reason given verse 57. **Chief priests**—Note, ver. 47. **Commandment... take him**—The decree was designed to forward the purpose of the counsel, note 53. This will not be effected till he freely yields to be their victim. Note, chap. 10. 17, 18; 18. 1-5.

CHAPTER XII.

1, 2. Came to Bethany—On his way from Ephraim to the passover at Jerusalem. Note, ch. 11. 54, 55. **Where Lazarus was**—Note, ch. 11. 1, 44. **A supper**—Rather, *a feast*—provided by the people of Bethany at the house of Simon, (Matt. 26. 6,) in honor of Jesus, who had raised Lazarus, both being present as guests. Verse 2. **Martha served**—As hostess; thus showing her zeal in one way as Mary did in another. Ver. 3; note, Lk. 10. 38-42.

3-8. Notes, Matt. 26. 7-13; Mk. 14. 3, &c. Judas... should betray—Rather, *who would*. Note, ch. 6. 64, 70, 71. **Had the bag**—It seems Judas was treasurer, and as such met from this bag

was put therein. **7** Then said Je'sus, Let her alone: against the day of my burying hath she kept this. **8** For the poor always ye have with you; but me ye have not always. **9** Much people of the Jews therefore knew that he was there: and they came not for Je'sus' sake only, but that they might see Laz'a-rus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Laz'a-rus also to death; **11** Because that by reason of him many of the Jews went away, and believed on Je'sus.

12 On the next day much people that were come to the feast, when they heard that Je'sus was coming to Je-ru'sa-lem, **13** Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Is-ra-el that cometh in the name of the Lord. **14** And Je'sus, when he had found a young ass, sat thereon; as it is written. **15** Fear not, daughter of Zi'on: behold, thy King cometh, sitting on an ass's colt. **16** These things understood not his disciples at the first: but when Je'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. **17** The people therefore that was with him when he called Laz'a-rus out of his grave, and raised him from

the necessary expenses of the apostles, and the wants of the poor. Ch. 13. 29.

And bare—In the sense of *bare away*, &c., i. e., as a *thief*. This agrees with his manifest love of money. Note, Matt. 26. 15.

9-11. Came not for Jesus' sake only—They came to Bethany to see both the man that had been raised from the dead, and the still more wonderful man that had raised him, (ver. 1,) and, seeing, they believed in him. Note, ver. 11. Not so others. Note, verses 37-40. **The chief priests consulted**—They are not satisfied with their former counsel, that *one* man should die. Note, chap. 11. 47-53. **By reason of him**—The presence of Lazarus was a standing, living proof that Jesus, who had raised him from the dead, was the Messiah. Note, chap. 11. 45. **Went away**—Went to Bethany, and returned believers, (note, verse 9,) as shown vs. 12-19.

12-15. Notes, Matt. 21. 1-16; Luke 19. 28-48.

16-19. Understood not—The disciples did not at the time fully understand the importance of this triumphal entry, (verses 12-15,) but after Jesus was glorified (note, verse 23) they remembered the written prophecy. Zech. 9. 9; note, ch. 2. 22; Lk. 9. 45; Acts 11. 16, 17. **The peo-**

the dead, bare record. **18** For this cause the people also met him, for that they heard that he had done this miracle. **19** The Phar'i-sees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast: **21** The same came therefore to Phil'ip, which was of Beth-sai'da of Gal'i-lee, and desired him, saying, Sir, we would see Je'sus. **22** Phil'ip cometh and telleth An'drew: and again An'drew and Phil'ip tell Je'sus.

23 And Je'sus answered them, saying, The hour is come, that the Son of man should be

ple...bare record—These were the many eye-witnesses who believed, (ch. 11. 45,) and could not hold their peace. Vs. 12-15; note, Lk. 19. 37, 40. **The people also met him**—These went, from being informed by those who saw. Verse 17. **Prevail nothing**—Nothing to stop the national influence of Jesus. This is the language of despairing rage. Note, chap. 11. 47, 48; Acts 4. 16. Let them hear Gamaliel. Acts 5. 34-40.

20-22. Certain Greeks—In the sense of *Gentiles*. Note, Matt. 10. 5; Romans 1. 14, 16. They had probably become, wholly or in part, *proselytes* to the Jewish religion. Note, Acts 13. 43; 17. 4. **Worship at the feast**—To keep the passover. Note, verse 1. **Philip ... Bethsaida**—Note, chapter 1. 43, 44. **Would see Jesus**—These Greeks were the forerunners of the Gentile converts, as predicted Isaiah 11. 10; 60. 3, 5, 11, and as foreseen by Jesus. Note, ch. 10. 16; 11. 52; Matt. 8. 11, 12. **Philip...telleth Andrew**—These two apostles here act in concert, as in ch. 6. 7, 8. Both were active in leading others to Jesus. Note, ch. 1. 40-45.

23, 24. The hour is come—The long-expected hour of his death, so often referred to, (note, ch. 7. 6, 8, 30; 8. 20,) is *now* imminently near, and held as an incipient *present*. Note, verses 27, 31; chap. 13. 1, 31, 32; 16. 32. **The Son of man**—Jesus himself. Note, Matt. 8. 20. **Glorified**—By his death, resurrection, and ascension to heaven. Note, ver. 28; ch. 13. 31, 32; 17. 1, 5. **Verily**—Note, ch. 1. 51. **Except...wheat...die**—Note, 1 Cor. 15. 36, &c. As in the vegetable world a kernel of wheat *unsown* must remain a single

glorified. **24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. **25** He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. **26** If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honor. **27** Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. **28** Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. **29** The people there-

kernel without increase, but if *sown* brings forth much fruit—or, in other words, as the death of the seed is essential to its future life and increase—so the death of Christ was essential to the future increase and prosperity of his kingdom. Isaiah 53. 10-12; Dan. 9. 26; 2. 44; note, verse 27; Luke 24. 26, 46; Heb. 2. 9, 10.

25, 26. Loveth ... lose it—Jesus here applies both to himself and his disciples his oft-repeated axiom, that the way to eternal life is through suffering, the spirit of sacrifice and martyrdom. Note, Matt. 10. 38, 39; 16. 24, 25; Luke 9. 23, 24; 14. 25, &c.; 17. 33. **Serve...follow...where I am**—The servant of Christ will follow him, and thus be with him, first in suffering and then in glory. Note, ch. 15. 20; 14. 2, 3; Matt. 19. 28, 29; Lk. 12. 37; 22. 28-30; Rom. 8. 17, 18; 2 Tim. 2. 11, 12; 1 Pet. 4. 12-14. **Honor**—Comp. 1 Sam. 2. 30; Prov. 27. 18; note, Rom. 2. 7, 10; 1 Pet. 1. 7.

27-29. My soul troubled—Comp. ch. 13. 21. Jesus here had a foretaste of his death, like that at Gethsemane. Note, Matt. 26. 36-39. **Save me from this hour**—The hour of suffering and death, which was before him. Ver. 23. **For this cause**—This natural shrinking of his true humanity Jesus at once controls and corrects by the consideration that he has come to *this hour* for this very purpose, that men might be saved. Note, Matt. 26. 39; Lk. 12. 50; Heb. 5. 7. **Glorify thy name**—At any cost whatever to me. Note, verse 27. **A voice from heaven**—Like that at his baptism and transfiguration. Note, Matt. 3. 17; 17. 5; 2 Pet. 1. 17, 18. **I have ... and will glorify**—As in the past at his baptism, &c.; so in the

fore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. **30** Je'sus answered and said, This voice came not because of me, but for your sakes. **31** Now is the judgment of this world: now shall the prince of this world be cast out. **32** And I, if I be lifted up from the earth, will draw all *men* unto me. **33** This he said, signifying what death he should die. **34** The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son

of man must be lifted up? who is this Son of man? **35** Then Je'sus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. **36** While ye have light, believe in the light, that ye may be the children of light. These things spake Je'sus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

future at his death, resurrection, and ascension. Note, ch. 13. 31, 32; 17. 1, 5. **The people...heard it**—Heard the sound, not the words. Note, Acts 9. 7; 22. 9. **Thundered...angel spake**—It was clearly a supernatural sound, but variously interpreted. Compare Job 26. 14; 37. 4, 5; Psa. 18. 13; 2 Sam. 22. 14; 2 Thess. 4. 16; Rev. 10. 3, 4; 19. 6.

30-33. This voice...for your sakes—Jesus himself needed no such outward attestation, (as in ver. 28,) but it was to confirm the people in the belief of his divine mission. Note, ch. 11. 42. **Now is the judgment of this world**—The *now* in this verse refers to the *this hour* of vs. 23, 27, including the crucifixion and all its results. Note, vs. 32, 33; ch. 13. 31, 32. The meaning is, Now is the crisis, when it shall be decided who is rightfully to rule this world—Jesus, the Prince of peace, to whom it is given, (Isa. 9. 6, 7; Psa. 2. 6-8; note, ch. 13. 3,) or the prince of devils. Note, Matt. 12. 24-29. **Prince of this world**—So called, not by *right*, but in *fact*. Note, ch. 14. 30; 16. 11; note, 2 Cor. 4. 4. **Cast out**—As he was first cast out of heaven. Note, 2 Pet. 2. 4; Rev. 12. 9. Not *now* fully conquered, but so far that his power on earth shall thenceforward decline, till he shall be utterly subdued and cast into hell. Note, Luke 10. 18; Rev. 12. 19-17; 20. 1-10, 14. **If I be lifted up**—Referring to his death on the cross as the Son of man, (note, verse 33; chapter 3. 14; 8. 28,) and also to his exaltation to heaven. Phil. 2. 8-11; Hebrews 7. 25-27. **Draw all men**—Suasively. Note, ch. 6. 44. By the special gift of the Spirit. Note, chap. 14. 12, 16, 17, 26; 16. 7-14. All men are thus sufficiently drawn to enable them to come, and to render those who do not come inexcusable. Note,

Heb. 2. 1-4; Romans 2. 14, 15. **What death he should die**—Thus explaining the words *lifted up*. Note, verse 32.

34-36. The people—Those referred to verse 29. **Heard out of the law**—The Jewish Scriptures. Note, ch. 10. 34. **Christ abideth forever**—They supposed that Christ, or Messiah, was to be a temporal prince, who would never die, but reign forever; which opinion they erroneously founded on such passages as Ps. 110. 4; Isa. 9. 7; Ezek. 37. 25; Dan. 2. 44; 7. 14, 27; Mic. 4. 7; overlooking such passages as Dan. 9. 26; Isa. 53. **Who is this**—Assuming that the **Son of man**, or Messiah, was not to be *lifted up*, i. e., to die; they infer that Jesus is not the Messiah from what he has said. Vs. 32, 33. **Yet a little while**—As opposed to their view of *Christ abideth forever*. Note, verse 34. **Walk while ye have the Light**—The *Light* is Jesus himself, (note, verse 46,) who exhorts them to *walk* in conformity therewith; i. e., *believe* in him and follow his instructions, so as to become *children of light*. Note, ver. 36. **Darkness come**—Judicial, permanent unbelief. Isa. 59. 9, 10; Jer. 13. 16; note, ver. 40. **Believe...children of light**—Receive and follow the true light, that you may be a source of light to others. Note, ch. 8. 12; Matt. 5. 16; Acts 26. 18; Eph. 5. 8; 2 Cor. 4. 6; Phil. 2. 15; 1 Pet. 2. 9. **Hide himself**—Note, ch. 8. 59.

37-41. So many miracles...believed not—Compare Ps. 78. 11-32. John records only seven of these miracles, but says there were *many others*, all of which were wrought that the people might believe in Jesus unto eternal life. Note, chap. 20. 30, 31; 21. 25. The cause and effect of such remarkable unbelief is stated, verses

38 That the saying of E-sa'ias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? **39** Therefore they could not believe, because that E-sa'ias said again, **40** He hath blinded their eyes, and hardened their heart; that they should not see with *their eyes*, nor understand with *their heart*, and be converted, and I should heal them. **41** These things said E-sa'ias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: **43** For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth

on me, believeth not on me, but on him that sent me. **45** And he that seeth me seeth him that sent me. **46** I am come a light into the world, that whosoever believeth on me should not abide in darkness. **47** And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. **48** He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. **49** For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. **50** And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

39, 40. Saying of Esaias—Of Isaiah the prophet. Is. 53. 1. **Might be fulfilled**—Note, Matt. 1. 22. Not that the prophecy was the *cause* of their unbelief, for foreknowledge is not causative; but their unbelief was the *cause* of the prophecy. Note, verse 39, ch. 17. 14; Acts 1. 16. **Our report...** **arm of the Lord**—The reference is the message of the prophets concerning the powerful displays of the Messiah, as put forth in his miracles and the work of redemption. Comp. Ps. 98. 1, 2; Isa. 52. 7–10. **Who hath believed**—Isa. 53. 1. This question, implying a general unbelief, begins the very chapter which the Jews have been most unwilling to believe. Note, ver. 34. **They could not believe**—It was not because of the *prediction* that they could not believe, (note, verse 38,) but their willful rejection of truth made it impossible. Note, ver. 40; chapter 5. 38, 40; 8. 43–47. It was a moral inability, like that of one accustomed to do evil. Jer. 13. 23. **Esaias said again**—Isa. 6. 9, 10. **He hath blinded**—Note, Matt. 13. 14, 15. This was a judicial infliction; their *inability* to believe was the judgment upon their *unwillingness* to obey. The darkness, &c., was their own free choice. Note, ch. 3. 19, 20; 9. 39. God was merely the unwilling cause. Comp. Ezek. 14. 3–11; 18. 32; Isa. 59. 1, 2; note, Matt. 23. 37; 2 Cor. 4. 3, 4. Comp. similar cases of self-imposed judgments, note, Rom. 1. 24–26; 9. 17, 18, 22; 11. 7–10; 2 Thess. 2. 11, 12. **Saw his glory**—The divine glory of the LORD, i. e., of Jehovah-Jesus. Isa. 6. 1.

42, 43. Chief rulers... believed—

Were secretly convinced that Jesus was the Messiah, notwithstanding the scornful query. Ch. 7. 48. Some of these are named. Note, ch. 3. 1; ch. 7. 50; 19. 38, 39. Comp. Acts 6. 7. **Many believed**, yet *comparatively* few. Note, 1 Cor. 1. 26–28. **Did not confess**—Did not openly declare their convictions, fearing the standing threat of being cast out. Note, ch. 9. 22, 34. They should have feared rather being cast out from God. Note, Matt. 8. 12; 10. 28, 33. **Loved the praise**—Note, chap. 5. 44. Not so the apostles. Acts 4. 19; 5. 29.

44–50. Jesus cried—Note, chapter 7. 28. **Believeth on me... him that sent me**—True faith in Jesus as the Son of God is also faith in God the Father; because the Father hath *sent* the Son, and the Father and the Son are *one*. Note, vs. 45, 49, 50; ch. 10. 30, 38. **Seeth me, seeth him**—Not the Divine *essence* is here meant; but that Jesus was the human personation of the invisible God. Note, chapter 1. 14, 18; Matt. 1. 23. The true idea of God is guarded against Deism, Pantheism, and Atheism only by the incarnation of the Son. Note, chap. 14. 9–11; 20. 28; Col. 1. 15; Phil. 2. 6; Heb. 1. 3. **A light... darkness**—Note, vs. 35, 36. **I judge him not**—Note, chap. 3. 17. **Hath one that judgeth him**—Such will be finally judged according to their treatment of the word of God as spoken through Christ. Note, chap. 5. 45–47; Luke 9. 26. **The last day**—The appointed day of final judgment. Note, ch. 6. 39; Acts 17. 31. **Not spoken of myself**—Note, ch. 7. 16–18; 8. 28, 38. **Commandment is life**—The message which the Father has given to the Son

CHAPTER XIII.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. **2** And supper being ended, the devil having now put into the heart of Ju'das Is-car'i-ot, Si'mon's son, to betray him; **3** Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; **4** He riseth from supper, and laid aside his garments; and took

a towel, and girded himself. **5** After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. **6** Then cometh he to Si'mon Pe'ter: and Pe'ter saith unto him, Lord, dost thou wash my feet? **7** Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. **8** Pe'ter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. **9** Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my

to deliver to men is eternal life to them who believe and obey it, chap. 17. 3; 1 John 5. 11; and eternal death to all who reject it. Note, ver. 48; 2 Thess. 1. 7-9.

CHAPTER XIII.

1, 2. **The passover**—Note, Matthew 26. 2, 17. **Knew... hour was come**—Note, ch. 12. 23, 27; 17. 1, 5. **Loved his own**—Referring here to his twelve apostles, who were specially *his own* by choice. Note, verse 18; chapter 15. 16; and also as *given him* of the Father. Note, chap. 17. 6, &c. To these Jesus gave decisive and constant proofs of his abiding love **unto the end**, i. e., till this *his hour was come* of betrayal unto death. Note, vs. 2-18. After this Judas is made an exception. Note, vs. 18, 27; ch. 17. 12. **Supper being ended**—Rather, *the supper being prepared*; i. e., the paschal supper. Note, Matt. 26. 26. That the supper was not *ended* is plain from verses 12, 26-28. **The devil**—Note, Matt. 4. 1. **Put into the heart**—Suggested, or sowed in Judas's heart the first thought of betrayal, which incipient thought soon becomes a firm purpose. Note, ver. 27. **Judas Iscariot**—Note, Matt. 10. 4.

3-7. **Jesus knowing**—Jesus was fully conscious of his divine dignity and the heavenly glory which awaited him when he condescended to this act of washing his disciples' feet. Ver. 4, &c. Compare verses 12-16; Lk. 22. 26, 27. **Given all things into his hands**—Note, ch. 3. 35; 17. 2; Matt. 11. 27. **Come from... went to God**—Note, ch. 3. 13; 16. 28. **Riseth from supper**—Before the meal was ended. Note, vs. 2, 12. **Laid aside his garments**—Simply his outer garment, called the *cloak*. Note, Matt. 5. 40. This was

usually laid off before engaging in any menial service. Note, ch. 21. 7; Acts 7. 58. **Girded himself**—After the manner of servants. Luke 12. 35, 37; 17. 8. **Began to wash**—An act usually performed by the lowest servants. 1 Sam. 25. 41. The act here was to furnish an example of *humble, brotherly service* to the disciples, (vs. 12-17,) among whom, at the table, a strife arose for precedence. Note, Luke 22. 24. The act also symbolized the *spiritual cleansing* which they must receive from him. Note, vs. 7, 10. **Simon Peter**—Note, Matt. 10. 2. **Dost thou wash my feet**—This is a refusal from *reverence* for Jesus, and a sense of *self-unworthiness*. Note, ver. 8. Comp. John Baptist. Matt. 3. 14. **Knowest not now**—The meaning of this act Jesus reserves till he resumes his place at the table. Ver. 12, &c. But the full import of all that Jesus said and did remains to be known **hereafter**, under the progressive illumination of the Spirit. Note, ver. 19; ch. 14. 25, 26, 29; 16. 4, 7-14; Acts 1. 7, 8; 1 Cor. 13. 9-12.

8, 9. **Peter saith... never wash**—He means well. Note, ver. 6; but, Peter-like, he rashly puts in a *never* against the *hereafter* of ver. 7; not willing to wait for such mysteries to be explained. Note, Matthew 16. 22. **If I wash thee not... no part**—If you accept not this, my practical lesson of humility and love, you have no such sympathy with my spirit and work as you ought to have. Note, vs. 14-17; Matt. 16. 23; 20. 26-28; Rom. 8. 9; Phil. 2. 1-8. **Not my feet only**—Peter here perceives that this washing is used as an emblem of spiritual cleansing; and, from a deep sense of his sinfulness, prays, not for Jesus to depart from him, as in Luke 5. 8, but that he

hands and *my* head. **10** Je'sus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. **11** For he knew who should betray him; therefore said he, Ye are not all clean. **12** So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? **13** Ye call me Master and Lord: and ye say well; for so I am. **14** If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. **15** For I have given you an example, that ye

would cleanse him thoroughly from all filthiness of flesh and spirit. Comp. Psa. 51. 2, 7, 10; 2 Cor. 7. 1; 1 Thess. 5. 23.

10, 11. He that is washed—The special lesson here seems to be, *their constant need of the cleansing blood of Christ, and the duty of helping one another to spiritual purity.* The washing of their feet signified that they had need to learn *humility*, that they might be clean **every whit**, i. e., wholly. Note, ver. 9. **Clean, but not all**—They had all been cleansed instrumentally by the word, (chap. 15. 7,) but a thorough inward cleansing by the Spirit awaited them. Note, chap. 7. 39; Acts 2. 33; 15. 8, 9. The heart of one was now polluted with the thought of betrayal. Note, vs. 2, 11. **Who should**—Rather, *would* betray. Note, verse 21; chap. 6. 64, 70; 17. 12.

12-17. After he had washed—Note, vs. 4, 5. **Know ye what I have done**—That is, I will now let you know, as promised, ver. 7. **Master and Lord**—Rather, *the Teacher and the Lord.* Note, chap. 4. 31; Matthew 23. 7, 8; 1 Cor. 8. 6; 12. 3. **Wash one another's feet**—There is no evidence that Jesus meant, or that the disciples understood, this *literally*, as *instituting a perpetual religious rite*, or as an act of *hospitality*, like that of the Orientals; (note, 1 Tim. 5. 10;) but Jesus would have his disciples perform the reality of which his act is the symbol; i. e., assist one another in every kind of brotherly service, even the most servile, like that of feet-washing, if occasion requires: in which sense only the precept is binding, like that in 1 John 3. 16. Comp. Romans 15. 1-3; Gal. 6. 1, 2; Phil. 2. 3-5, 17; 1 Thess. 2. 8; 1 Peter 5. 5. **An example**—Note, ver. 14. **Verily**—Note, chap. 1. 51. **Servant is not**

should do as I have done to you. **16** Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. **17** If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. **19** Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. **20** Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that re-

greater—Note, Matthew 10. 24. **If ye know...do**—Since right doing in itself exerts a happy influence upon the soul of the actor, (note, Acts 20. 35, James 1. 25,) and mere knowledge of duty without practice only increases condemnation. Note, chap. 15. 22, 24; Luke 12. 47, 48.

18-20. I speak not of you all—As being morally *clean*, note, ver. 10; or as being *happy* in fulfilling this ministry of love. Verse 17. **Know whom I have chosen**—Referring to the twelve apostles, including Judas, who was *now* in league with the devil. Note, vs. 2, 27. **The scripture**—Quoting Ps. 41. 9. **May be fulfilled**—Note, Matt. 1. 22. God foresaw, and inspired David to predict, what Judas would freely do, note, chapter 6. 64, 70, 71; and thus the Scripture is to be fulfilled. Note, ch. 17. 12; Acts 1. 16. **Eateth...with me**—To eat with one was proof of *friendship and trust*, as in Psa. 41. 9. Compare 2 Samuel 9. 10, 11; Gen. 43. 32. So Judas had shared all the favors of friendship. Note, verse 26, ch. 17. 12. **Lifted up his heel**—The figure is taken from a vicious brute kicking at his kind master. Deut. 32. 15; 1 Samuel 2. 29; Acts 9. 5. It represents here the treason of Judas. Note, vs. 26, 30. **I tell you before**—I *foretell* you of this betrayal, (verses 18, 20,) that when it takes place you may have this additional reason for believing that I am the Messiah, since the agreement of event and prophecy is a great test of truth. Chap. 14. 29; 16. 4; note, ch. 2. 22; Acts 11. 15, 16. **Verily**—Note, ch. 1. 51. **Receiveth whomsoever I send**—To receive the *sent* is to receive the *Sender*, and the reverse. Note, Matt. 10. 40, 41. The primary reference is to the *apostles*, but the *sent of Christ* in all time are included,

ceiveth me receiveth him that sent me. **21** When Je'sus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. **22** Then the disciples looked one on another, doubting of whom he spake. **23** Now there was leaning on Je'sus' bosom one of his disciples whom Je'sus loved. **24** Si'mon Pe'ter therefore beckoned to him, that he should ask who it should be of whom he spake. **25** He then lying on Je'sus' breast saith unto him, Lord, who is it? **26** Je'sus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Ju'das Is-car'i-ot, the son of Si'mon. **27** And after the sop Sa'tan entered into

him. Then said Je'sus unto him, That thou doest, do quickly. **28** Now no man at the table knew for what intent he spake this unto him. **29** For some of them thought, because Ju'das had the bag, that Je'sus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. **30** He then, having received the sop, went immediately out; and it was night.

31 Therefore, when he was gone out, Je'sus said, Now is the Son of man glorified, and God is glorified in him. **32** If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. **33** Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews,

irrespective of nation, caste, color, or sex. Note, Lk. 10. 1, 16; Rom. 10. 15; 16. 1, 2; Acts 13. 1-4.

21-25. Troubled in spirit—Note, ch. 12. 27. **Verily**—Note, ch. 1. 51. **One... shall betray me**—Rather, *will* betray me. Note, chapter 6. 64. The words *one of you* are very emphatic and soul-stirring; even a *chosen* apostle, now *eating with me*, in this friendly, intimate manner. Note, verse 18. **Disciples looked... doubting**—Every one, including Judas, asking, *Is it I?* Note, Matt. 26. 22, 25. **Leaning on Jesus' bosom**—Referring to the reclining posture at table, where the one next to Jesus, on turning to ask a question, (ver. 25,) would naturally lean his head toward his bosom. Note, Matthew 23. 6. **One of his disciples**—John, the writer of this gospel, who often thus modestly refers to himself; ch. 19. 26; 20. 2; 21. 7, 20, 24. **Whom Jesus loved**—He loved *all* his disciples: (note, verse 1; chapter 15. 9, 10;) but he loved some, including John, with a peculiar love. Note, ch. 11. 5, 36. The probable cause was a more congenial spirit. Note, 1 Pet. 3. 4. He loves them that love him, and in proportion as they love him. Ch. 14. 21; 1 Sam. 2. 30; Psa. 91. 14. **Beckoned**—Or *nodded*; expressed his desire by a motion of the head. Compare Luke 1. 22.

26-30. Give a sop—The *sop* was a choice morsel dipped in the sauce used on that occasion, and must not be confounded with the dipping in the same dish. Note, Matt. 26. 23. The giving of the sop here is the more expressive, since it is to expose a traitor by the usual token of peculiar friendship.

Ruth 2. 14. **Satan entered**—Took full possession of Judas's heart, impelling him to carry out the thought of betrayal, which he had before conceived. Note, verse 2. The will of Judas is now fully resigned to Satan, to whom he has become a slave. Rom. 6. 16; 2 Tim. 2. 26; 2 Pet. 2. 19. Thus showing, as usual, the degrees of Satanic working and possession. Note, Matt. 12. 43-45. From the time he sows his evil seed (Matt. 13. 38, 39) the work becomes worse and worse. 2 Tim. 3. 13; James 1. 13-15. **Do quickly**—This is neither a command nor a permission, but, like the expression Matt. 23. 32, simply indicates that Jesus knew Judas was fully bent on his fiendish purpose. Note, vs. 30-32. **No man... knew**—As appears verse 29. **Had the bag**—Note, chap. 12. 6. **It was night**—He left Jesus, the true light, to follow the prince of darkness, chap. 8. 12; 12. 35; and under the cover of darkness he did the work of darkness. Note, ch. 18. 1-3; 3. 19, 20; Matthew 13. 25. Darkness has no communion with light. 2 Cor. 6. 14, 15. They who are not of Christ go out from him. Note, 1 John 2. 19.

31-33. Now... glorified—Note, ch. 12. 23. **Glorify him in himself**—The glorifying is mutual, each having in himself that by which he glorifies the other. Note, ch. 12. 28; 14. 13; 17. 4, 5; 1 Pet. 4. 11. **Straightway**—Without delay; answering to the *now is*, (verse 31,) and the *little while*, ver. 33. **Little children**—An expression of endearment and exquisite tenderness. Comp. ch. 21. 5; Matt. 18. 5, 6. Used often by John. 1 John 2. 1, 12, 18, 28; 3. 7, 18; 4. 4; 5. 21. **As I said unto the Jews**

Whither I go ye cannot come; so now I say to you. **31** A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. **35** By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. **37** Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. **38** Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee,

—Note, ch. 7. 34. **So now I say to you**—He now says the same thing to them, though in another sense, and without the threatening addition, *ye shall die in your sins*. Note, ch. 8. 21, 24. **Ye cannot come**—Cannot now follow me to heaven. Note, ver. 36.

34, 35. A new commandment—The commandment of neighborly love was not a *new* but an *old* one. Lev. 19. 18; note, Matt. 22. 38–40; 1 John 2. 7, 8. Its *newness* consists in adding, **as I have loved you**—a new standard of love, which requires the greatest sacrifice, even the laying down of life one for another. Note, vs. 14, 15; ch. 15. 12, 13; 2 Cor. 8. 8, 9; Eph. 5. 2; 1 Pet. 2. 21; 1 John 3. 16. Also in its *universality*. Note, Matt. 5. 43, &c.; Luke 10. 25–37. **By this . . . know**—Mutual brotherly love is the distinguishing mark of Christians. Note, chapter 17. 21, 23; 1 John 3. 10, 24.

36–38. Whither goest thou—The apostles were all still in doubt as to the meaning of verse 33. Comp. chap. 14. 5. **Follow me afterwards**—Alluding probably to the manner of Peter's death as conformed to that of Christ. Note, ch. 21. 18–20; 2 Peter 1. 14. **Lay down my life**—So said all the apostles. Matt. 26. 35. So Paul. Acts 20. 24; 21. 13. **Verily**—Note, chap. 1. 51. **Not crow**—Note, Matt. 26. 34. Jesus added other items respecting Peter's terrible ordeal. Note, Lk. 22. 31, 32.

CHAPTER XIV.

1. Let not . . . heart be troubled—At the thought of my departure. Chap. 13. 33. Instead of sorrow, let joy fill your heart in view of my return. Note, ch. 16. 5; 6. 22. **Ye believe**—Rather, *believe in God*. **Believe**

The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

LET not your heart be troubled: ye believe in God, believe also in me. **2** In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. **3** And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. **4** And whither I go ye know, and the way ye know. **5** Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? **6** Jesus

also in me. Faith in the Son and faith in the Father are inseparable, since the two are one, as verified by the attributes of the Father being displayed through the Son. Note, vs. 7–11; ch. 8. 19; 10. 30, 37, 38.

2–4. My Father's house—The heavenly world, the Father's habitation, from which the Son descended, and to which he ascended. Note, ch. 3. 13; 16. 28; Acts 1. 9–11; Eph. 4. 9, 10. **Many mansions**—Abodes or dwelling-places; the *many* implying room enough for *all*, including the various orders of celestial existences, (note, Eph. 1. 21; 3. 10; Heb. 12. 22,) and of the human race, *whosoever will come*. Rev. 22. 17; Romans 10. 11, 12. There are also various *degrees* of glory in heaven, suited to the various capacities and moral attainments of its possessors. Dan. 12. 3; note, Matt. 5. 19; 18. 4; 20. 23; 1 Cor. 15. 41. **To prepare a place**—Not to originate a place, for that is done from eternity; (note, Matt. 25. 34; 2 Cor. 5. 1;) but to perfect and prepare the way thereto by the progressive acts of redemption, including his death, resurrection, ascension, and ever-living intercession. Heb. 9. 11–15; 7. 25. **Come . . . and receive you**—This does not mean that Christ comes to believers at death to receive their spirits to himself, though such reunion will then take place. Note, Lk. 16. 22; 23. 43; 2 Cor. 5. 8; Phil. 1. 23. The reference is to Christ's personal coming at the day of judgment, when he will receive the righteous to himself in heaven. Note, chapter 12. 26; 17. 24; Matt. 25. 34; 1 Thess. 4. 15–17. **The way ye know**—Note, vs. 2, 3, 6. **5–7. Thomas**—Note, chapter 11. 6. **How can we know**—This simply expresses the fact that the apostles could

saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. **7** If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. **8** Philip saith unto him, Lord, show us the Father, and it sufficeth us. **9** Je'sus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father? **10** Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he

doeth the works. **11** Believe me that I *am* in the Father, and the Father in me; or else believe me for the very works' sake. **12** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. **13** And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. **14** If ye shall ask any thing in my name, I will do *it*.

15 If ye love me, keep my commandments. **16** And I will pray the Father, and he shall give you another Comforter, that he may abide

not yet comprehend the sayings of Je'sus respecting his death, the nature of his kingdom, &c.; nor could they even after his resurrection, (ch. 20. 9,) till the promised Spirit clearly interpreted them. Acts 1. 6-8; note, vs. 25, 26; chap. 16. 12, 16-18. **The way...truth...life**—The way that leads to the Father; the *truth* that teaches the way, as is also the Spirit, (ver. 17;) and the *life* that animates all who pursue this way, and which is to be enjoyed forever. Note, ch. 1. 14-17; 8. 31, 32; 18. 37; Heb. 10. 19, 20; 1 John 2. 27; 5. 11, 12, 20. **No man cometh...but by me**—Jesus is the *one only* medium to the Father and salvation. Note, chap. 6. 37; 10. 9; Acts 4. 12; 1 Tim. 2. 5; Heb. 7. 22-25; 9. 15. **Known me...known my Father**—Note, ch. 8. 19. **Have seen him**—Seen the Father, so far as he is revealed through the Son. Note, ver. 9.

8-11. Show us the Father—A demand similar to that of Moses. Exod. 33. 18. **So long time**—Their slowness to understand him was painful. Note, Matt. 17. 17; Luke 24. 25. **Not known me**—Not to know the Father is not to know me. Note, ch. 8. 19. **Hath seen the Father**—He that has given due attention to my words and works has recognized them as being those of the Father, (note, vs. 10, 11,) and has thus seen the Father as far as he can be made visible. Note, ch. 12. 45. **Believest thou not**—They did not then so fully believe this as they will *in that day*. Note, verse 20. **In the Father...in me**—This intimates the highest unity. Note, ch. 1. 18; 10. 30. **Not of myself...he doeth the works**—Note, chapter 5. 19, 30, 36; 7. 16, 17; 8. 28, 29; 10. 37, 38; 12. 49, 50. **Works' sake**—Jesus intimates that those who

truly believe in the divinity of his works will come to believe in the divinity of his person, and consequent oneness with the Father. Note, verse 10; chap. 9. 33, 38; 16. 30.

12-14. Verily—Note, chap. 1. 51. **Works that I do shall he do**—Referring to such works of Jesus as he will enable them to do who have the requisite faith in him. Note, Matt. 17. 19, 20; 21. 21. **Greater works...because I go**—The immediate, personal works of Jesus while on earth were indeed great and many, (chapter 20. 30; 21. 25;) yet after his ascension greater works are to be done by his power through the agency of the Spirit and the ministry of the Church. Note, verses 13-17, 26; ch. 16. 7-14; Matthew 28. 18-20; Mark 16. 17-20; Luke 10. 17-19; Acts 2. 41; 3. 1-16; 5. 5-16; 8. 4-8. **Whatsoever...ask in my name**—To ask in accordance with the Father's will, and through the Son as Mediator, is an oft-repeated condition of this comprehensive promise. Note, ver. 14; ch. 15. 7, 16; 16. 23, 24; Matt. 21. 22. **Glorified in the Son**—Note, ch. 12. 28.

15-17. Keep my commandments—Obedience is the true test of love to Christ, and the way to secure his love in return. Note, vs. 21, 23; 15. 10, 14; 1 John 5. 3. **I will pray the Father**—Become the one Mediator between God and men, that through my ever-living intercessions the great work of saving the world may be accomplished. Note, ch. 17. 1; 1 Tim. 2. 5, 6; Heb. 7. 25; 9. 24; 1 John 2. 1, 2. **Another Comforter**—The Greek word *Paraclete* means both *Comforter* and *Advocate*, and as such is applied both to the Holy Ghost and to Christ. Vs. 17, 26; chap. 15. 26; 16. 7; 1 John 2. 2. Hence the

with you forever; **17** *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. **18** I will not leave you comfortless: I will come to you. **19** Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. **20** At that day ye shall know that I *am* in my Father, and ye in me, and I in you. **21** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. **22** Ju'das saith un-

to him, not Is-car'i-ot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? **23** Je'sus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. **24** He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. **25** These things have I spoken unto you, being *yet* present with you. **26** But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatso-

Holy Ghost is here designated as *another* Comforter, i. e., spiritual helper. Note, Romans 8. 26, 27; Luke 12. 12; 21. 15; Acts 6. 8, 10. **Abide with you forever**—The mission of the Spirit on earth is to continue through all time, like the intercessions of Christ in heaven. Note, Romans 8. 34; Heb. 7. 25. His conscious indwelling in the perfect believer is permanent. Romans 14. 17; 2 Cor. 13. 14; 2 Thess. 2. 16; 1 John 2. 27. **Spirit of truth**—Whose office is to reveal and apply the truth in its fullness. Note, verse 26; chap. 16. 13, 14; 1 John 5. 6. **The world cannot receive**—Cannot for the reason here given; being men of a worldly spirit, they have no such perception or recognition of spiritual things as have believers in whom the Spirit dwells. Note, 1 Cor. 2. 9-16; Romans 8. 5-16; 1 John 2. 20, 27; 4. 6. Observe, in all these references to the Spirit, (vs. 16, 17; chap. 14. 26; 15. 26; 16. 7, &c.) the words *he, him, &c.*, designate a distinct personality. Not a mere influence shed from the Father or the Son, but a distinct person, co-equal with the Father and the Son. Note, Matt. 3. 16, 17; 28. 19; 2 Cor. 13. 14; 1 John 5. 7.

18, 19. Comfortless—Literally, *as orphans*; i. e., bereft of my presence, as children of the presence of their father. Comp. ch. 13. 33. **Come to you**—Spiritually. Note, vs. 19-23; Matt. 18. 20. **The world seeth me no more**—That is, in his personal presence, the only way in which mere worldlings are able to see him. Note, ch. 7. 33, 34. **But ye see me**—In the same sense that the Spirit is seen and known. Note, verse 17. **Because I live, ye shall live**—Christ the life, through the living Spirit, is an ever-

living fountain of life in the believer. Note, ch. 4. 14; 10. 25, 26; Gal. 2. 20.

20, 21. At that day—The time of the Spirit dispensation. Vs. 16-18; ch. 16. 23, 26. **Ye shall know**—Better than they then knew. Note, verses 5-10, 26. **Ye in me, and I in you**—Spiritually. Note, vs. 17, 23. **Loveth me... be loved**—Comp. Prov. 8. 17; note, ver. 15. If we love the Son, we shall not only be loved of the Son, but of the Father also, who loves the Son. Chap. 3. 35; 5. 20. **Manifest... to him**—Both the Father and the Son will come through the Holy Ghost, and make their abode with such receptive spirits. Note, verse 23. This is the Spirit of adoption, the abiding witness of the Spirit with our spirits that we are the children of God. Note, Rom. 8. 15, 16; Gal. 4. 6; 1 John 5. 10.

22-24. Judas... not Iscariot—Called also *Lebbeus*. Note, Matt. 10. 3. He is here carefully distinguished from Judas the traitor. Note, chap. 12. 2. **How... manifest thyself**—Judas supposed that Jesus spoke of his bodily presence, which must be visible alike to all; but after the Holy Ghost has come he will better understand the words of Jesus. Note, verse 26. **He that loveth me not**—As is true of the world. Note, verse 17; ch. 15. 19. **The word... is not mine**—Note, verse 10.

25-27. Teach you all things... I have said—Not that the Holy Ghost will teach scientific truths, or radically new spiritual truths, (note, chapter 16. 12-15,) but his teaching will consist in reminding them of Jesus' words, and enlightening them as to their true meaning; i. e., the Holy Spirit would so preside over their memories that they should be able both to teach and record,

ever I have said unto you. **27** Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. **28** Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. **29** And now I have told you before it come to pass, that, when it is come to pass, ye might believe. **30** Hereafter I will not talk much

without deficiency or error, every essential doctrine of Christ. Note, ch. 2. 22; 12. 16; 20. 30, 31; 21. 24, 25; 1 John 2. 20, 27. **Peace I leave**—A common form of benediction, and also of salutation. Ch. 20. 19, 21, 26; note, Matthew 10. 13; Rom. 1. 7; 15. 33. **My peace**—That which is peculiar to Christ, the Prince of peace, (Isaiah 9. 6,) which he alone can give. Note, chapter 16. 33; Eph. 2. 14–17; Col. 1. 20. **Not as the world giveth**—Theirs is empty, and merely complimentary, but mine is sincere, satisfying, and enduring. Isaiah 26. 3; 48. 18; Psalm 119. 165; note, Phil. 4. 7. Thus peace is the last as well as the first note of the incarnation. Luke 2. 14.

28, 29. **I said unto you**—Note, vs. 2, 3, 18, 19. **Would rejoice**—Because your love to me would enable you to perceive that my departure would be advantageous to you. Note, ch. 16. 7, &c. **My Father is greater than I**—Not in *nature*, but in *office* and *condition* only. The Father is in a glorious and exalted state, the Son in a humble, lowly condition. This implies no inferiority in his original dignity, wisdom, power, and glory. Note, chap. 1. 1–3; 17. 5; 20. 17; Rom. 9. 5; 15. 6; 1 Cor. 3. 23; 8. 6; 11. 3; 15. 27, 28; Phil. 2. 6–11; Col. 1. 15–19. **Told you before**—Of my departure and return. Ver. 28. **Might believe**—Note, ch. 13. 19.

30, 31. **Not talk much with you**—I have now but little more to say, for the reason given chap. 16. 12, 16. **Prince of this world cometh**—Note, ch. 12. 31. This is his last grand attack, after a season of departure from his first assault. Luke 4. 13. **Hath nothing in me**—Nothing in sympathy with him, upon which to fasten his fiery darts, (Eph. 6. 16;) no indwelling sin. Note, 2 Cor. 5. 21; Heb. 7. 26; 1 John 3. 5. Yet the human nature of

with you: for the prince of this world cometh, and hath nothing in me. **31** But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

I AM the true vine, and my Father is the husbandman. **2** Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that

Jesus was capable of falling into sin, else his being tempted in all points as we are was not real. Note, Heb. 4. 15; Matt. 4. 1, &c. **That the world may know**—Jesus here expresses his willingness to die, the just for the unjust, (1 Peter 3. 18,) in accordance with the Father's command and his great love for the world. Note, John 10. 17, 18; 3. 16. **Arise**—Note, ch. 18. 1–8.

CHAPTER XV.

1. **I am the true vine**—In the same sense as he is the *true* light (ch. 1. 9) and the *true* bread. Ch. 6. 32, &c. Jesus is the *essential, real, genuine* vine, as opposed to the figurative, typical, and unfruitful vine of the Jewish Church. Isa. 5. 1–7; Jer. 2. 21; Ezek. 15. 1–7; 19. 10–14; Psalm 80. 8–16. **The husbandman**—The owner of the vineyard and cultivator of the vine. As God the Father *planted* the O. T. vine, so now he has planted the true vine of the N. T. as the Redeemer of this his moral vineyard. Ch. 3. 16, 17.

2. **Every branch in me**—To be in Christ is to be spiritually and savingly united to him by regeneration. Note, verse 4; chap. 14. 17, 20; Rom. 8. 1; 2 Cor. 5. 17. By virtue of the atonement every human being is primarily a branch in Christ. As by nature they are born branches in Adam, the degenerate vine, so by grace they are born branches in Christ, the true vine. Note, Romans 5. 12–21. **Beareth not . . . taketh away**—It remains for all who are thus in Christ to determine, as free, responsible agents, whether, by believing and obeying, this union with Christ shall remain, or whether by willful apostasy it be severed and end in their final ruin. Jer. 2. 21; note, vs. 3–6. **Purgeth it**—Rather, *pruneth*, and thus *cleanseth* it, (verse 3;) representing here the whole process of sanc-

it may bring forth more fruit. **3** Now ye are clean through the word which I have spoken unto you. **4** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. **5** I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. **6** If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. **7** If ye abide in me, and my words abide in you, ye shall ask

what ye will, and it shall be done unto you. **8** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. **9** As the Father hath loved me, so have I loved you: continue ye in my love. **10** If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. **11** These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. **12** This is my commandment, That ye love one another, as I have loved you. **13** Greater love hath no man than this, that a man lay

tification, including all needful trials and afflictions. Note, Luke 13. 6-9; Romans 8. 17, 18, 28; 1 Cor. 10. 13; Heb. 12. 5-11; Jam. 1. 2-4, 12; 1 Pet. 4. 12, &c.; Rev. 3. 19. **More fruit**—Or *much*, as in verses 5, 8. Including all the inward fruits of the Spirit, (Gal. 5. 22, 23,) and their appropriate outward manifestation in every good word and work. Note, Matthew 7. 16-20; 12. 33-35; Col. 1. 9-11; Jam. 3. 13, 17; 2 Pet. 1. 5-11.

3, 4. Ye are clean—Rather, *pruned*, as in verse 2. This general truth has special reference here to the apostles. Note, ch. 13. 10. **Through the word**—The word of Christ, or gospel word, received by faith into the heart and dwelling there, is the instrument of regeneration and sanctification. Ver. 7; ch. 8. 31, 32; 17. 17; Romans 1. 16; Eph. 1. 13; 5. 26; Col. 1. 5, 6; 1 Thess. 1. 5, 6; 2. 13; James 1. 18; 1 Peter 1. 22, 23. **Abide in me, and I in you**—The union between Christ and his disciples is mutual, like that between the vine and the branch. Note, vs. 1, 2. He abides in them as the source of spiritual life and fruitfulness, on condition that they abide in him by a living, obedient faith. Note, vs. 5-7; Col. 1. 23; 1 John 2. 5, 6.

5, 6. Ye can do nothing—Separate from Christ no one can be saved. Note, ch. 14. 6; Acts 4. 12. Gracious ability through him precedes all our acceptable works. Note, Eph. 2. 8-10; Phil. 2. 12, 13; Tit. 2. 11-14. **Abide not... cast forth**—This implies a *real* union with Christ, and not one merely apparent; otherwise the being *cast forth or taken away* (verse 2) is but a *seeming* separation, which is simply absurd. Note, chap. 17. 12; Matt. 5. 13; 1 Cor. 9. 27; 10. 12; 1 Tim. 1. 19, 20;

Rev. 2. 4, 5. **Withered... burned**—Persistently separated from Christ, his spiritual life has ceased beyond recovery, and he is now, in company with other similar branches, reserved for the gathering and burning of the final judgment. Psalm 80. 8-16; Ezek. 15. 2-7; note, Matt. 7. 19; Heb. 6. 4-8; Jude 6, 7; Rev. 20. 9-15.

7-11. Ask what ye will—They who are thus united to Christ will only pray in conformity to his will, and such prayers must be answered. Note, ch. 14. 13, 14; 1 John 3. 22; 5. 14, 15. **Father glorified... much fruit**—The Father, as husbandman, is *honored* as he finds the branches abounding more and more in good fruit. Note, verse 2. **So shall ye**—In thus bearing much fruit you will be **my disciples** indeed, (chap. 8. 31,) who are an honor to me, branches worthy of the vine. Note, ver. 5; chap. 13. 35. **As the Father hath loved me**—So certainly, and with the same kind of love, have I **loved you**. Note, ch. 10. 14, 15; 17. 23, 26. **Continue ye in my love**—By continuing to do my will. Note, ver. 10. **If ye keep**—To keep his **commandments** is the only way to keep in his love. Note, 1 John 2. 3-5. **My joy... remain in you**—That you may share in union with me that *abiding fullness* of joy which attends such love, (verse 10,) as another fruit of the Spirit. Gal. 5. 22. This high attainment is the constant privilege of all Christ's disciples. Ch. 16. 24; 17. 13; Rom. 5. 2; 14. 17; 15. 13; Phil. 4. 4; 1 Thess. 5. 16; 1 Pet. 1. 8; 1 John 1. 4.

12-16. This is my commandment—Note, ch. 13. 34. **Greater love**—Than this, my love to you, hath no man. Note, ver. 12; Romans 5. 7. **For his friends**—Called *his friends* as being

down his life for his friends. **14** Ye are my friends, if ye do whatsoever I command you. **15** Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. **16** Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. **17** These things I command you, that ye love one another. **18** If the world hate you, ye know that it hated me before it hated

loved by him. Comp. chap. 11. 5, 11; James 2. 23. **Ye are my friends**—On this condition, and not otherwise, will you be acknowledged as my special friends, namely, by *doing whatsoever* I command you. Note, vs. 10, 12; Matt. 12. 50. **Call you not servants**—Jesus *had* so called them. Note, verse 20; chapter 12. 26. **Servant knoweth not**—The *mere servant* or *slave* is simply the tool of his arbitrary master, whose order he obeys without knowing the reason for it or being in unison with it. Romans 7. 15. Christians are, indeed, *willing servants* of Christ, though called and treated as freedmen and his confiding *friends*. Note, chap. 8. 32, 36; Rom. 1. 1; 6. 17, &c.; Eph. 6. 6, 7. **All things...made known unto you**—To you, my chosen apostles. Note, verse 16. Not absolutely made known to them *all things*, (ch. 16. 12; Acts 1. 7,) but all things pertaining to their apostleship. Note, ch. 17. 6–8, 14. **Not chosen me**—The choice has special reference to the apostolic office. Note, ch. 6. 70; 13. 18; Lk. 6. 12, 13. It is true, also, of all Christ's disciples, that his choice of them precedes their choice of him. Note, Eph. 1. 4, 5; 2 Thess. 2. 13; 1 John 4. 10, 19. **Ordained**—Rather, *appointed*, or assigned you your place as apostles and ministers. Note, ch. 17. 6, 18; 20. 21–23; 1 Cor. 12. 28; 1 Tim. 1. 12. **Fruit should remain**—That your labors may prove a permanent blessing in an ingathering of saved men, who shall in their turn go forth to bless the world through all time. Note, ch. 4. 35–38; Mk. 16. 20; Acts 2. 41, 47; 5. 12–14; Col. 1. 6, 23. **Whatsoever...ask**—Note, ch. 14. 13, 14.

17–21. If the world hate—As it certainly will, instead of loving you as

you. **19** If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. **20** Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. **21** But all these things will they do unto you for my name's sake, because they know not him that sent me. **22** If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. **23** He that hateth me hateth my Father

my disciples. Vs. 19–21; ch. 16. 2, 3. **Ye know...hated me before**—Rather, *Know ye, &c.*, and not marvel. 1 John 3. 13. **Hated me before**, i. e., me first, and me most of all. Note, Matt. 10. 24, 25. They did know this, (chap. 11. 8,) but Jesus would have all his disciples know it, as a consoling example. Note, ver. 20; 1 Pet. 2. 21; 4. 12–14. **Of the world...love his own**—If you were governed by the spirit and principles of worldly men, they would love you for their own sake, not for yours. Note, Jam. 4. 4, 5. **World hateth**—For the very reason that I have *loved* you as *my own*, (note, ch. 17. 14,) and because as such ye are called to separate yourselves from all that is worldly in act or spirit. Matthew 6. 24, &c.; 2 Cor. 6. 14–18. **Remember the word**—Note, chapter 13. 16. **Persecuted me...you**—Their experience was to be like his—note, ver. 18—a high honor. Note, Acts 5. 41. **Kept my saying...yours**—Compare Ezek. 3. 7. **For my name's sake**—Note, Matt. 10. 22; 24. 9. **Know not him**—The Jews knew not, as they might have known, that Jesus was sent of God, i. e., the real Messiah. Chap. 16. 3; 17. 5; note, 1 Cor. 2. 8.

22–27. Had not come...not had sin—This does not mean that they would have been sinless, (Rom. 3. 9; 5. 12; 1 John 1. 8, 10;) but if Christ had not come to them, and by his own *words* proved himself the Messiah, they had not been guilty of this particular sin of unbelief. Note, ver. 24; chap. 9. 41. **No cloak**—No covering or justification, since they willfully and maliciously rejected him. Note, Luke 12. 47; Jam. 4. 17. **Hateth me...my Father**—To hate one is to hate the other, since the two are one. Note, ver.

also. **24** If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. **25** But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. **26** But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: **27** And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

THESE things have I spoken unto you, that ye should not be offended. **2** They shall

24; ch. 10. 30; 1 John 2. 23. **Had not done... the works**—Jesus had proved himself the Messiah, not only by his words (ver. 22) but by his works. Note, chap. 3. 2; 7. 31; 10. 25, 37, 38. **That... might be fulfilled**—Note, chapter 12. 38, 39. **In their law**—Note, chap. 10. 34. **Hated me without a cause**—Comp. Psalm 35. 19; 69. 4; 109. 3. **The Comforter**—Note, ch. 14. 16, 17. **I will send... from the Father**—In this *sending* the Father and the Son act conjointly. Chap. 14. 16, 26; 16. 7, 13–15. So in every work the two perfectly concur. Note, ch. 5. 19; 8. 28, 29; 10. 17, 18. **He shall testify of me**—To the divinity of my character, and to the truth and meaning of my teachings. Note, chapter 14. 26; 16. 13, 14; 1 Cor. 12. 3. **Ye also... witness**—The apostles were to co-operate with the Spirit, who was to witness in and by them. Acts 1. 8, 21, 22; 2. 32; 3. 15; 4. 33; 5. 32; 10. 39–42; 13. 31; 1 John 1. 1–3.

CHAPTER XVI.

1–4. These things—Referring to what he had said ch. 15. 18, &c. **Not be offended**—Not be led, through fear of trials, to fall from the faith, or apostatize, in which sense the word *offend* is often used. Note, Matt. 5. 29. **Out of the synagogues**—Note, chap. 9. 22. **Killeth you... doeth God service**—This was oft predicted, (Matthew 10. 21; 24. 9,) and in the early Church often proved true, beginning with the martyrdom of Stephen. Acts 6. 8, &c.; 7. 54–60; 8. 1–3; 12. 1–4; 26. 9–11. Still the disciples must not fear them that kill the body. Note, Matt. 10. 28; Lk. 14. 26; Acts 20. 24; 21. 13. **Because**

put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. **3** And these things will they do unto you, because they have not known the Father, nor me. **4** But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. **5** But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? **6** But because I have said these things unto you, sorrow hath filled your heart. **7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I de-

...not known... me—Note, chapter 15. 21. **That... ye may remember**—And believe and take courage. Note, chap. 13. 19; 14. 29. **Because I was with you**—It was not then needful; but now that he is about to leave them it was necessary for them to know, that they may be prepared to meet their trials by looking to the promised Spirit. Ver. 7, &c.

5–7. None... asketh—This seems to conflict with chap. 13. 36; 14. 5; but there they asked simply with respect to the *place* whither. Here they are reproved for giving themselves up to the sad thought of his departure rather than the great good thus to be secured to them. Note, vs. 6, 7, 22–26. **Sorrow hath filled your heart**—So excessively as to prevent the question. Ver. 5; note, vs. 20–22; ch. 14. 1, &c. **I tell you the truth**—He taught nothing but truth, (note, ch. 14. 6,) the very reason why some did not believe him. Note, ch. 8. 45, 46. **Expedient for you**—The gift of the Spirit would be better for the apostles, and for the world through them, than the continued visible presence of Christ, since he is going to the Father for their sakes, and they are going into the world for his sake. Note, verses 8–16; ch. 17. 18–20. While Jesus was on the earth the Spirit abode in his fullness only in his person, but now he abides in the body of every perfect believer. 1 Cor. 3. 16; 6. 19; 2 Cor. 6. 16. The witness of the Spirit to the believing heart attests the divinity of the gospel more convincingly than the presence of Jesus working miracles addressed to the senses and the reason. Romans 8. 15; Gal. 4. 6; 1 John 3. 24; 4. 13. **The**

part, I will send him unto you. **8** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: **9** Of sin, because they believe not on me; **10** Of righteousness, because I go to my Father, and ye see me no more; **11** Of judgment, because the prince of this world is judged. **12** I have yet many things to say unto you, but ye cannot bear them now. **13** Howbeit when he, the Spirit of truth, is come, he will guide you into

Comforter...I will send—Note, ch. 14. 16; 15. 26.

8-11. He will reprove—Rather, *convince or demonstrate*; i. e., the Holy Spirit will present the truths of the gospel so clearly to the mind and conscience of this unknowing, hostile world, (ch. 15. 21, 23,) as to convince them of *sin, righteousness, and judgment*, as explained verses 9-11. **Of sin**—He speaks especially of the sin of unbelief in rejecting Christ, which leaves men *to die in their sins*, i. e., to perish under the guilt of all their sins. Note, chap. 8. 21, 24; Heb. 2. 3, 4; 3. 12. **Of righteousness**—The Comforter's coming would confirm Christ's ascension **to the Father**, (verse 7; Acts 2. 32, 33,) and this would demonstrate to the world that he was perfectly righteous, and that his redemptive work was accepted of the Father as a ground for the justification of all who believe in him. Note, 1 John 2. 1, 2; Romans 3. 21-26; 10. 6-10; Gal. 3. 13, 14. **Ye see me no more**—In person, (ver. 16;) except so far as was necessary to confirm the witnesses of his resurrection. Note, ch. 20. 19-29; Acts 10. 39-41; Rom. 1. 4; 1 Cor. 15. 1-8. **Of judgment**—The coming Spirit will convince those who are thus convinced of *sin* and of *righteousness*, that as Satan, the god of this world, was condemned, (note, ch. 12. 31,) so all his continued adherents will have at least their part with him. Note, Matt. 25. 41; Rev. 20. 10, 15; 21. 8.

12-15. Many things—Which Christ would have his apostles know respecting his sufferings, his glorification, and the future progress of his kingdom, which they could not as yet **bear**, i. e., rightly apprehend and improve. Vs. 16-19; ch. 20. 9. These must be referred to the full teachings of the Spirit when they were able to bear them. Vs. 13-15; ch. 14. 26; 1 Cor. 13. 9-12; Hebrews 5. 11-14. **Spirit of truth**—

all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. **14** He shall glorify me: for he shall receive of mine, and shall show *it* unto you. **15** All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you. **16** A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. **17** Then

Note, chap. 14. 17. **Guide you into all truth**—Rather, *into all the truth*. It is not any kind of speculative or scientific truth that is meant, but the full knowledge of spiritual and practical truth as it is in Christ. Eph. 1. 13; 3. 16-20. Jesus himself had taught *this, and nothing but this, truth*, (chap. 8. 45, 46; Eph. 4. 21,) but not yet *the whole truth*. Note, verse 12. This the promised Spirit, who was to be an infallible guide of religious faith and moral practice, would do. Note, chapter 14. 26; 1 Cor. 2. 9-16; 1 John 2. 20-27. **Not speak of himself**—The same is true of the Son and the Father. Neither has a separate interest of his own, but each speaks and acts in concurrence with the one triune will. Vs. 14, 15; ch. 3. 34; 5. 19, 30; 12. 49, 50. **Things to come**—Those referred to verses 12, 14; Rev. 1. 1, 19; 2. 7, 11, 17; 3. 6, 13. **He shall glorify me**—The Son will be glorified when the Spirit testifies of him, (note, chap. 15. 26,) as the Father is glorified by the Son's testimony. Ch. 14. 13; 17. 4. **Receive of mine**—Receive from me his commission to complete my work. Note, vs. 13, 15. He also reveals to the believer Christ's love (Rom. 5. 5; Gal. 5. 22) and divine glory. 2 Cor. 3. 18. **All things...are mine**—The property of one is the property of the other. Chap. 17. 6, 10. This *all* includes not only all power, but all the riches of divine wisdom and knowledge. Note, chap. 3. 34, 35; 13. 3; Col. 1. 19; 2. 3. This passage incidentally, yet clearly, teaches the doctrine of the divine trinity. Note, chap. 14. 17. It is also decisive against all additions and pretended revelations which do not teach and lead to Christ. Note, 1 Cor. 12. 3; 1 John 2. 22, 23; 4. 1-5, 13-15; 5. 20.

16-18. A little while...not see me—Note, verse 10; chapter 13. 33. **Ye shall see me**—In his personal

said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? **18** They said therefore, What is this that he saith, A little while? we cannot tell what he saith. **19** Now Je'sus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? **20** Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. **21** A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

presence after his resurrection. Note, ver. 10. This, however, should be only the pledge of a more glorious spiritual vision of him through the Comforter, after his ascension to heaven. Note, chap. 14. 19. They will also see him again in person when he comes to take them to himself. Note, ch. 14. 3. And this, with the Lord, is but *a little while*. 2 Pet. 3. 4, 8. **What is this that he saith**—Jesus evidently designed that his statement should be one of those which were to be solved by the event. Vs. 19–21; note, chap. 13. 19; 14. 29.

19–22. **Jesus knew**—Though the inquiry was among themselves. Verse 17. He who knows all things needs not to be questioned. Note, verse 30; chap. 6. 61; Matt. 9. 3, 4. **Verily**—Note, ch. 1. 51. **Weep... joy**—Jesus here foretells his disciples that his death will be to them the occasion of *great sorrow, which shall be turned into joy*. Comp. Mark 16. 10; Luke 24. 17, 52, 53; 1 Peter 1. 3–8. **The world shall rejoice**—Wicked men, especially the hostile Jews, will exult for awhile at my apparent overthrow. Matthew 27. 1, 2, 24–44, 62–66. But these hereafter will mourn and weep. Matthew 24. 30, 51; Rev. 1. 7. **A woman... sorrow... joy**—This verse is illustrative of verse 22. The woman in *sorrow* represents the apostles at Christ's death; her *joy*, that of the apostles at Christ's resurrection. Note, vs. 20, 22; Matt. 9. 15. Similar illustrations of the Church and Christ, through the *woman* and the *man-child*, are found Isaiah 66. 7, &c.; Rev. 12. **No man taketh**—Nothing can wrest from true

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. **23** And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. **24** Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. **25** These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. **26** At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: **27** For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. **28** I came forth from the Father, and am come into the world: again, I leave the world, and go to

believers either their joy, their love, or their union with Christ. Note, chap. 10. 28; Lk. 10. 42; Rom. 8. 31–39.

23, 24. **In that day**—After his resurrection and the gift of the Holy Ghost. Note, vs. 25, 26; ch. 14. 20. **Ask me nothing**—They will have no need of asking such questions as in ver. 17, or in chap. 14. 5, 8, for Christ will then more plainly and fully teach them through the Spirit. Note, ver. 13; ch. 14. 26. **Whatsoever ye shall ask**—Note, ch. 14. 13; 15. 7, 16. **Hitherto... nothing in my name**—Before Christ's ascension they had prayed directly to the Father, but after this they are to ask only through him their Advocate. 1 John 2. 1; note, vs. 26, 27; Col. 3. 17. **Joy... full**—Note, ch. 15. 11.

25–28. **In proverbs**—Or *parables*; i. e., his previous discourse had been somewhat obscure, enigmatical, and difficult to be understood. Note, vs. 17, 18; ch. 10. 6. **The time cometh**—Note, ver. 23. **Show you plainly**—Jesus will teach them through the Spirit more clearly than now concerning both the Father and himself. Note, vs. 12–15. **I say not... I will pray**—The meaning is, I say not this as if the Father were unwilling of himself to bless you, for he is one with me in loving you. Note, verse 27. **Father himself loveth you**—As shown in the gift of the Son, (note, chap. 3. 16; 1 John 4. 9, 10;) and especially does he love those who honor and love the Son. Note, chapter 5. 23; 14. 21, 23. **Have believed**—Comp. vs. 28, 30; ch. 17. 8, 25. **Came forth... go to the Father**—Note, ch. 3. 13.

the Father. **29** His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. **30** Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou earnest forth from God. **31** Je'sus answered them, Do ye now believe? **32** Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. **33** These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

29-33. Now speakest thou plainly—In contrast with *parables*. Note, ver. 25. **Now are we sure**—Jesus had now so fully answered their difficult inquiries without hearing them, that they were more than ever convinced of his omniscience and Messiahship. Comp. ch. 3. 2; 1 Kings 17. 24. **Do ye now believe**—Rather, *Ye do now believe*. Note, ver. 27. **The hour cometh**—The hour of his death. Note, ch. 12. 23; 17. 1. **Scattered**—Note, Matt. 26. 31. **To his own**—To their own homes or business, which they had left to follow him. Note, chap. 21. 2, 3. **Alone . . . not alone**—The disciples will all leave him, (Matthew 26. 56,) but his Father is and will be ever present. Note, ch. 8. 29. **In me . . . have peace**—The peace of believing and of an untroubled heart. Chap. 14. 1; Romans 5. 1. Called *my peace*, ch. 14. 27. **In the world**—In which I leave you, and to which I send you. Note, chap. 17. 11, 18. **Tribulation**—Note, verse 2; ch. 15. 18-21. **I have overcome the world**—Not only *before* you, but *for* you, that ye may be able to do the same. Note, Romans 8. 35-37; 16. 20; 1 Cor. 15. 57, 58; 2 Cor. 2. 14; 12. 9, 10; Phil. 4. 13; 1 John 2. 13, 14; 4. 4; 5. 4, 5; Rev. 2. 10, 11; 12. 10, 11.

CHAPTER XVII.

1. **These words**—Including all that he had said from ch. 13. 31. **Lifted up his eyes to heaven**—*Up*, because heaven is upward. Note, Acts 1. 9-11. Not because heaven alone contains God, (1 Kings 8. 27; Jer. 23. 24,) but because there is his especial abode. 1 Kings 8. 30; Ps. 123. 1. **Said, Father**—In this memorable prayer of Jesus we have a specimen, if not the very

CHAPTER XVII.

THESE words spake Je'sus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: **2** As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. **3** And this is life eternal, that they might know thee the only true God, and Je'sus Christ, whom thou hast sent. **4** I have glorified thee on the earth: I have finished the work which thou gavest me to do. **5** And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world

beginning, of his ever-living intercession. Note, chap. 14. 16; Rom. 8. 34; Hebrews 7. 25. **The hour . . . glorify thy Son**—Note, chapter 12. 23, 28; 13. 31, 32.

2, 3. **Power over all flesh**—This clause answers that at the close of the verse, *as many as thou hast given him*; i. e., all the human race, in accordance with the promise, Ps. 2. 7, 8. As the Father gave the Son power to save all mankind, so the Son gave his life a ransom for all, that all might come to him and be saved, i. e., by his atonement. Note, chap. 6. 37-40; Matthew 20. 28; 1 Tim. 2. 4-6; Heb. 2. 9-18; 1 John 2. 1, 2; 2 Peter 3. 9. **This is life eternal**—The right knowledge of God and of Jesus Christ gives to the soul a present, constant experience of that eternal life which is to be consummated in heaven. Note, chap. 3. 36; 4. 14; Eph. 1. 13, 14; 1 John 5. 11, 12. To know God without Jesus Christ, is not to know *the way* to God and eternal life. Ch. 14. 6; 20. 31. **The only true God**—The one *true* God, as opposed to all idols falsely called gods. Note, Mk. 12. 29; 1 Cor. 8. 4-6; 1 Thess. 1. 9. Christ himself is *this true God* manifest in the flesh. Note, ch. 1. 1, 14; 1 Tim. 3. 16; 1 John 5. 20.

4, 5. **Glorified thee on the earth**—In his teachings and miracles, in his life and death, he had revealed to men the Father as full of grace and truth. Note, chap. 1. 14, 17, 18; 12. 44, 45; 14. 7-11. **Finished the work**—This included his approaching sacrificial death, the concluding and crowning act of his life's work. Note, ch. 4. 34; 9. 4; 19. 30. **The glory which I had**—Jesus, as Son of God, (verse 1.) here claims eternal pre-existence and co-equal glory with the Father. Note,

was. **6** I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. **7** Now they have known that all things whatsoever thou hast given me are of thee. **8** For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. **9** I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. **10** And all mine are thine, and thine are mine; and I am glorified in them. **11** And now I am no more in the world, but these are

in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. **12** While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. **13** And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. **14** I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. **15** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them

chap. 1. 1; 5. 23; Col. 1. 15; 2. 9; Heb. 1. 3, 8.

6-8. **Manifested thy name**—Revealed the character, the works, and the will of God, all of which are comprehended in his *name*. Exod. 33. 19; 34. 6, 7; note, chap. 1. 18. **The men . . . thou gavest me**—Jesus here (vs. 6-20) refers especially to his apostles, as being officially given him of the Father. Verses 9, 12. He calls them *his chosen*, (note, ch. 15. 16,) but his choice of them was ordered of the Father in answer to his prayer. Note, Luke 6. 12, 13. **Thine they were**—Implying that as such he had a right to give or designate them to be the apostles of Jesus. Acts 10. 41. **They have kept thy word**—Received it in faith, as given through me. Verses 8, 14. They who keep his word are kept in his love. Ver. 12; ch. 14. 21, 23; Jude 21, 24; Rev. 3. 10. **Now they have known**—This refers especially to his teaching. Note, verse 8. **The words . . . gavest me**—The apostles received in good faith the teaching of Christ, as being not merely of himself, but in accordance with the Father's commission, and thereby they were sure his mission was divine. Note, chap. 8. 28; 12. 49, 50; 14. 10; 16. 30.

9, 10. **I pray for them**—That is, I am now praying for them, namely, the apostles in particular. Note, verse 6. **Not for the world**—Jesus did not at this time, and with these words, pray for the hostile world. Verse 14. He afterwards prays for them, that they may believe and be converted. Note, vs. 20, 21. He prayed even for his enemies, and teaches us to do the same. Luke 23. 34; Matt. 5. 44. **All mine are thine**—Note, ch. 16. 15. **Glorified**

in them—By their reception of me and my word. Ver. 8.

11, 12. **I am no more**—Am about to leave the earth, having finished my work among men. Note, ver. 4. **These are in the world**—Exposed to their enemies. Verse 14; chap. 15. 18-20; 16. 2. **Holy Father**—Addressed also as *righteous* Father. Comp. ver. 25; Ps. 145. 17. The same epithets are applied to Jesus. Acts 2. 27; 1 John 2. 1. **Keep through**—Rather, *in thy name*, as Jesus himself had kept them. Note, verse 12. **One, as we are**—Not a oneness of nature, but of views, affections, and efforts, the result of an inward, living union with the Father and the Son. Note, vs. 21, 23; ch. 14. 21, 23. **Kept them in thy name**—By manifesting to them thy character and will, through thy word, which they have kept. Note, vs. 6, 8. **None of them is lost**—None of the apostles who were given to him were lost, except Judas, who *lost*, or ruined himself, by willful apostasy. Note, chap. 6. 64, 70. **The son of perdition**—A figurative phrase denoting one who is a willful prey of the devil, and hence of perdition. Note, chapter 8. 44; Matthew 13. 38; 23. 15; Acts 13. 10; 2 Thess. 2. 3. **Might be fulfilled**—Note, chapter 13. 18.

13-16. **I come to thee**—For reasons given vs. 4, 5; chap. 14. 3, 16; 16. 7, &c. **Joy fulfilled**—Note, chap. 15. 11; 16. 22, 24. **Given them thy word**—Which they have received and kept. Note, verses 6, 8. **World hath hated**—Note, ch. 15. 18-20. **Not . . . out of the world**—Not at present; for, though hated of the world, (verse 14,) they must remain to carry my word through the world. Note, vs. 18, 20.

from the evil. **16** They are not of the world, even as I am not of the world. **17** Sanctify them through thy truth: thy word is truth. **18** As thou hast sent me into the world, even so have I also sent them into the world. **19** And for their sakes I sanctify myself, that they also might be sanctified through the truth. **20** Neither pray I for these alone, but for them also which shall believe on me through their word; **21** That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe

that thou hast sent me. **22** And the glory which thou gavest me I have given them; that they may be one, even as we are one: **23** I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. **24** Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. **25** O righteous Father, the world hath not

From the evil—Especially from Satan, the *evil* or *wicked one*. Lk. 22. 31, 32. So called as being the source of all moral evil. Note, chap. 8. 44; Matt. 13. 38; 1 John 2. 13, 14; 3. 8, 12; 5. 18; Rev. 3. 10. **Not of the world, even as I**—Note, ver. 14.

17-19. Sanctify them—The word *sanctify* signifies to *set apart* or *consecrate* to some special divine use, and also to *purify* or *cleanse* from sins. Note, 1 Thess. 5. 23. In the latter sense the apostles were already sanctified through the word. Note, ch. 15. 3. Jesus here prays the Father to keep them in this state, (note, verses 11-15,) that they may be as truly consecrated to the work of the ministry as he is to his work. Note, vs. 18, 20. **Through thy truth**—Rather, *in* thy truth, the element in which sanctification takes place. Note, 1 Peter 1. 22, 23. **Thy word is truth**—The gospel revelation, which is emphatically *the truth* as taught by Jesus and the Holy Spirit. Note, ch. 14. 6, 17; Eph. 1. 13; 4. 21; Col. 1. 5, 6; James 1. 18; 1 John 2. 27. **Sent me . . . sent them**—Jesus, the primary *Apostle*, (Heb. 3. 1,) will soon bestow on his chosen disciples (ch. 15. 16) the *apostleship*. Note, chap. 20. 21-23. The basis of the sending in both cases is the sanctification. Note, ver. 17; ch. 10. 36; Lk. 4. 18, &c. **Sanctify myself**—That is, I *consecrate* myself to the sacrificial death to which the Father has also consecrated me. Comp. ch. 10. 17, 18, 36. And this is done **for their sakes**; i. e., to make their sanctification possible, as prayed for ver. 17. Not the sanctification of the apostles alone is meant, but the entire Church as represented by them. Note, ver. 20; Eph. 5. 25-27.

20, 21. Pray . . . these alone—As he had ver. 9. He now prays for the world, *for all men*, as given to him, (note, ver. 2);

the world to whom he sends his apostles, (note, ver. 18,) that they may believe the gospel word as preached by the apostles and their successors in the ministry. Note, vs. 21, 23; Matthew 28. 19, 20; Acts 1. 8; Rom. 10. 18; Col. 1. 23. **All may be one . . . in us**—Not only all *one*, but one *as* Father and Son are one, and one *in* them. Note, verse 11. Christian union presupposes the *vital union* of believers with Christ, and is a reflection of the perfect union which subsists between the Father and the Son. Note, ver. 23. **That the world may believe**—Christian union and brotherly love are most convincing proofs of the truth of Christianity. Note, ch. 13. 35; Matt. 5. 16.

22, 23. The glory . . . given them—Referring to the glory of being loved of the Father which is bestowed on Christ as Redeemer. Note, verse 24; chap. 10. 17. Of this glory Christians are made joint heirs. Note, Rom. 8. 17; Gal. 4. 6, 7. **I in them**—By that faith which works by love. Ch. 14. 23; Gal. 5. 6; Eph. 3. 17; Col. 1. 27. **Thou in me**—In this work of redemption the Father is in, i. e., one with, the Son. Note, ch. 10. 17, 18; 2 Cor. 5. 19. **Perfect in one**—Have perfect unity in Christ. Note, ver. 21; Eph. 2. 14-22; 4. 3-6. This prayer was fulfilled in the early Church. Acts 4. 32, &c.

24-26. I will . . . be with me—In heaven. Note, ch. 14. 3; Lk. 23. 43; Phil. 1. 23; 1 Thess. 4. 17. Jesus says this respecting those who are *given him* and have *kept his word*. Note, ver. 6. This honor will be given to such only as are thus prepared. Mark 10. 37-40; Lk. 13. 23-30. **Behold my glory**—And participate in it. Note, verse 22; 2 Cor. 3. 18. **Before . . . the world**—Note, verse 5. **Righteous Father**—Note, ver. 11. **World hath not known**

known thee: but I have known thee, and these have known that thou hast sent me. **26** And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

WHEN Je'sus had spoken these words, he went forth with his disciples over the brook Ce'dron, where was a garden, into the which he entered, and his disciples. **2** And Ju'das also, which betrayed him, knew the place: for Je'sus oftentimes resorted thither with his disciples. **3** Ju'das then, having received a band of men and officers from the chief priests and Phar'i-sees, cometh thither with lanterns and torches and weapons. **4** Je'sus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? **5** They answered him, Je'sus of Naz'a-reth. Je'sus saith unto them, I am he. And Ju'das also, which betrayed him, stood with them. **6** As soon then as he had said unto them, I am he, they went backward, and fell to the ground. **7** Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'a-reth. **8** Je'sus answered, I have told

you that I am he: if therefore ye seek me, let these go their way: **9** That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. **10** Then Si'mon Pe'ter having a sword drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Mal'chus.

11 Then said Je'sus unto Pe'ter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Je'sus, and bound him,

13 And led him away to An'as first; for he was father-in-law to Cai'a-phas, which was the high-priest that same year. **14** Now Cai'a-phas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Si'mon Pe'ter followed Je'sus, and so did another disciple: that disciple was known unto the high-priest, and went in with Je'sus into the palace of the high-priest.

16 But Pe'ter stood at the door without. Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Pe'ter. **17** Then saith the damsel that kept the door unto Pe'ter, Art not thou also one of this man's disci-

—Note, chap. 7. 28; 15. 21. **I have known**—Note, chapter 7. 29; 8. 55. **These have known**—Note, verse 8. **Declared... thy name**—Note, verses 6. 12. **Will declare it**—More fully, both by the word and the Spirit. Note, chap. 14. 25, 26; 15. 26, 27; 16. 7-15. **That the love... may be in them**—That the Father may love them in themselves with the same love with which he loves me. Note, verse 23; chap. 14. 23.

CHAPTER XVIII.

1-3. Spoken these words—Of his intercessory prayer. Chapter 17. 1, &c. **Brook Cedron**—A winter torrent, formed by the winter rains, but dry in summer. Its course is southerly through the valley of Jehoshaphat, on the east of Jerusalem, separating the city from the celebrated mount of Olives. Note, Matt. 21. 1. Its O. T. name is Kidron. 2 Sam. 15. 23; 1 Ki. 15. 13. **A garden**—Called *Gethsemane*. Note, Matt. 26. 36. **Ofttimes resorted thither**—Note, chap. 8. 1; Luke 21. 37; 22. 39. **Judas then**—Instigated by Satan. Ch. 13. 2, 27; note, Matt. 26. 47, &c. **Band of men**—See Matt. 26. 47. **Lanterns and torches**—For it was night. Note, ch. 13. 30.

4-9. Knowing all... went forth—Note, ch. 13. 1, 21-27. Jesus did not

thus willingly go forth to face his murderers till *his hour had fully come*. Note, ch. 7. 8, 30. **Whom seek ye**—Jesus knew without being told, but would have them avow their object. Note, ch. 1. 38; 20. 15. **Jesus of Nazareth... I am he**—They refer to him as the ignoble *Nazarene*, (note, Matt. 2. 23,) but Jesus despises the *shame*. Heb. 12. 2. **Went backward, and fell**—Comp. Ps.

27. 2; 40. 14; Prov. 28. 1. When Jesus says to his disciples *It is I*, his words are words of cheer, (Mk. 6. 50, Lk. 24. 39,) and not of terror, as they will be to all the wicked when he comes to judge them. Rev. 1. 7; 6. 15-17. **Asked he them again**—This shows that it was not information that he sought, but to have them confess their object, and to show them that they could not attain it except by his permission. Ch. 10. 18; 19. 10, 11; Matt. 26. 53. **Let these go**—The disciples. Vs. 1, 2. **That the saying**—Note, ch. 17. 12.

10-14. Notes, Matt. 26. 50-57. An-as—Note, Luke 3. 2. **Caiaphas**—Note, ch. 11. 49, &c.

15-18. Peter followed—At first *afar off*. Note, Matt. 26. 58. **Another disciple**—Probably John himself. Note, ch. 13. 23. **Her that kept the door**—The portress, called the damsel ver. 17; a maid of the high-priest. Mk. 14. 66. **Art not thou... I am not**—

ples? He saith, I am not. **18** And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Pe'ter stood with them, and warmed himself.

19 The high-priest then asked Je'sus of his disciples, and of his doctrine. **20** Je'sus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. **21** Why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said. **22** And when he had thus spoken, one of the officers which stood by struck Je'sus with the palm of his hand, saying, Answerest thou the high-priest so? **23** Je'sus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? **24** Now An'nas had sent him bound unto Cai'a-phas the high-priest. **25** And Si'mon Pe'ter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied it, and said, I am not. **26** One of the servants of the high-priest, being *his* kinsman whose ear Pe'ter cut off, saith, Did not I see thee in the garden with him? **27** Pe'ter then denied again; and immediately the cock crew.

28 Then led they Je'sus from Cai'a-phas

unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. **29** Pi'late then went out unto them, and said, What accusation bring ye against this man? **30** They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. **31** Then said Pi'late unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: **32** That the saying of Je'sus might be fulfilled, which he spake, signifying what death he should die: **33** Then Pi'late entered into the judgment-hall again, and called Je'sus, and said unto him, Art thou the King of the Jews? **34** Je'sus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? **35** Pi'late answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? **36** Je'sus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. **37** Pi'late therefore said unto him, Art thou a king then? Je'sus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the

Note, Matt. 26. 69, 70; Mark 14. 68. **Made a fire**—Note, Luke 22. 55.

19-24. The high-priest—Probably Annas. Note, vs. 13, 24. **Asked Je'sus . . . of his doctrine**—His object, probably, was to extort from Jesus a confession of conspiracy against the State, so as to accuse him to the Roman governor of raising a large party of political adherents. Comp. vs. 28-34. **Spake openly**—Note, ch. 7. 14, 26, 28; 8. 2; Lk. 4. 14-16. **Ask them**—My disciples, who are no *secret society*, will tell you that what I have taught them, even in private, they were told to proclaim abroad. Note, Matthew 10. 27. **Struck Jesus with . . . his hand**—Or, *with a rod*. The true rendering is doubtful. Such instances of violating law and justice were common with this wicked hierarchy. Note, ch. 19. 3; Matt. 26. 67; Acts 23. 2, 3. **Jesus answered**—As one on trial, he asks to be treated fairly and lawfully, as justice and reason require. Comp. chap. 7. 51; Acts 16. 37; 25. 10, 11.

25-27. Notes, Matt. 26. 51, 69-75.

28-35. Notes, Matthew 26. 57-68; 27. 1-27. **Judgment-hall**—Pilate's house. Note, Matt. 27. 27. **Lest they . . . be defiled**—These Jewish officials will not enter this apartment of a Gen-

tile (note, Acts 10. 28) lest they be made Levitically unclean, and thus unfitted to partake of **the passover**. They would keep the legal passover pure from Gentile pollution, and at the same time deliver up to these Gentiles the true Paschal Lamb to be crucified! Thus these odious hypocrites strain out a gnat, &c. Note, Matthew 23. 24-28. **Not lawful for us**—The Romans had taken this power from the Jews, and this is why they would have Pilate condemn Jesus, as Jesus himself had predicted. Note, ver. 32. **Saying of Je'sus**—Note, Matt. 20. 19.

36-38. My kingdom is not of this world—Not earthly or secular as to its origin, nature, and tendency, but spiritual and heavenly. Note, chapter 6. 15; Luke 17. 20, 21; Rom. 14. 17. **Then would . . . fight**—Worldly kingdoms are defended by force of arms; (note, Romans 13. 1-4;) but **my servants**, who are not of the world, (chap. 15. 18-20,) are forbidden to use such weapons in my defense. Note, Matt. 26. 51-53; Lk. 9. 54-56; 2 Cor. 10. 4; Eph. 6. 10-18. **To this end was I born**—Jesus here shows that the true king and kingdom are the king and kingdom of truth, the truth of God and eternal life; and that his mission

world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. **38** Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. **39** But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? **40** Then cried they all again, saying, Not this man, but Ba-rab'bas. Now Ba-rab'bas was a robber.

CHAPTER XIX.

THEN Pilate therefore took Jesus, and scourged him. **2** And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, **3** And said, Hail, King of the Jews! and they smote him with their hands. **4** Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. **5** Then came Jesus forth, wearing the crown of thorns, and the pur-

ple robe. And Pilate saith unto them, Behold the man! **6** When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. **7** The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid; **9** And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. **10** Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? **11** Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. **12** And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not

into this world was to establish this kingdom in the heart of **every one** who will be disposed to hear his testimony. Comp. ch. 1. 14-17; 7. 17; 8. 31, 32; 16. 13; 1 John 2. 27; 3. 19; 4. 6. **What is truth**—This, probably, was an expression of contempt, like that in ch. 1. 46; 7. 15, 49, 52. As if he had shrugged his shoulders, saying, "Bah! What can *you*, an ignorant, deluded fanatic, know of that great question which has in all ages puzzled the philosophic world?" Pilate, unlike the Athenian philosophers, does not even stop to hear what this babler will say. Acts 17. 18, &c. **I find in him no fault**—Note, Luke 23. 4, 14, 15, 22; Matt. 27. 4, 19, 24.

39, 40. Notes, Matt. 27. 15-17, 20-26.

CHAPTER XIX.

1-7. Note, Matthew 27. 26, 31. **No fault in him**—Note, ch. 18. 38. **Crucify him**—Note, Matt. 27. 22, 23. **We have a law**—Thus falsely applying the law respecting blasphemous and false prophets. Lev. 24. 16; Deut. 18. 20. **Made himself**—Claimed to be **the Son of God**, which title the Jews regarded as equivalent to equality with God. Note, ch. 5. 18; 10. 33-36; Matt. 26. 63-66.

8-12. **Pilate... the more afraid**—On hearing that Jesus claimed to be God. Note, ver. 7. Even the heathen believed that their gods sometimes appeared on earth. Note, Acts 14. 11, 12. His fear was heightened by his wife's

warning dream. Matt. 27. 19. Such is the fear that hath torment, 1 John 4. 18; the fear of demons, Jam. 2. 19. **Judgment-hall**—Note, chapter 18. 28. **Whence art thou**—Is thy origin really divine? Note, ch. 7. 27. **No answer**—Having already sufficiently answered his question. Chapter 18. 36, 37; note, Matt. 26. 62, 63; 27. 12-14. **Power to crucify thee**—Pilate betrays his pride of office, and speaks with that emphasis of offended authority which defies even divine power, a characteristic of godless rulers. Exod. 5. 2; Dan. 3. 15; Psa. 2. 2, 3; 10. 4; 12. 4. **No power at all**—None either to release or to crucify. Note, ch. 10. 18; Acts 2. 23. The power of the civil magistrate is not from the Roman emperor, the Jewish Sanhedrin, or any other earthly source, but from God, and to God he is accountable for the use of it. Note, Rom. 13. 1, &c. **The greater sin**—The sin of Caiaphas, who represented the Jewish council, in delivering up Jesus to Pilate, was greater than that of Pilate, because their *right* was the greater. Note, chapter 9. 41; 15. 22-25; Lk. 12. 47, 48. The reference, however, is primarily to Judas. Matt. 26. 14-16, 48-50; 27. 3-5. **Pilate sought to release him**—Being convinced of his innocence and divine character. Note, vs. 6, 8. **Not Cesar's friend**—Referring to Tiberius Cesar, then emperor of Rome, to whom, if the Jews appeal, Pilate may lose his office, perhaps his life. Note, Lk.

Ce'sar's friend: whosoever maketh himself a king speaketh against Ce'sar.

13 When Pi'late therefore heard that saying, he brought Je'sus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the He'brew, Gab'ba-tha.

14 And it was the preparation of the pass-over, and about the sixth hour: and he saith unto the Jews, Behold your King! **15** But they cried out, Away with him, away with him, crucify him. Pi'late saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Ce'sar. **16** Then delivered he him therefore unto them to be crucified. And they took Je'sus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the He'brew Gol'go-tha: **18** Where they crucified him, and two others with him, on either side one, and Je'sus in the midst. **19** And Pi'late wrote a title, and put it on the

cross. And the writing was, JE'SUS OF NAZ'A-RETH THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in He'brew, and Greek, and Latin. **21** Then said the chief priests of the Jews to Pi'late, Write not, The King of the Jews; but that he said, I am King of the Jews. **22** Pi'late answered, What I have written I have written.

23 Then the soldiers, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. **24** They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

3. 1. Thus through fear he yields to their request. Note, ver. 13, &c. **Maketh himself a king**—This was their popular political pretense against Jesus. Note, Luke 23. 2, 14.

13–15. Pilate ... brought Jesus forth—He feared the loss of his office more than the commission of judicial murder: Cesar's favor is Pilate's supreme law. Note, ver. 12. Comp. ch. 12. 42, 43; Gal. 1. 10. **The judgment-seat**—Note, Matt. 27. 19. **The pavement ... Gabbatha**—The Greek and the Hebrew name for the elevated place, paved with costly stones of mosaic work, upon which the chair stood. Sitting here Pilate should have gravely asked, What is *justice*? and repeated, What is *truth*? Ch. 18. 38; Proverbs 29. 23–27; Eccl. 5. 8. **The preparation**—Every Friday, or sixth day, was so called as preparatory to the Jewish sabbath. Vs. 31, 42; note, Matt. 27. 62. **Of the passover**—So called because the passover happened that year on the sabbath. On the passover see note, Matt. 26. 2. **About the sixth hour**—That is, between nine and twelve o'clock. Note, Mark 15. 25. **Behold your King**—Evidently intending to mock the Jews, as in vs. 19–22. **Away with him... shall I crucify**—Here seemed to be a mutual effort to shuffle the legal responsibility upon each other. The Jews say, *Away*, &c.; i. e., *thou shalt crucify him*; Pilate says, *No, you may crucify your own king*. Verse 14. **No king but Cesar**—A most degrading confession of the complete subjection

to the Romans of that people of whom it was said, *God is your king*. 1 Samuel 12. 12. This fact in their history should have convinced them that the Messiah, their promised Shiloh, had come, (Gen. 49. 10;) but the veil is to this day on their heart. Note, 2 Cor. 3. 14–16.

16–22. Note, Matthew 27. 32–37.

Wrote a title—Note, Matthew 27. 37.

Read many of the Jews—It being nigh to the city. Note, Matthew 27. 31.

Hebrew ... Greek ... Latin—Note, Matt. 27. 36. Thus the greater publicity is given to the inscription proclaiming the truth, *Christ is king*. Psal. 2. 6, &c.; Mic. 5. 2; Zech. 9. 9; note, 1 Tim. 6. 15.

Write not... but that he said—But Jesus never said this in the sense in which they here accuse him. Note, ch. 18. 33–37. **I have written**—I shall not alter the title. Ver. 19. In this the wrath of man is made to praise God, (Psal. 76. 10,) as in the case of Caiaphas, note, ch. 11. 49–52.

23, 24. Note, Matthew 27. 35. The soldiers—The Roman guard of four men, (note, Acts 12. 4,) called the watch, (Matthew 27. 36, 54,) the appointed executors of the death sentence, each receiving for the service an equal share of Jesus' garments. Note, verse 24.

Garments ... coat—The former including all his apparel except the *coat*, i. e., under tunic or shirt. Note, Matt. 5. 40. **Without seam**—Probably woven, or wrought similar to those worn by the Jewish high-priests. Ex. 39. 22, 23. **Cast lots**—Note, Matthew 27. 35.

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25 Now there stood by the cross of Je'sus his mother, and his mother's sister, Ma'ry the wife of Cle'o-pas, and Ma'ry Mag-da-le'ne.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Je'sus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. **29** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth. **30** When Je'sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. **31** The Jews therefore, because it was the preparation, that the bodies

should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pi'late that their legs might be broken, and *that* they might be taken away. **32** Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. **33** But when they came to Je'sus, and saw that he was dead already, they brake not his legs: **34** But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. **35** And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. **36** For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. **37** And again another scripture saith, They shall look on him whom they pierced.

25-27. Note, Matt. 27. 55, 56. **Cleo-pas**—Rather, *Clopas*, a Hebrew name answering to *Alpheus* in Greek. Note, Matt. 10. 3. **The disciple . . . he loved.** Note, ch. 13. 23. **Woman**—Note, ch. 2. 4. **Behold thy son . . . thy mother**—Meaning, ye shall henceforth cleave to each other *as mother and son*. Jesus here sanctions and hallows guardianships, and also love toward surviving relatives and friends. Note, ch. 11. 5; 13. 23. All who do his will may, in a higher sense, hear Jesus say, Behold *my mother, my brother, my sister*. Note, Matt. 12. 49, 50.

28-30. All things . . . accomplished—All his sufferings thus far, as had been predicted. Note, Lk. 24. 26, 27, 44-46. **Might be fulfilled**—Rather, *thus was fulfilled* the Scripture. Psalm 69. 21. **I thirst**—The natural effect of what he had suffered. Vs. 1-3, 16-18. His thirst is another evidence of his real humanity. Note, chapter 4. 6, 7; 11. 35. **Vinegar . . . sponge**—Note, Matthew 27. 48. **Hyssop**—A hyssop stalk. Note, Heb. 9. 19. **It is finished**—His great atoning work is now completed. Note, chap. 4. 34; 9. 4; 17. 4; Lk. 12. 50; Heb. 10. 5-14. **Gave up the ghost**—Note, Matt. 27. 50.

31-34. Bodies should not remain—Note, Matt. 27. 57. **A high day**—One of peculiar solemnity, being the paschal sabbath. Note, ver. 14. **Legs might be broken**—A customary form of hastening death, so that the bodies might be taken from the cross before the sabbath. Note, ver. 33. **The soldiers**—Note, verse 23. **Of the first**—The two thieves. Note, ver. 18. **Jesus . . .**

was dead already—Their finding was proof sufficient of the reality of Jesus' death; but, to make assurance doubly sure, they give him a mortal spear-thrust. Note, vs. 34-36. **Blood and water**—This effusion has been explained as a natural phenomenon, in accordance with the laws of physiology; but physicians differ on this question as much as theologians. The most plausible of natural solutions is, that Jesus died of a sudden rupture of the heart, caused by his intense agony of mind. Note, Matt. 27. 46. In such a case blood would issue into the region round the heart, there become a red, watery fluid, and thence flow through the spear-wound. Verse 34. But the occurrence was regarded by John as supernatural, as appears by his strong, solemn assertion. Ver. 35, &c.

35-37. He that saw—John himself, who was at the cross. Verse 26. **His record is true**—This establishes beyond doubt the real death of Jesus, and also the fulfillment of the predictions. Vs. 36, 37. **Might believe**—John's testimony is designed to produce and confirm in his readers the belief that Jesus is the Messiah. Chap. 20. 31. **The scripture**—Quoting from the words originally spoken of the paschal lamb. Exod. 12. 46; Num. 9. 12. This lamb was a type of Christ, and the words are now fulfilled in him. Note, 1 Cor. 5. 7. **Another scripture**—Zech. 12. 10; note, Matt. 24. 30; Rev. 1. 7. Thus the providences of God are so ordered as to be a fulfillment of his word, and both unite in proclaiming that his counsel shall stand. Isa. 46. 10; note, Matt. 5. 18.

38 And after this Jo'seph of Ar-i-ma-the'a, (being a disciple of Je'sus, but secretly for fear of the Jews,) besought Pi'late that he might take away the body of Je'sus: and Pi'late gave *him* leave. He came therefore, and took the body of Je'sus. **39** And there came also Nic-o-de'mus, (which at the first came to Je'sus by night,) and brought a mixture of myrrh and aloes, about a hundred pounds *weight*. **40** Then took they the body of Je'sus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. **41** Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. **42** There laid they Je'sus therefore because of the Jews' preparation *day*; for the sepulcher was nigh at hand.

CHAPTER XX.

THE first *day* of the week cometh Ma'ry Mag-da-le'ne early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. **2** Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith

38-42. Notes, Matt. 27. 37-61. **Secretly for fear**—Note, chap. 9. 22; 12. 42. But here *came boldly*. Note, Mark 15. 43. **Nicodemus**—Who was also, at first, a timorous disciple. Note, ver. 38; ch. 3. 1, 2; 7. 50, 51. **Myrrh and aloes**—The *myrrh* is a gum; (note, Matt. 2. 11;) the *aloes*, or rather *aloe*, is an East India tree, sometimes called *eagle wood*. These were highly prized by the ancients as rich perfumes, and for embalming purposes. Ps. 45. 8; Proverbs 7. 17; Sol. Song 3. 6; 4. 14; 5. 5, 13; note, Mk. 16. 1. **A hundred pounds**—Such a great quantity was proof of the greatness of their esteem and love for Jesus. Compare 2 Chron. 16. 13, 14. True love asks, not how *little*, but how *much* can I do? Note, Lk. 7. 47; Matthew 26. 6-13. **Linen clothes**—Linen cloth in the form of bandages. Note, ch. 11. 44; Matthew 27. 59. **The spices**—Note, Mk. 16. 1. **A garden . . . sepulcher**—Joseph's garden and his own new tomb. Note, Matthew 27. 59, 60. Comp. 2 Kings 21. 18, 26. **Preparation day**—Note, ver. 14.

CHAPTER XX.

1-10. Notes, Matt. 28. 1-15; Mark 16. 1-14; Luke 24. 1-12. **The other disciple**—Note, ch. 13. 23. It appears that Peter and John were dwelling near the sepulcher, perhaps in Jerusalem, and separate from the other apostles, who were probably in Bethany. Hence

unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. **3** Pe'ter therefore went forth, and that other disciple, and came to the sepulcher. **4** So they ran both together; and the other disciple did outrun Pe'ter, and came first to the sepulcher. **5** And he stooping down, and *looking in*, saw the linen clothes lying; yet went he not in. **6** Then cometh Si'mon Pe'ter following him, and went into the sepulcher, and seeth the linen clothes lie, **7** And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. **8** Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. **9** For as yet, they knew not the scripture, that he must rise again from the dead. **10** Then the disciples went away again unto their own home.

11 But Ma'ry stood without at the sepulcher weeping; and as she wept, she stooped down, and *looked* into the sepulcher, **12** And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain. **13** And they say unto her,

Mary has time to return to the sepulcher and have a sight of Jesus (verses 11, 14) before he appeared to the other women on their way to the other apostles. Note, Matt. 28. 9, 10; Mk. 16. 9. Mary afterward told all the apostles. Note, verse 18. **Taken away the Lord**—Compare verses 13, 15. She, with the other women and the apostles, seem to have forgotten what Jesus had said about his rising again. Note, ch. 2. 19-22; Lk. 24. 1-12. But his enemies had better memories. Matt. 27. 63. **Linen clothes**—Note, chap. 19. 40. **Napkin**—Note, chap. 11. 44. **Wrapped . . . by itself**—This orderly disposal of the grave-clothes shows that the body was not removed with that haste which would seem to be likely had it been *stolen*, as the Jews feigned to believe. Note, Matthew 28. 12-15. **He saw, and believed**—That Jesus was risen from the dead. John thus modestly speaks of *his own faith*, as he could not of Peter's. Comp. Lk. 24. 12. **Knew not the scripture**—Note, Lk. 9. 45; 18. 34; 24. 25, 44-46.

• 11-15. **Mary stood without**—Having followed Peter and John to the sepulcher. Note, vs. 2-4. **Weeping**—From great anxiety for her missing Lord, as did the apostles. Mk. 16. 10; note, chap. 16. 20-22. **Two angels**—Note, Lk. 24. 4, 23. **One at the head**—Comp. the position of the cherubim watching the shekinah, (Ex. 25. 18-22,)

Woman, why weepest thou? She saith unto them. Because they have taken away my Lord, and I know not where they have laid him. **14** And when she had thus said, she turned herself back, and saw Je'sus standing, and knew not that it was Je'sus. **15** Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. **16** Je'sus saith unto her, Ma'ry. She turned herself, and saith unto him, Rab-bo'ni; which is to say, Master. **17** Je'sus saith unto her, Touch me

and contrast his late position on the cross. Matthew 27. 38. **Taken away my Lord**—Note, ver. 2. **Saw Jesus**—But did not as yet recognize him. Comp. ch. 21. 4; Lk. 24. 16, 37. **Je'sus saith...** **Woman**—Comp. ch. 2. 4; 19. 26; note, ver. 16. **Whom seekest thou**—The angels knew whom she sought, (Mark 16. 6.) and so did Jesus, who knows all things, (ch. 16. 30,) yet, as a wise teacher, he often thus questions his disciples. Note, chap. 1. 38; 21. 15–17; Matthew 16. 13, 15; Luke 24. 17–19. **The gardener**—The keeper of Joseph's garden. Note, ch. 19. 41, 42.

16–18. Jesus saith... **Mary**—Here Jesus speaks, not in an unknown tone, as in ver. 15, but in his usual tone and accent. Comp. Lk. 24. 31, 35. **Rabboni**—A Hebrew word signifying *my great Master*, or *Teacher*, a title of Messiah. Note, Matt. 23. 7, 8. **Touch me not**—It was not the act of touching, as such, that Jesus reprov'd, for soon after he even invited and pressed his disciples to do this. Note, vs. 20–27. Nor is it here implied that Mary had not already touched him devoutly, as did the other women. Matt. 28. 9. But Jesus would rather have her, without delay, go with the important message to his disciples, preparatory to his meeting them the same day. Note, ver. 19. He may have said the same to the other women, though it is not recorded. Note, ver. 30. **Not yet ascended**—That is, bodily; his *spirit* ascended at death. Note, Lk. 23. 46. The import of the message is, that he is *risen*, but not yet *ascended*: he is now in his resurrection or transition state, which is the condition of ascension. Note, Lk. 24. 36–40. **My brethren**—Note, Matt. 28. 10. **My Father**... **God**—For the Son here to call the

not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. **18** Ma'ry Magda-le'ne came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. **20** And when he had so said, he showed unto them *his* hands and his side. Then were

Father *my God*, does not indicate inferiority on the part of the Son, any more than it does on the part of the Father when he calls the Son the *mighty God*, &c. Isa. 9. 6; Psal. 45. 6, 7; note, chap. 5. 18; 14. 9; Heb. 1. 8, 9; Rom. 15. 6; Eph. 1. 17; Phil. 2. 6; 1 Cor. 15. 28. **Mary... told the disciples**—And so at last all the devoted band of women unite in proclaiming the risen Jesus to the incredulous apostles, as summed up Lk. 24. 10, 11.

19, 20. The same day—The evening of the first day of the week, the day of the resurrection of Christ. Note, verse 1, &c. **Disciples were assembled**—Evidently to observe the day religiously; and from that time it has ever been celebrated as the *Lord's day*, the Christian sabbath. Verse 26; Acts 20. 7; 1 Cor. 16. 2; note, Matt. 12. 8. **Doors were shut**—The early Christians often met with closed doors, for the reason here given. Verse 26; Acts 12. 12–16. **Came Jesus**—Making good his promise. Matthew 18. 20. This is said in connection with the closed doors, and implies a *miraculous* appearing, indicating the higher condition of Jesus while in his resurrection state, (note, ver. 17,) a state of unconfin'dness, with power to appear and disappear at will. Ver. 26; chap. 21. 1, 14; note, Lk. 24. 15, 16, 31, 36–40. **Peace be unto you**—Note, Matt. 10. 12, 13. A fulfillment of the promise, chapter 14. 27. **Show'd... hands... side**—As pierced by the spear and nails. Chap. 19. 34; Col. 2. 14. This was to convince them that it was his identical body, and not merely a spirit, as they supposed. Note, Luke 24. 37–40. During his ascension he probably took upon him that glorious body to which he will fashion the bodies of the saints

the disciples glad, when they saw the Lord. **21** Then said Je'sus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. **22** And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: **23** Whosoever sins ye remit, they are remitted unto them; and whosoever *sins* ye retain, they are retained.

24 But Thom'as, one of the twelve, called Did'y-mus, was not with them when Je'sus came. **25** The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into

the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thom'as with them: *then* came Je'sus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. **27** Then saith he to Thom'as, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing. **28** And Thom'as answered and said unto him, My Lord and my God. **29** Je'sus saith unto him, Thom'as, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

at his final appearing. Note, Phil. 3. 20, 21; 1 John 3. 2. **Then were the disciples glad**—Before this they were *affrighted and troubled*, (Luke 24. 37, 38,) but now their sorrow (Mark 16. 10) is turned into joy, as Jesus had foretold them. Chap. 16. 20, 22

21–23. Peace—Note, verse 19. **As my Father hath sent me**—Note, ch. 17. 18. **He breathed**—The same word is used to express the act of God in imparting to man the *living soul*: (Gen. 2. 7; Job 33. 4; compare Ezek. 37. 9) thus intimating that the Breath or Spirit of God is also the grand principle and cause of all spiritual life, and that this inspiration is essentially requisite to a successful ministry of the gospel. Note, Lk. 4. 16–22, 32; 1 Cor. 2. 4–16; 2 Cor. 2. 14–17; 3. 1–6; 4. 1–7; 1 Thess. 1. 5. **Receive ye the Holy Ghost**—Jesus would thus prove his oneness with the Holy Spirit and with the Father, since no one can give the Holy Ghost who is not himself God. Note, chap. 15. 26; 16. 7, 13–15. This was probably a symbolical act, a sort of *earnest* of that full bestowment of the Holy Spirit which they were to receive at the pentecost after his ascension. Note, ch. 7. 39; 16. 7, 13–15; Acts 1. 8; 2. 1–4, 33; 10. 44–47. **Sins ye remit...retain**—That is, by this gift of the Spirit the apostles and all gospel preachers are empowered to declare the terms of salvation—who can and who cannot be saved. Note, Matt. 16. 19; 18. 18; Mk. 16. 15, 16; 2 Cor. 2. 15, 16.

24, 25. Thomas ... Didymus—Note, ch. 11. 16. **Was not with them**—At the meeting, verse 19. His absence on such an important occasion indicates that he had become cool and

skeptical. Note, verse 25. The truly pious love to meet together for worship and mutual encouragement. Malachi 3. 16; Matt. 18. 20; Heb. 10. 52. **I will not believe**—Not I cannot, but *will not at all*, (Gk.;) thus betraying that *hardness or slowness of heart* to believe which Jesus strongly reproves. Mk. 16. 14; Lk. 24. 25; note verse 29. Thomas was not yet *faithless*, but in danger of becoming so. Note, ver. 27.

26, 27. After eight days—On the second Christian sabbath the disciples met again for the same purpose, when Jesus came as before. Note, ver. 19. **Thomas with them**—This shows that the report of the other disciples had caused Thomas to come, hoping to see for himself—the best remedy for religious doubts. Note, ch. 1. 39, 46. **Reach hither thy finger**—Jesus accedes to the exact demand of Thomas, (ver. 25,) and thus admits the correctness of the judgment of our senses. 2 Pet. 1. 16; 1 John 1. 1. By these it was known with perfect certainty that his miracles and his resurrection were real. Note, Acts 1. 3. His wounds thus become the indelible proofs and ever-abiding monument of his resurrection; what his enemies meant for evil he meant for good. Comp. Gen. 50. 20; Psa. 76. 10. **Be not faithless**—Note, ver. 25.

28, 29. My Lord and my God—This was addressed to Jesus, who commends it (ver. 29) as a just expression of true faith in Him who thought it not robbery to be equal with God. Phil. 2. 6; note, chapter 1. 1; 5. 23; 12. 45, 46; 14. 7–9; 1 Cor. 12. 3; 1 John 5. 20. **Because thou hast seen...believed**—Believed in his resurrection, as did the other apostles only when they saw. Note, ver. 20. **Blessed**

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: **31** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. **2** There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. **3** Simon Peter

are they—Even those who see and hear are blessed, (Matthew 13. 16,) but more blessed is the lot of those who believe without seeing, and even against hope. Note, Rom. 4. 18-25; 8. 24, 25; 1 Pet. 1. 3-9.

30, 31. Many other signs—Miracles in proof of his divinity and resurrection. Ch. 2. 23; 3. 2; 6. 2; 7. 31; Acts 1. 3. **Not written in this book**—Many of the miracles not recorded by John in this gospel are recorded by the other evangelists, and many were never recorded. Note, chapter 21. 25. **But these are written**—What John here says of his own writings is true of all the Scriptures, and is addressed to every man to the end of time. Note, Romans 15. 4; 1 Cor. 10. 11; 2 Tim. 3. 14-17; 2 Pet. 1. 19-21. **The Christ, the Son of God**—Note, Matt. 16. 16. **Believing... have life**—Note, chap. 3. 15, 16; 5. 24; 1 John 5. 10-12.

CHAPTER XXI.

1, 2. After these things—Referring particularly to the two miraculous appearances of Jesus to his disciples, ch. 20. 19-29. John, having formally closed his book with ch. 20, adds this chapter as an appendix, and thus proves by an example that he might have recorded more miracles. Note, chap. 20. 30. **Showed himself again**—Called the third time. Note, ver. 14. **Tiberias**—Note, chapter 6. 1. **There were together Simon**—Supposing the two other disciples to be Andrew and Philip, there were here assembled seven of the apostles. Note, Matthew 10. 2, 4.

3-6. I go... We also go—Peter here is foremost, as usual. Note, Matt.

ter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. **4** But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. **5** Then Jesus saith unto them, Children, have ye any meat? They answered him, No. **6** And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. **7** Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, for he was

10. 2; 16. 16. The apostles being now in Galilee waiting for the promised appearance of Jesus, (note, Matthew 28. 7, 10, 16,) they propose for their present support to engage in their former work. Matthew 4. 18-22. A noted example of manual labor without affecting apostolic dignity. Comp. Acts 18. 3; 20. 34, 35; 2 Thess. 3. 7-9. **A ship**—Called a little ship ver. 8, i. e., a small fishing boat. Note, Matt. 4. 21. **They caught nothing**—This their failure as literal fishers without the command of Christ was, doubtless, divinely ordered as a symbol of the utter failure of the fishers of men without Christ, as their abundant success with Christ is illustrated verse 6. The whole transaction (vs. 3-13) is an enlarged reproduction of a former miracle for a similar purpose. Note, Lk. 5. 4-11. **Jesus stood on the shore**—Miraculously appeared to his disciples, as in chap. 20. 19, 26, yet so as not to be known. Comp. ch. 20. 14. **Children**—Note, chap. 13. 33. **Any meat**—The original word signifies something to eat with bread, as flesh or fish. Ver. 9; Luke 24. 41, 42. **Cast... on the right side**—The right, as opposed either to the left or the wrong. Both in temporal and spiritual vocations conformity to Christ's word is the right way to success. Proverbs 3. 5-10; Psalms 127. 1, 2; note, ch. 15. 5; 1 Cor. 3. 6-9.

7-14. Whom Jesus loved—Note, chapter 13. 23. **It is the Lord**—The Lord Jesus, who has renewed the miracle he wrought when he first called them to the ministry. Lk. 5. 4-11. Jesus is to be recognized by his works. Note, chap. 3. 2; 9. 30-33; 10. 37, 38. Matt. 14. 25-33. **Fisher's coat**..

naked, and did cast himself into the sea. **8** And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. **9** As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. **10** Je'sus saith unto them, Bring of the fish which ye have now caught. **11** Si'mon Pe'ter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. **12** Je'sus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that

naked—The *coat*, or, rather, the outer garment, was laid off as usual when at work, and hence he is said to be *naked*, or, rather, *undressed*; i. e., not in full dress. Note, Matt. 5. 40. **Cast himself into the sea**—Impulsively, Peter-like. Comp. Matthew 14. 28. **A little ship**—Note, verse 3. **Two hundred cubits**—Nearly 400 feet. **Fire... fish... bread**—All miraculously provided, as were the fish, (ver. 6,) and the wine, (ch. 2. 7-11,) and the fish with money, Matthew 17. 27, note. **Bring of the fish**—As in the parable the net represents the militant Church, in which the fishers of men have gathered *good and bad*, (note, Matthew 13. 47, 48,) so here the net may represent the Church triumphant into which the Christian ministry will bring such only as the Saviour shall count worthy of final salvation. Ephesians 5. 27; 1 Thessalonians 5. 23; Revelation 21. 2, 27. **A hundred and fifty... three**—The exact count here, however, cannot symbolize the final elect as being a fixed, foreordained number. Note, 1 Tim. 2. 3, 4; 4. 10; Rev. 7. 4, 9. **Come and dine**—Rather, *breakfast*, as the Greek word denotes the *first meal*. Compare verse 4. This may symbolize the heavenly banquet to which Jesus invites his faithful servants. Note, ch. 12. 37; 22. 29, 30; Matthew 8. 11; Rev. 19. 9. **None... durst ask**—Expression, not of fear, but of reverence and assurance of his presence. Comp. chap. 4. 27. **This is... third time**—That the risen Jesus showed himself to his apostles *alone*; the first and second are recorded chap. 20. 19, 26. Many other appearances are recorded. Mk. 16. 9; Lk. 24. 15, 34; 1 Cor. 15. 4-8.

15-17. Simon, son of Jonas—This apostle is here called by his original

name, and not by his new official one of Peter. Note, ch. 1. 42. **Lovest thou me**—Jesus puts this question to Peter *three times*, obviously to call forth this *threefold* profession of love to him, (vs. 15-17,) answering to his *threefold* denial of him. Ch. 18. 17, 25-27. **More than these**—Peter had intimated that his love for Jesus was more enduring than that of his fellow-disciples. Matt. 26. 33. **Thou knowest... I love thee**—Peter appeals to Christ's perfect knowledge (ver. 17) as to the *fact* of his love, but dares not now *compare* it with that of others. He even uses the Greek term for *love*, which denotes merely the personal love of human affection, and not the term used by Jesus in the question, which signifies that reverential, supreme love, which is due to Deity, and which, like that of Paul, (Acts 20. 21; 21. 13; Phil. 3. 8-10,) is stronger even than the love of life. Sol. Song 8. 6, 7; Luke 14. 26. This Peter had professed, but Jesus knew he would give proof of the contrary. Ch. 13. 37, 38. **Feed my lambs**—Jesus here speaks as the great and good Shepherd of shepherds. Note, chap. 10. 11, &c. What he says to Peter in his *pastoral office* applies alike to all the apostles and their successors in the ministry to the end of time. Note, 1 Pet. 5. 1-4; Acts 20. 28; 2 Tim. 2. 2. *Love to Christ* is the decisive, fundamental condition of the pastoral office; and the best evidence of this love is a faithful care to *feed*, i. e., *tend, teach, and govern*, the whole flock of Christ, composed of *little lambs, little sheep*, and *full grown sheep*, according to the nice shadings of meaning in the different Greek terms here used. Verses 15-17.

Comp. Isa. 40. 11; Jer. 3. 15; 23. 4; note, Acts 20. 28; 1 Cor. 3. 1, 2; Eph.

saith unto him the third time. *Simon, son of Jo'nas, lovest thou me?* Pe'ter was grieved because he said unto him the third time, *Lovest thou me?* And he said unto him, Lord, thou knowest all things; thou knowest that I love thee, Je'sus saith unto him, Feed my sheep. **18** Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. **19** This spake he, signifying by what death he should glorify God. And when he hath spoken this, he saith unto him, Follow me. **20** Then Pe'ter,

turning about, seeth the disciple whom Je'sus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? **21** Pe'ter seeing him saith to Je'sus, Lord, and what *shall* this man *do*? **22** Je'sus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. **23** Then went this saying abroad among the brethren, that that disciple should not die; yet Je'sus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? **24** This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. **25** And there are also many other

6. 4; Heb. 5. 12-14; 1 John 2. 12-14. **Peter was grieved**—In remembrance of his sin in denying his Master, (note, Matt. 26. 75,) and especially since this open rebuke was proof that Jesus still loved him. Proverbs 27. 5, 6; Jer. 31. 18-20; Lam. 3. 32, 33; note, Heb. 12. 5-11; Rev. 3. 19.

18, 19. **Verily**—Note, chap. 1. 51. **Girded thyself . . . another . . . gird thee**—Peter, when younger, and girded by his own natural self-will, denied his Lord rather than expose himself to a violent death; but when older, and subject to the divine will, he will fearlessly be led as a Christian martyr to the death of the cross, from which, as a man, he would naturally shrink. Note, ver. 19. **Signifying by what death**—Symbolizing the kind of death, as crucifixion, with his *hands stretched out* on a cross: Verse 18. Peter is said to have been crucified at Rome about 34 years after this memorable prophecy, to which he alludes shortly before his death 2 Peter 1. 14. **Glorify God**—To suffer for Christ is to glorify God. 1 Pet. 4. 12-16. **Follow me**—This may mean either that Peter should literally follow Jesus for a private interview, (verse 20,) or that he was to be conformed to him in the manner of his death. Note, verses 19, 22; chap. 13. 36.

20-23. **Disciple . . . Jesus loved**—John, the writer, verse 24; note, chap. 13. 23. **Following**—This favors the literal sense, but not to the exclusion of the other sense of the words. *Follow me*. Note, ver. 19. **What shall this man do**—Peter here is curious to know if Jesus will have John also glorify God by following him to the same kind of death as that of himself.

Note, ver. 19. **If I will that he tarry**—Remain living on the earth. Comp. similar expressions, 1 Cor. 15. 6; Phil. 1. 24, 25; 1 Thess. 4. 15, 17. Jesus speaks here as Lord of life and death, as if both were subject to his *will*. Chapter 10. 17, 18; Romans 14. 9; Rev. 1. 18. **Till I come**—Words designedly left indefinite and ambiguous—one of the acts of Jesus the full import of which is reserved for the future. Ch. 13. 7. Perhaps the true interpretation is found in the fact that John did *tarry* until Jesus *came* to him individually and for a special purpose. Note, Rev. 1. 1-20. Some, it seems, inferred from the words that John would remain among the living till Christ came at the judgment-day, in the sense of chapter 14. 3; 1 Thess. 4. 15, 17. But this notion John himself corrects. Note, verse 23. **What is that to thee**—Whatever may be my will respecting John is none of thy business; thy own destiny and duty is plainly revealed. Note, ver. 19. **Then went this saying**—This notion and false tradition that John was not to die was prevalent in the early Church to the time of the writing of this Gospel. Note, verse 22. This passage teaches us not to speculate curiously on *unfulfilled prophecies*, but to wait patiently till the events of history clearly interpret them by fulfilling them. Deut. 29. 29; Dan. 12. 8-12; note, Acts 1. 7; 2 Pet. 1. 19-21.

24, 25. **This is the disciple**—John, the writer of this Gospel. Note, verse 20. **We know**—John speaks in the plural, as a representative of, and one with, the Church. Chap. 1. 14; 3. 11; 1 John 1. 1-3; 4. 14, 16; 5. 18. **Many other things**—Note, chapter 20. 30.

things which Je'sus did, the which, if they should be written every one, I suppose that

even the world itself could not contain the books that should be written. Amen.

World . . . not contain the books—

A hyperbolical expression, such as is found in all writings, profane and sacred. Chap. 12. 19; Gen. 15. 5; Deut. 1. 28; Judges 7. 12; Dan. 4. 11, 12. The obvious meaning is, that any num-

ber of books would not exhaust the subject; an attempt to record the life-work of Christ in all its details and infinite results, would show that of the many books there would be no end Eccl. 7. 12.

THE ACTS OF THE APOSTLES.

INTRODUCTION.—That Luke, the writer of the third Gospel, was also the writer of this book, appears from the fact that the writer of this work expressly refers to one he had previously written dedicated to the same person. Chap. 1. 1; Luke 1. 3. What is said of Luke's Gospel applies also to the present work. It was evidently composed under Paul's inspection and approval. See Introduction to Luke's Gospel. The book connects the Gospels with the Epistles, being a fit sequel to the former and introduction to the latter. It covers a period of about thirty years, from the ascension of Christ to the second year of Paul's imprisonment at Rome, that being probably the date of its publication; i. e., about A. D. 63 or 65. Though entitled *The Acts of the Apostles*, it does not contain a complete history of the labors of any one apostle, much less of them all. It simply alludes to all the apostles as meeting Christ after his resurrection and witnessing his ascension, their choice of Matthias to fill the place of Judas, their tarrying at Jerusalem for the promised endowment of the pentecostal power, and the reception and effects of that endowment. Note, ch. 1; 2. 1, &c. After this the most of the book is occupied with the history of the labors of Peter and Paul; yet much of what even they did and suffered is not here alluded to. Compare, for instance, 2 Cor. 11. 24, 25; 12. 1-9; Gal. 1. 17, 18; 1 Pet. 5. 18.

CHAPTER I.

THE former treatise have I made, O Theophilus, of all that Je'sus began both to do and teach, **2** Until the day in which he

was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: **3** To whom also he showed himself alive after his passion by

CHAPTER I.

1-5. **Former treatise**—Referring to the Gospel previously written by Luke, and addressed to this same **Theophilus**. Note, Lk. 1. 3. **To do and teach**—Including the *miracles* and *discourses* of Jesus. Chap. 10. 36-38; Matthew 4. 17, 23. Meaning by **all** a *summary*, and not every act and word. Note, John 20. 30; 21. 25. Luke here intimates that as he had in his *former treatise* given an account of the *beginning* of the work of Jesus, so in this *second treatise* he will record the *continuance* of that work. The former relates to his life-work on earth to the time of his ascension, (vs. 2, 21, 22,) the latter to his work in heaven; the one to his work in person, the other by

his Spirit, in and with his apostles, as promised. Note, vs. 4, 5, 8. Compare ch. 2. 33; John 14. 16-18, 26; 16. 7-15; Matt. 28. 20; Mark 16. 20. **He was taken up**—Into heaven. Note, verses 9-11. **Through the Holy Ghost**—That is, Jesus, in whom dwelt the fullness of the Holy Ghost, (chap. 10. 38; Lk. 4. 1, 14, 18; John 3. 34,) after his resurrection gave commandments to his apostles, such as in ver. 4; ch. 10. 42; Matt. 28. 19, 20. **Showed himself alive**—In his resurrection body, openly to chosen witnesses, and by **many infallible proofs**. Note, ch. 10. 40, 41; Luke 24. 36-40; John 20. 19-29; 21. 1-14. **His passion**—Rather, *sufferings*, i. e., on the cross, as the same word is rendered, 1 Pet. 1. 11; 4. 13.



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 " Voyage to Rome
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many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: **4** And, being assembled together with *them*, commanded them that they should not depart from Je-ru'sa-lem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. **5** For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. **6** When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Is-ra-el? **7** And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. **8** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Je-ru'sa-lem, and in all Ju-de'a, and in Sa-ma-ri-a, and unto the uttermost part of the earth. **9** And when he had spoken these

things, while they beheld, he was taken up; and a cloud received him out of their sight. **10** And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; **11** Which also said, Ye men of Gal'i-lee, why stand ye gazing up into heaven? this same Je'sus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. **12** Then returned they unto Je-ru'sa-lem from the mount called Oli'-vet, which is from Je-ru'sa-lem a sabbath-day's journey. **13** And when they were come in, they went up into an upper room, where abode both Pe'ter, and James, and John, and An'drew, Phil'ip, and Thom'as, Bar-tho'l'o-mew, and Matth'ew, James the son of Al-phe'us, and Si'mon Ze-lo'tes, and Ju'das the brother of James. **14** These all continued with one accord in prayer and supplication, with the

Forty days—Not continuously, but at intervals. Lk. 24. 15, 31, 36; 1 Cor. 15. 5-8. **Speaking of the things**—As in vs. 4-8; Luke 24. 44-48. **Not depart . . . wait for the promise**—Note, Lk. 24. 49; John 14. 16, 17, 26; 16. 7-15. **Baptized with water** . . . **Holy Ghost**—Note, ch. 2. 33; 11. 16; Matt. 3. 11.

6-8. **When they . . . were come**—At the same assembling as ver. 4. **Restore again the kingdom**—The apostles, in common with the Jews, expected the Messiah's kingdom to be temporal, consisting in their deliverance from the power of the Romans. Note, Luke 19. 11; 24. 21. **Not for you to know**—Implying that their question was irrelevant to their present and future work. Note, John 21. 21-23. A general rebuke of that curiosity which prompts vain inquiries and speculations to fix the *precise dates* of such future events as are known only to God. Deut. 29. 29; Matt. 24. 36; 1 Thess. 5. 1, 2; 1 Pet. 1. 10-12. **His own power**—Prerogative. John 1. 12. **Receive power**—Efficiency. The baptism of the Holy Ghost (verse 5) would fully qualify them for their office and work. Note, ch. 2. 4; Lk. 24. 49; John 20. 22, 23. **Witnesses**—Of the great facts in the history of Jesus. Note, vs. 3, 21, 22; chap. 2. 32; 4. 33; 10. 39-42; John 15. 27; 1 John 1. 1-3. **In Jerusalem**—They were to begin in Jerusalem, and extend their mission into all the world. Note, Luke 24. 47; Matt. 24. 14; 28. 19, 20.

9-11. **While they beheld . . . taken**

up—Into heaven. Note, verses 10, 11. His ascension was in *person* and *visible*, (note, Luke 24. 51,) as was Elijah's. 2 Kings 2. 1, 10-12. Their seeing him is recorded, not as a mere fact, but as a part of the resistless evidence of their senses, on which they were to testify of him *assuredly*. Note, ch. 2. 32-36. **A cloud received**—Passed beneath, so as to hide him from their sight. Comp. his return. Matt. 24. 30; 26. 64; Rev. 1. 7. **Two men . . . white apparel**—Angels in human form, as in Luke 24. 4; John 20. 12; note, chap. 10. 3, 30. **Men of Galilee**—The home of the apostles. Matt. 4. 18, &c. **Why stand ye gazing**—Compare a similar question, Lk. 24. 5. **Same Je-sus . . . shall so come**—The same *personal* and *visible* Jesus which ascended to heaven shall come from heaven to judge the world and receive his people to himself. Note, Matthew 24. 30, 31; John 14. 3; 1 Thess. 4. 13-18; 2 Thess. 1. 7-10; Rev. 1. 7.

12-14. **Returned they**—To wait at Jerusalem as commanded. Verse 4. **Mount called Olivet**—From which Jesus ascended. Note, Lk. 24. 50, 51; Matt. 21. 1. **Sabbath-day's journey**—A little less than a mile, a measure supposed to have been borrowed from the space left between the people and the ark. Josh. 3. 4. **Were come in**—To the city. Ver. 12. **Upper room, where abode**—Probably some private dwelling where the apostles and others here named assembled for prayer, &c. Note, ver. 14; ch. 2. 1. **Continued with one accord**—Being be-

women, and Ma'ry the mother of Je'sus, and with his brethren.

15 And in those days Pe'ter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,) **16** Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of Da'vid spake before concerning Ju'das, which was guide to them that took Je'sus. **17** For he was numbered with us, and had obtained part of this ministry. **18** Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. **19** And it was known unto all the dwellers at Je-ru'sa-lem; inso-much as that field is called, in their proper

lievers of one heart and one soul, (chap. 4. 32,) the prayer of each was the prayer of all, viz., for the promised baptism. Ver. 5. Comp. Matthew 18. 19; 1 John 5. 14, 15. **With the women**—Probably those referred to Matthew 27. 55, 56, Luke 23. 49, 55, 24. 10, John 19. 25. Praying women, as in ch. 16. 13. **His brethren**—The brethren of Jesus, distinguished here from the apostles, ver. 13, as in John 2. 12; 7. 3, 5; note, Matt. 13. 55. They are no longer unbelievers, as in John 7. 5.

15-17. In those days—Between the ascension (verse 9) and the pentecost. Ch. 2. 1. **Peter stood . . . and said**—As the usual spokesman: (note, Matt. 16. 16:) not as having authority to fill the vacant office in the apostolic body, but simply proposing to his fellow apostles the necessity of such an appointment by their united action. Ver. 20, &c. **Hundred and twenty**—The number present, not including all the believers at that time. 1 Cor. 15. 6. **Men and brethren**—A common form of respectful address, meaning *fellow Jews*. Ch. 3. 12; 2. 29; 7. 2; 13. 16; 15. 7, &c. **This Scripture**—Referring to Psalm 41. 9. **Must . . . have been fulfilled**—Note, John 13. 18; 17. 12. **Holy Ghost by . . . David**—The Holy Ghost inspired David thus to speak and write. Comp. ch. 4. 25; 2 Pet. 1. 21. **Judas . . . was guide**—Note, Matt. 26. 14-16, 47-50. **Numbered with us**—Divinely chosen and appointed to the apostolic office as one of the coequal twelve. Note, ver. 25; Matt. 10. 1-5; John 6. 64, 70, 71; 17. 12.

18-20. Purchased a field—That is, Judas was the occasion; the purchase being made with the money he

tongue, A-cel-da-ma, that is to say, The field of blood. **20** For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishopric let another take. **21** Wherefore of these men which have companied with us all the time that the Lord Je'sus went in and out among us, **22** Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. **23** And they appointed two, Jo'seph called Bar'sa-bas, who was surnamed Jus'tus, and Mat-thi'as. **24** And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, **25** That he may take part of this ministry and apostleship, from which Ju'das

received for betraying Christ. Note, Matthew 27. 3-10. **Falling . . . burst asunder**—The fall was probably from some precipice over which he had first hung himself. Note, Matthew 27. 5. **Aceldama**—A Syro-Chaldaic word, meaning the same as *The field of blood*. Note, Matthew 27. 8. **It is written**—Referring to Psa. 69. 25; 109. 8. **His bishopric**—Rather, his *office*. **Take**—That is, be properly appointed to. Note, vs. 21-26.

21-23. Of these men—It was essential to fill up this vacancy in the apostolate by one who had been a *personal witness* of the whole life and work of Jesus, including his **resurrection**, (ver. 22,) as had been those first chosen. Note, verses 1-5. **Ordained**—Rather, *appointed*, as in verse 23, &c. **They appointed two**—That is, *nominated* them as fit candidates for the office; this was probably by consent of the whole company. Ver. 15. **Joseph . . . Barsabas**—Not to be confounded with either of the names mentioned ch. 4. 36; 15. 22. **Matthias**—Nowhere else mentioned, except in verse 26.

24-26. They prayed—As taught. Note, Matt. 9. 38; Lk. 6. 12, 13. They evidently invoked the *Lord Jesus*, who is so called ver. 21; for it was he who chose his apostles. Ver. 2; ch. 9. 15-17; 26. 16; John 6. 70. **Knowest the hearts**—A prerogative ascribed to Jesus. John 2. 24, 25; 16. 30; 21. 15-17. The *heart* occasions the preference. Ch. 8. 21; 1 Sam. 16. 7; 1 Thess. 2. 4. **Thou hast chosen**—They believe that praying to God for the accomplishment of a determined purpose is consistent both with their duty and his will. Ezek. 36. 37; 1 John 5. 14, 15. **Take part**—

by transgression fell, that he might go to his own place. **26** And they gave forth their lots; and the lot fell upon Mat-thi'as; and he was numbered with the eleven apostles.

CHAPTER II.

AND when the day of Pen'te-cost was fully come, they were all with one accord in

Rather, *take place*, i. e., in the apostleship. Ver. 26. **By transgression fell**—Judas fell from the place to which Jesus had chosen him (verse 2) by freely yielding to sin, as he himself confessed. Matt. 27. 3-6; note, John 6. 70; 17. 12. **His own place**—His appropriate abode, that for which he was fitted by *his own conduct and character* as a son of perdition. Note, John 17. 12; Matt. 25. 41. **Their lots**—According to the custom of deciding important questions. Lev. 16. 8-10; Num. 26. 55, 56; Joshua 14. 2; 18. 6-11; 1 Sam. 14. 41, 42; 1 Chron. 24. 5, 31; 25. 8; note, Matt. 27. 35. They probably put into one receiver two tablets, one bearing the name of *Joseph*, the other of *Matthias*; and into another receiver two tablets, one bearing the word *apostle*, the other blank, and the name Matthias being drawn in connection with the word *apostle* gave the decision. God was supposed to determine the result. Prov. 16. 33.

CHAPTER II.

1, 2. **Day of Pentecost**—The Pentecost was one of the three great annual feasts held by the Jews at Jerusalem; the other two were the Passover and the Tabernacles. Note, Matthew 26. 2; John 7. 2. The name signifies *fiftieth*, that being the day of its celebration, counting from the second day of the Passover. It is supposed by the Jews to commemorate the giving of the law on Sinai, fifty days after the exodus from Egypt. Lev. 23. 15, 16; Deut. 16. 9, 10. **All with one accord**—Notes, ch. 1. 13-15. Their prayer accords with the prayer and promise of Jesus. John 14. 13, 16. **Suddenly**—Or, *unexpectedly*, i. e., as to time and manner. Comp. ch. 9. 3; 16. 26; Lk. 2. 3. **A sound . . . as of . . . wind**—Not a rush of actual wind, but only a sound *as of* such. Wind was a familiar emblem of the Holy Spirit. Ezek. 37. 9;

one place. **2** And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. **3** And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **4** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

John 3. 8; 20. 22. **Filled all the house**—Emblematic of that fullness of the Spirit which all present were to receive. Note, ver. 4; ch. 4. 31.

3, 4. **Cloven tongues . . . as of fire**—Rather, *disparted tongues*, i. e., tongue-shaped, flame-like appearances, rising from a common center or root, and resting upon each of the company—an appropriate symbol of the Holy Spirit, as was the *wind*. Note, verse 2; Matthew 3. 11. The Holy Spirit was thus made visible by this *tongue* form, as he was by the *dove* form. Luke 3. 22. **All filled with the Holy Ghost**—All the company present, (note, ver. 1,) including the men and the women. Vs. 17, 18. This was the promised baptism of the Spirit. Note, vs. 16-18, 33; ch. 1. 4, 5. With this they were *filled*, which implies entire exemption from sin, and full conformity and consecration to the mind and will of the Spirit, which is the condition of this indwelling fullness. Ch. 15. 9; note, Romans 12. 1, 2; 2 Cor. 6. 15-18; 7. 1; Eph. 3. 16-19; 4. 13; 5. 18; 1 Thess. 5. 23; 1 John 3. 3, 9; 5. 18. **Speak with other tongues**—In other languages than their native, and which they had not before known. They spake in the various living languages of foreign and distant nations. Vs. 5-11. This was a sign that the testimony which they now began to bear was intended for all nations and all men, (note, ch. 1. 8; Mark 16. 17, 20,) and that it was the office of the Spirit to restore the unity of language, which was *confused* at Babel, (Genesis 11. 1-9,) and thus gather the *scattered* nations into one holy and harmonious Christian people. 1 Cor. 12. 1, &c.; Gal. 3. 27, 28; Eph. 2. 13, &c. **As the Spirit gave them utterance**—This was an immediate, miraculous, divine inspiration. Compare Matthew 10. 19, 20; Exod. 4. 10-16; Jer. 1. 6-10. The natural utterance of each speaker was so directed, translated as it were

5 And there were dwelling at Je-ru-sa-lem Jews, devout men, out of every nation under heaven. **6** Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. **7** And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Gal-i-le-ans? **8** And how hear we every man in our own tongue, wherein we were born? **9** Par-thi-ans, and Medes, and E-lam-ites, and the dwellers in Mes-o-po-ta-mi-a, and in Ju-de'a, and Cap-pa-do-ci-a, in Pon-tus, and A-si-a,

by the Spirit, as to be heard in each hearer's native tongue. Verses 6-11. This gift was not limited to the apostles, (note, vs. 16-18,) nor to the day of Pentecost. Ch. 10. 46; 19. 6; note, 1 Cor. 12. 10; 14. 2-5.

5-13. Dwelling at Jerusalem—Some as permanent residents, and others only during the Pentecost. Note, ver. 1. **Devout men**—Pious Jews or proselytes. Note, verse 10; ch. 8. 2; 13. 43; Luke 2. 25. **Every nation under heaven**—A phrase denoting universality. Comp. ch. 11. 28; Matt. 4. 8; Rom. 10. 18. It shows the wide dispersion of the Jews. James 1. 1; 1 Pet. 1. 1. **Noised abroad**—Generally spoken of. Rather, *when this sound was heard*. Ver. 2. **Multitude...confounded**—Were variously affected, being unable to form any clear conception of this wonderful occurrence. Vs. 7-13. **All these...Galileans**—Referring to the *all* in vs. 1, 4, who were Galilean disciples of Jesus, as were the apostles. Chap. 1. 11. These are referred to as unlearned and ignorant. Note, chap. 4. 13; John 7. 49, 52. **Parthians...Elamites**—That is, Jews from Parthia, Media, and Elam, three adjoining provinces in northern Persia, referred to Ezra 6. 2; Esth. 1. 19; Dan. 5. 28; 8. 2; Jer. 49. 39. **Mesopotamia**—Signifying *in the midst of the rivers*, and so called from its position between the Euphrates and Tigris. Genesis 24. 10; Deut. 23. 4; note, ch. 7. 2. **Judea**—Note, Matt. 2. 1. **Cappadocia...Pon-tus**—Two adjoining provinces in Asia Minor, the **Asia** usually referred to in the N. T. Chap. 6. 9; 16. 6; 19. 10; 1 Peter 1. 1; Rev. 1. 4, 11. **Phrygia, and Pamphylia**—Two other adjoining provinces in Asia Minor. Note, chap. 13. 13; 16. 6. **Egypt**—Note, Matt. 2. 13. **Libya**—A province west

10 Phry-g'i-a, and Pam-phy-li-a, in E-gypt, and in the parts of Lib'y-a about Cy-re-ne, and strangers of Rome, Jews and proselytes, **11** Cre'tes and A-ra'bi-ans, we do hear them speak in our tongues the wonderful works of God. **12** And they were all amazed, and were in doubt, saying one to another, What meaneth this? **13** Others mocking said, These men are full of new wine.

14 But Pe'ter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Ju-de'a, and all ye that dwell at Je-ru-sa-lem, be this known unto you, and hearken to my

of Egypt, of which **Cyrene** was a principal city. Chap. 11. 20; note, Matthew 27. 32. **Strangers of Rome**—Residents of Rome, but then at Jerusalem. On *Rome* see note, chap. 18. 2. **Jews and proselytes**—Jews by birth, and Gentiles who had embraced the Jewish religion. Chap. 13. 43; note, Matt. 23. 15. **Cretes and Arabians**—Jews from *Crete* (note, chap. 27. 7) and from *Arabia*, an extensive country of western Asia, including three grand divisions, Petrea, Deserta, and Felix. Note, Gal. 1. 17. **The wonderful works**—From the fullness of the Spirit within, they spake of spiritual things. Ver. 4; Matt. 12. 34, 35; Lk. 19. 37-40; Eph. 5. 18, 19; Psal. 51. 12, 13. This to the natural man is incomprehensible. Note, 1 Cor. 2. 9-14. **All amazed**—These were the *devout men*, (verse 5,) who were greatly moved with wonder and serious inquiry, as in verse 7. They will soon inquire and find the way of salvation. Verses 37, 41. Comp. Luke 2. 25-30. **Others mocking**—These are of the hardened, caviling scoffers of the last days. Ch. 13. 41; 17. 32; 2 Peter 3. 3; Jude 18, 19; Matthew 27. 41; Luke 23. 11, 36. **Full of new wine**—Rather, *sweet wine*, not necessarily *new*, causing *drunkenness*. Verse 15; Isaiah 49. 26. An absurd charge characteristic of mockers. Note, chapter 26. 24; Matthew 11. 18, 19; 12. 24

14-18. Peter...with the eleven—The twelve apostles, including Matthias. Chap. 1. 26. These now stand forth as the chosen witnesses, (chap. 1. 8, 22,) with Peter for their spokesman. Vs. 37, 38. This was after the speaking with tongues by them all. Verses 4, 7. **Men of Judea**—Fellow Jews, ver. 5; called *men of Israel*, ver. 22; and *men and brethren*, note, chap.

words: **15** For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. **16** But this is that which was spoken by the prophet Jo'el; **17** And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: **18** And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: **19** And I will show wonders in heaven above, and signs in the earth beneath; blood,

1. 16. Not drunken—But filled with the Spirit. Ver. 4; Eph. 5. 8. **Third hour**—About 9 A. M., (note, Matthew 20. 3,) that being the Jewish hour of morning prayer, (note, chap. 3. 1,) previous to which none but profligates were accustomed to eat or drink. Eccl. 10. 16, 17; Isa. 5. 11; 1 Thess. 5. 7. **This is that**—This wonderful dispensation of the Spirit (ver. 4) is a fulfillment of the divine promise by Joel, giving the sense of Joel 2. 28–32. **The last days**—The Christian dispensation, extending from the first to the second advent of the Messiah. Note, Heb. 1. 2. This effusion of the Spirit, proceeding from the Father and the Son, (note, ver. 33,) is but the inaugural and pledge of the still more expansive effusions which are to follow and characterize the last days. Isa. 2. 2–4; Mic. 4. 1, &c.; note, ch. 3. 19–21; Lk. 10. 18; John 1. 50, 51; 14. 12. **Pour out of my Spirit**—That is, *abundantly*. Note, Titus 3. 6; Rev. 22. 17. **All flesh**—All nations and classes of men, as included in the promise. Note, verse 39. **Sons . . . daughters . . . young . . . old**—Without distinction of sex, age, or rank. The Holy Spirit knows no *castes*, but invites and welcomes whosoever will come. Note, ver. 21; Gal. 3. 28; Col. 3. 11; Rev. 22. 17. **Prophecy . . . visions . . . dreams**—The three principal ways in which God under the O. T. dispensation revealed himself to men. Note, Matt. 1. 20; 17. 9; Heb. 1. 1. These are here, at the Pentecost and henceforth, concentrated in the Spirit's *power*. Note, ver. 4; ch. 1. 8. **Servants . . . handmaidens**—In the O. T. the *bondmen* and the *bondwomen*, i. e., the lowest classes. Peter's *my* dignifies them as God's servants. Ver. 18. **Prophecy**—As religious teachers. Note, chap. 11. 27. This is said of the *handmaid-*

and fire, and vapor of smoke: **20** The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: **21** And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. **22** Ye men of Is'ra-el, hear these words; Je'sus of Naz'a-reth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: **23** Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and

ens and *daughters* as well as of the sons. Ver. 17; note, ch. 21. 9; Luke 2. 36; Rom. 16. 1, 2; 1 Cor. 11. 4, 5; 14. 5.

19–21. Wonders . . . signs—Referring especially to those which occurred at the crucifixion of Christ (Matthew 27. 45, 51–53) and at the destruction of Jerusalem. Note, Matt. 24. 15–29; Luke 21. 25, &c. **Notable day**—The great day of God. Rev. 16. 14. The appointed day of final judgment, (ch. 17. 31,) called the *last day*, (note, John 6. 39,) previous to which all this prophecy (vs. 17–20) must be fulfilled. Note, Matthew 24. 3–14; 1 Cor. 15. 24, &c. **Whosoever shall call**—Quoting Joel 2. 32. This *calling on the name of the Lord* includes all the conditions of salvation as being within the reach of all under the Spirit's dispensation. Verse 17; note, vs. 37–40; Rom. 10. 9–13; Rev. 22. 17.

22–24. Men of Israel—Or of Judea. Note, ver. 14. **Jesus of Nazareth**—The despised *Nazarene*. Note, Matt. 2. 23; John 1. 46. **Approved of God**—Rather, *proved*, or demonstrated by his miracles to be from God, as he claimed to be. Chap. 4. 7–12; 10. 38; John 14. 10, 11. **As ye . . . know**—Comp. ch. 4. 16; John 11. 47; 15. 24. **Delivered by the determinate counsel**—This passage teaches that the crucifixion of Jesus was not casual or accidental, i. e., as an *end* or *object*; but according to the definite fixed purpose of God, who had determined from the beginning to save believers in this way, and in no other. Note, ch. 4. 10, 12, 27, 28; Luke 22. 22; 24. 26, 46. **Foreknowledge of God**—Foreknowledge in itself is simply knowledge of a thing before it happens, and is not causative. As applied to God it denotes that infinite faculty by which he has a perfect knowledge of all events be-

slain: **24** Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. **25** For Da'vid speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: **26** Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall

fore they take place. *Psa. 139. 1-16; note, ch. 15. 18; Rom. 4. 17.* His own acts, which God *decrees*, he knows as *certain*. *Num. 23. 19; Isa. 46. 10, 11.* All the moral acts of men he knows as *free* and certain, as being poised on the possibility of *being*, or *not being*, as the will of intelligent free agents shall turn the scale. *1 Sam. 2. 30; 23. 7-14; Jer. 18. 7, &c.* *Certainty*, which pertains to the knowing subject, must not be confounded with *necessity*, which coerces the agent determining his act. *Note, John 6. 64.* In this event of the crucifixion, God's foreknowledge and decree included simply what *was to be done*, and not necessarily the particular men *by whom* it would be done. The act was that of free responsible agents, in whose *wicked hands* Jesus was freely left without divine prevention. *Chap. 4. 27, 28; note, Matthew 26. 53, 54; John 19. 11.* **God hath raised**—From death; an act here, and often, ascribed to God. *Verse 32; ch. 3. 15, &c.* Yet Jesus ascribes it to his own divine power. *John 2. 19; 10. 17, 18; Rev. 1. 18.* **Loosed the pains of death**—Rather, the *bonds* of death; referring to the power of the grave, where the bodies of the dead in general are *detained* till the final resurrection. *Note, John 5. 28, 29.* **Not possible . . . holden**—Death and the grave had no power over Christ further than by his own permission. *Note, John 10. 18; Rev. 1. 18.* It was not possible, in accordance with the divine plan of redemption, that Christ, the Prince of life, should fail of a resurrection any more than that he should fail of a sacrificial death. *Note, Matt. 26. 39; John 12. 27; Rom. 1. 4; 6. 9; 1 Cor. 15. 3, 4, 12-22.* **25-28. David speaketh**—Referring to *Psa. 16. 8-11.* **Concerning him**—Of the resurrection of Christ, *verse 31;* the same crucified Jesus, *ver. 15.* **Fore-saw the Lord**—Rather, *I saw the Lord before me*; i. e., as an object of continual

rest in hope: **27** Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. **28** Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. **29** Men and brethren, let me freely speak unto you of the patriarch Da'vid, that he is both dead and buried, and his sepulcher is with us

trust. David speaks here not in his own name, but as a prophet, in the name of Christ or Messiah. *Note, ver. 30.* **On my right hand**—*Note, ver. 33;* denoting here his power to protect. *Rom. 8. 31; Heb. 13. 6.* **Rejoice . . . glad**—In view of his success. *Note, ver. 28; Heb. 12. 2.* **Flesh shall rest in hope**—Of a resurrection, without corruption in the grave. *Ver. 27.* **Not leave my soul in hell**—*Gr., in hades.* *Note, Lk. 16. 23.* The disembodied soul of Jesus went to the blissful part of hades, called *paradise*. *Note, Lk. 23. 43.* Yet it was not left there, but re-united to his resurrection body, and went to heaven. *Vs. 33, 34; ch. 1. 9-11; note, ver. 31.* **Thine Holy One**—A term often and properly applied to Jesus, (*ch. 3. 14; 4. 27, 30; Lk. 1. 35; 4. 34,*) who was *holy* in the sense of being without sin. *Note, Heb. 4. 15; 7. 26; 2 Cor. 5. 21.* **See corruption**—Referring to the *body*, as the previous sentence does to the *soul*; a clear proof that body and soul are different things, and may exist apart. *Note, Matt. 10. 28; Luke 8. 55.* The body of Jesus was not corrupted in the grave, as was that of David and others. *Chap. 13. 36, 37; Job 19. 26, 27; Psalm 49. 14.* **The ways of life**—Rather, *the path of life*, (*Psalm 16. 11,*) i. e., the path to his resurrection life. *Ver. 27.* **With thy countenance**—When I am present with thee in heaven. *Psa. 16. 11; Heb. 12. 2.*

29-31. Men and brethren—*Note, ch. 1. 16.* **Patriarch**—The term among the Hebrews was used to denote the father and ruler of a family, and was usually applied only to Abraham, Isaac, Jacob, and his twelve sons. *Note, ch. 7. 8, 9; Heb. 7. 4.* **His sepulcher is with us**—On Mt. Zion in Jerusalem. *Comp. 1 Kings 2. 10; 2 Sam. 5. 7.* The argument is, that David's body had not been raised and exalted to heaven, as had the body of Christ. *Vs. 31-34; ch. 13. 36, 37.*

unto this day. **30** Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; **31** He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. **32** This Jesus hath God raised up, whereof we all are witnesses. **33** Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. **34** For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, **35** Until I make thy foes thy footstool.

A prophet—Inspired of the Holy Spirit. 2 Sam. 23. 1, 2; note, ch. 1. 16. **Sworn with an oath**—Pledged himself in sacred covenant. Note, Luke 1. 71, 72; Heb. 6. 13, &c. **Fruit of his loins**—Through David's line of descent the Messiah would arise to rule over the people of God. 2 Sam. 7. 5-16; Psal. 89. 3, 4, 35-37; 132. 11; Lk. 1. 32, 33. **Seeing this before**—As a prophet. Ver. 30. **Not left in hell**—Note, Ver. 27. Some aver that the soul, as well as the body, of Jesus went to the grave, which, say they, is the meaning of the word *hell*. But *sheol*, the Heb. word for *hell*, is rarely, if ever, used in this sense of grave in the O. T., from which this passage is quoted. Psalm 16. 10. The popish dogma of *purgatory* is not favored by this or any other passage of Scripture. Note, Eph. 4. 9; 1 Peter 3. 19.

32-36. **This Jesus**—Referred to vs. 22, 36. **Raised up**—Note, ver. 24. **Witnesses**—As appointed. Note, ch. 1. 8, 22. **By the right hand of God**—A common phrase, denoting the power of God. Job 40. 14; Psal. 17. 7; 18. 35; 20. 6; 44. 3. By this power Jesus was exalted to heaven. Note, ver. 24; ch. 5. 31. He was also exalted to the right hand of God. Ver. 34; ch. 7. 55; note, Matt. 22. 44. **Received... the promise**—Note, chap. 1. 4, 5. **Shed forth this**—Referring to vs. 4-6. **David is not ascended**—He is not, therefore, speaking of himself, but of the Messiah alone. Note, vs. 29-31. **The Lord said**—Quoting Psal. 110. 1; note, Matt. 22. 43-45. **Lord and Christ**—The same Jesus, your crucified victim, is the real *Messiah*, and triumphant Lord of glory. Note, Phil. 2. 6-11; Heb. 1. 2-9.

36 Therefore let all the house of Is'ra-el know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? **38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. **39** For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. **40** And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

37-40. **Heard this**—That they had crucified the Messiah, ver. 36. Note, 1 Cor. 2. 8. **Pricked in their heart**—Stung with remorse for their sin. Thus the word of truth is the two-edged sword (Heb. 4. 12) which sooner or later will pierce all who have pierced Christ. Zech. 12. 10; Rev. 1. 7. **What shall we do**—To be saved from the guilt and punishment of sin. Note, ver. 38; ch. 3. 19. True conversion has begun when this question comes from the heart. Ch. 9. 6; 16. 30. **Repent**—Note, Matt. 3. 2. The word in its full sense includes conversion (note, chap. 3. 19) and saving faith in Christ; note, ch. 16. 31; 26. 20. **Baptized... for the remission of sins**—Baptism being the visible *sign* and seal of that remission or pardon of sin which follows true faith in Christ. Note, chap. 8. 37, 38; 16. 31-33; Mk. 16. 16. **Receive... the Holy Ghost**—Those who faithfully use the *sign* shall receive the substance. Ch. 1. 5. **The promise**—Referring to that quoted, ver. 21; including this gift of the Holy Ghost, ver. 38; ch. 10. 44-47; 19. 2-6. **Unto you... and to all**—To the Jews first, but including all the Gentiles who shall answer to the divine call. Note, ver. 21; chap. 3. 26; 13. 46, 47; Romans 1. 16; Ephesians 2. 12-19; 3. 6. **As many**—The promise of salvation is as universal as the call. Note, Mark 16. 15, 16; Luke 24. 47; Romans 10. 11-13; Rev. 22. 17. **Testify and exhort**—Charge and exhort. Note, Rom. 12. 7, 8. **Save yourselves**—Rather, *be saved*, by complying with the necessary conditions of salvation. Note, vs. 38, 39; Phil. 2. 12; Titus 2. 11-14; John 5. 18, 21; Jude 20, 21. **Untoward generation**—Or, perverse

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. **42** And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. **43** And fear came upon every soul: and many wonders and signs were done by the apostles. **44** And all that believed were together, and had all things common; **45** And sold their possessions and goods, and parted them to all *men*, as every man had need. **46** And they, continuing daily with one accord in the temple, and breaking

and wicked generation, an epithet applied to the Jews, some of whom persecuted in *mocking*. Note, ver. 13; Matt. 11. 16-19; 23. 34, &c. To be saved we must avoid evil-doers. Ch. 19. 9; Matt. 16. 11, 13; Rom. 16. 17; 1 Cor. 5. 6-11; 15. 33; 2 Cor. 6. 14, &c.; 2 John 10, 11.

41, 42. Gladly received his word—Believed and willingly obeyed Peter's word. Vs. 38-40. These were the penitent inquirers. Ver. 37. Not the rulers, but mostly of the common people. Ch. 4. 1-4; Mk. 12. 37. **Added . . . three thousand souls**—Added to the number of disciples, ch. 1. 15; called *the Church*, ver. 47. By *souls* is meant persons, as in verse 43; ch. 3. 23; 7. 14; 27. 37; Rom. 13. 1; 1 Peter 3. 20; Ezek. 18. 4. This marvelous efficacy of the Gospel was indicated to the apostles in the draught of fishes. Note, Matt. 4. 19; Luke 5. 3-11; John 21. 3-11. These three thousand believers were evidently *baptized on the same day* of their conversion, as was the custom. Ch. 8. 12, 37, 38; 16. 15, 33; and, therefore, not by *immersion*, which is hardly a supposable thing. Note, ch. 16. 33; Matt. 3. 5, 6. **Continued steadfastly**—They were constant in their attendance and obedience to the apostles' instructions, in their Christian communion with one another, and in united prayer, both at their homes and in the temple. Note, ver. 46. **Breaking of bread**—In their social repasts at their several homes. Ver. 46. These were called the *agapæ*, or *love-feasts*, (note, Jude 12,) and were either preceded or concluded by the Lord's Supper, until they were abused and consequently discontinued. Note, 1 Cor. 11. 17-34.

43-47. Fear came—A deep sense of awe rested upon *every soul*, or person, (note, ver. 41,) on account of this great movement, (vs. 41, 42,) attended by the miraculous works of the apostles. Ch. 4.

bread from house to house, did eat their meat with gladness and singleness of heart, **47** Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER III.

NOW Pe'ter and John went up together into the temple at the hour of prayer, *being* the ninth hour. **2** And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which

13-18; Mark 16. 17, 20. **All things common**—Not in the sense of *joint ownership*, but by common use, so far as their mutual wants required; i. e., in the fullness of Christian love the rich sold their possessions that the poorer class might share with them according to their present need. Note, ch. 4. 32, 34, 35; Phil. 2. 4; 1 John 3. 17, 18. This was a voluntary custom; note, ch. 5. 1-4. **Daily . . . in the temple**—At the regular hours of prayer. Note, ch. 3. 1. **From house to house**—In social worship at one another's houses. Note, ver. 42. **Favor with all**—Their spirit and conduct were such as to win the approval of all honest men. Ch. 4. 33; Rom. 14. 16, 18; Tit. 2. 7, 8. **The Lord added to the church**—The Lord Jesus, as Head of the Church, (Eph. 1. 22,) working with the apostles, (Mk. 16. 20,) gave this increase. 1 Cor. 3. 6-9. **Should be saved**—Rather, *those being saved*; i. e., in accordance with Peter's teaching. Note, vs. 38-40. Some of these accessions to the Church are named. Chap. 4. 4, 5; 14. 11; 21, 24; 16. 5.

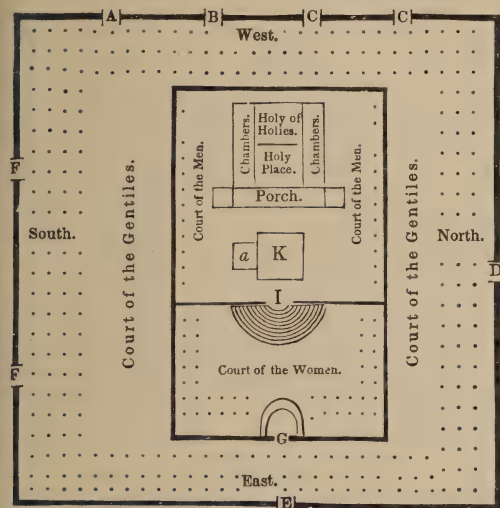
CHAPTER III.

1-3. **Peter and John**—Two of the twelve apostles, (note, Matt. 10. 2,) and of the select three (note, Matt. 17. 1) called *pillars*. Gal. 2. 9. **The temple**—Note, Matthew 21. 12, 13. **Hour of prayer**—The Jews had daily three hours of prayer, the third, sixth, and ninth, answering to 9 A. M., 12 M., and 3 P. M., the last being called the ninth. Note, Matt. 20. 3-6; compare Psalm 55. 17; Dan. 6. 10. **A certain man lame**—Evidently a case incurable except by miraculous power. Note, ver. 6, &c. **Laid daily at the gate**—Rather, *placed* there to ask alms. Vs. 3, 10. A common practice in the East, even at this day, is to place cripples and others

is called Beautiful, to ask alms of them that entered into the temple; **3** Who, seeing Pe'ter and John about to go into the temple, asked an alms. **4** And Pe'ter, fastening his eyes upon him with John, said, Look on us. **5** And he gave heed unto them, expecting to receive something of them. **6** Then Pe'ter said, Silver and gold have I none; but such as I have give I thee: In the name of Je'sus Christ of Naz'a-reth rise up and walk. **7** And he took him by

the right hand, and lifted him up; and immediately his feet and ankle bones received strength. **8** And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. **9** And all the people saw him walking and praising God: **10** And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto

GROUND PLAN OF THE TEMPLE AND ITS COURTS.



A Gate of Shallecheth.
B Gate of Parbor.
C C Gates Asuppin.
D Gate of Tedi.
E Gate of Shushan.

F F Gates of Huldah.
G Beautiful Gate.
I Gate of Nicanor.
K Brazen Altar.
a Ascent to the Altar.

as beggars at the gates and doors of public edifices. Note, ch. 14. 8; Matt. 20. 30; Luke 16. 20; John 9. 1, 8. **Called Beautiful**—A very costly and splendid gate, made of Corinthian brass—a mixture of gold, silver, and copper—and placed on the east side of the temple, entering from the Gentiles' court into the women's court. Note, Matt. 21. 12. **An alms**—Rather, simply *alms*, as in ver. 10; chap. 10. 2, 4.

4-8. Fastening his eyes—Looking earnestly, as in verse 12; chap. 13. 9; 14. 9; 23. 1; Luke 4. 20. **Look on us**—An earnest, expectant gaze may predispose the patient's system toward health; but the look here was sim-

ply intended to elicit the man's receptive faith, as an essential condition of his miraculous cure. Note, ver. 16; chap. 4. 10; 14. 9. **Expecting to receive**—Alms in the shape of money. Vs. 3, 6. **Silver**... **none**—This could not be said of the popes, the pretended successors of Peter. Christ and his apostles were poor, yet made many rich. Note, 2 Cor. 6. 10; 8. 9. **Such as I have**—The miracle-working power received of Christ. Chap. 4. 7-10. This I *freely give*. Note, Matt. 10. 1, 8. **In the name of Jesus**—When the apostles wrought miracles the power was wholly in Christ, and they obtained the exercise of it through faith in him. Note, ver. 12; Matt. 17. 16, 19-21; Mk. 16. 17, 20; Phil. 4. 13.

Lifted him up—Peter's touch caused the man himself to *leap up*, (ver. 8), as in the case of Peter's wife's mother. Comp. Matt. 8. 15; Mark 1. 31. **Leaping... praising God**—In fulfillment of the prophecy. Isa. 35. 6. Every word here is emphatic, expressing the perfection of the cure, as well as its immediateness. Ver. 7. His *praise* indicates also a spiritual cure, as in Lk. 17. 15; Mk. 2. 5-12.

9-11. All the people—Those who had met for public prayer. Verse 1. **Knew that it was he**—The perfect cure of such a case, and of so long standing and great notoriety, so astonished the people, that they give the glory to

him. **11** And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Sol'o-mon's, greatly wondering.

12 And when Peter saw *it*, he answered unto the people, Ye men of Is-ra-el, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? **13** The God of A'bra-ham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Son Je'sus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. **14** But ye denied the Holy One and the Just, and desired a murderer

to be granted unto you; **15** And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. **16** And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. **17** And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. **18** But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the

God. Note, ch. 4. 21, 22. **Held Peter and John**—Clung to them, as if unwilling to be severed from his benefactors. Note, Mark 5. 18. **Porch...called Solomon's**—Note, John 10. 23; comp. ch. 5. 12, &c.

12-16. Peter...answered—It appears that John also addressed the people. Ch. 4. 1, 2, 13, &c. **Men of Israel**—Note, ch. 2. 14, 22. **Our own power or holiness**—The earnest gaze of the people on Peter and John seemed to say, What *powerful* and *holy* men these must be to have such miraculous gifts. This Peter disowns, and ascribes the whole to God through Christ. Note, vs. 13-16; comp. chap. 10. 25, 26; 14. 11-15; Rev. 19. 10. **The God of Abraham**—The covenantal God of our fathers. Note, Matt. 3. 9. **Glorified his Son**—Rather, *his own Servant*; i. e., in the high sense in which the epithet is applied to Messiah. Isa. 42. 1; 49. 6; 52. 13; 53. 11; note, Matt. 12. 18; Lk. 22. 27; Phil. 2. 7. Jesus is here shown to be the Messiah by his resurrection, ascension and miracle-working power. Vs. 15, 16; note, Rom. 1. 4. **Ye delivered**—Note, ch. 2. 23; Matt. 27. 17-25. **Holy One and the Just**—Note, ch. 2. 27; 7. 52; 22. 14; Matt. 27. 19, 24. **Murderer**—Note, Matt. 27. 15-17. **Prince of life**—Rather, *Beginner* and *Leader*, or *File-leader*. The same word is used in the Gk., ch. 5. 34; rendered *Captain* and *Author*, Heb. 2. 10; 12. 2. Jesus is thus contrasted with the *murderer*. Ver. 14; comp. John 1. 4; 4. 14; 5. 24, 25. **God hath raised...witnesses**—Note, ch. 2. 24, 32. **His name, through faith**—The real cause of the cure was the power of Jesus, as exerted when his *name* was uttered. Ver. 6. *Faith* in that name was the means, and

Peter was the instrument. Ver. 7; note, ch. 4. 7-12.

17, 18. Brethren—Note, chap. 1. 16. **Wot**—An old Saxon word signifying *know*, as in Rom. 11. 2; Phil. 1. 22. **Through ignorance ye did it**—Referring to the act of the Jewish rulers. Note, vs. 13-15. They did not know when they crucified Jesus that he was the real Messiah. Note, Lk. 23. 34; John 16. 3; 1 Cor. 2. 8. They might have known it had they rightly improved their means; but they hated him, and rejected the light because their deeds were evil. Note, chap. 13. 27, 28; John 3. 20; 5. 39-47; 15. 24, 25. Ignorance may lessen guilt, but divine grace alone can cancel it, on condition of true repentance and faith in Christ. Note, ver. 19; 1 Tim. 1. 13-16. **Showed by...all his prophets**—All the O. T. prophets were agreed that Messiah should be a suffering Messiah. Note, vs. 21, 24; chap. 17. 2, 3; 26. 22, 23; Luke 24. 26, 27, 44-46. **He hath so fulfilled**—Not by any absolute decree of God, or necessity laid upon his murderers, but simply by his leaving them voluntarily to execute their own wicked purpose. Note, chapter 2. 23; 4. 27, 28.

19-21. Repent...converted—Note, ch. 2. 38; Matt. 18. 3. Renounce and turn from all your sins to the love and service of God. Note, ch. 11. 21; 26. 18, 20. **Sins...blotted out**—Or, *remitted*. Note, ch. 2. 38. A metaphor borrowed from the erasing of recorded debts. Psal. 51. 1, 9; Isa. 43. 25; 44. 22. **When the times**—Rather, *in order that the times of refreshing may come*; implying that the time referred to is made to turn upon the general conversion of the Jews. Jer. 31. 33, 34; note,

times of refreshing shall come from the presence of the Lord; **20** And he shall send *Jesus Christ*, which before was preached unto you: **21** Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. **22** For *Moses* truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Rom. 11. 25-27. The reference is to that *refreshing* period of *rest* from persecution which awaits the righteous at the second coming of Christ, called here **the presence of the Lord**. Note, vs. 20, 21; 2 Thess. 1. 7-10. **He shall send**—Rather, *in order that he may send Jesus the appointed Messiah*, who was **before preached** unto them. Note, verse 26; Gal. 3. 8. **Heaven must receive**—That is, Jesus must remain in heaven, whither he has ascended, until his promised return at the end of his mediatorial reign. Note, chapter 1. 9-11; 1 Cor. 15. 24-28. **Times of restitution**—Embracing the whole period between the ascension and the second advent of Christ, called *these days*, of which *all the prophets have spoken*. Note, ver. 24. **Since the world began**—Note, Luke 1. 70; comp. ch. 15. 18.

22, 23. **Moses truly said**—Quoting in brief Deut. 18. 15-19. **A Prophet . . . like unto me**—Referring to the Messiah, who, by way of eminence, is called *that*, and *the*, Prophet. John 1. 21; 6. 14; 7. 40. Christ and Moses were alike in being each the divinely appointed founder and leader of a dispensation, and a prophet entirely peculiar, Moses in the Old, and Christ in the New Testament. Comp. Deut. 34. 10; Num. 12. 1-8; note, ch. 7. 35-38; John 1. 17. Yet *resembling* does not prevent *excelling*. Comp. Matt. 5. 48; 22. 39. So Christ, in his divine Person and gospel office, is *greater* and *better* than Moses. Heb. 3. 1-6; 7. 19, 22; 8. 6. **Him shall ye hear**—Thus Moses makes it the duty of these Jews to hear Jesus more than himself. Compare John 5. 45-47; note, Matt. 17. 3-5. **In all things**—Note, Matthew 28. 20; even should his teaching make something of Moses's obsolete. Comp. ch. 13. 38, 39; 15. 1-29; Rom. 10. 4, 5; 2 Cor. 3. 7-18; Gal. 3. 10-13, 23-25; Heb. 7. 18, 19;

23 And it shall come to pass, *that* every soul which will not hear that Prophet, shall be destroyed from among the people. **24** Yea, and all the prophets from Sam'uel and those that follow after, as many as have spoken, have likewise foretold of these days. **25** Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto A'bra-ham, And in thy seed shall all the kindreds of the earth be blessed. **26** Unto you first, God having raised up his son *Jesus* sent

10. 1-10. **Every soul**—Or person. Note, ch. 2. 41. **Will not hear**—Willfully refuses to believe and obey that Prophet in all things, (note, ver. 22,) as did the Jews. John 5. 38-47. **Be destroyed**—Heb., *I will require it of him*, (Deut. 18. 19;) i. e., the penalty for such disobedience is, that of being *destroyed*, or utterly *cut off* from God's covenant people. Note, ver. 25. Comp. Gen. 17. 14; Levit. 23. 29, 30; Psalm 37. 38; Ezek. 14. 8, 9; 25. 7. The word *destroy*, then, as here applied, and elsewhere in the N. T., to those who reject Christ and his Gospel, denotes not annihilation, but an utter and final severance from God and his holy people. Note, 2 Thess. 1. 8-10; Matthew 10. 28; 25. 31-46; Luke 13. 26-28; 16. 19-26.

24-26. **All the prophets**—Note, vs. 18, 21. **From Samuel**—Samuel is here connected with Moses, (ver. 22,) as in Jer. 15. 1, since between the two there was not much prophecy. 1 Sam. 3. 1; Psa. 74. 9. The first mention of the Messiah as the *Anointed*, or Christ, is in 1 Sam. 2. 10, 35. **These days**—Or *times*, (note, ver. 21,) called the *last days*. Note, ch. 2. 17. **Children . . . of the covenant**—The Jews, as descendants of the prophets, are the natural heirs of the *covenant* or promise made to Abraham and his seed, or posterity, including especially the Messiah, (Gen. 22. 15-18;) i. e., on the condition that they so hear the prophet sent unto them (ver. 22) as to repent and turn from their sins unto God. Vs. 19, 26; Rom. 4. 13-16; 9. 4-8; Gal. 3. 8, &c. **Unto you first**—The Jews **first**, implying always that Jesus would be sent to the Gentiles also. Note, chap. 13. 46, 47; Matt. 10. 5, 6; Rom. 1. 16; 10. 12, 13; Eph. 2. 11, &c. **Raised up his Son**—Rather, *Servant*, (note, ver. 13,) as promised, (ver. 22,) of Abra-

him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sad/du-ceeds, came upon them, **2** Being grieved that they taught the people, and preached through Je'sus the resurrection from the dead. **3** And they laid hands on them, and put *them* in hold until the next day: for it was now eventide. **4** Howbeit many of them which heard the word believed: and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes, **6** And

ham's seed. Ver. 25. **Turning . . . every one**—That is, on condition that they consent to be turned; for, as they cannot turn unless he turn them, (Jer. 13. 23,) so he cannot turn them unless they turn. Isa. 59. 1, 2, 20, 21; Ezek. 18. 21–32; 33. 11; Dan. 4. 27; note, Matt. 23. 37; Rom. 10. 21; 11. 26, 27; 2 Cor. 3. 14–18.

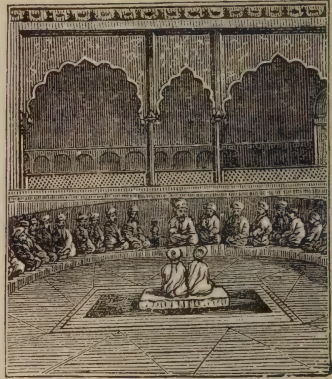
CHAPTER IV.

1–4. As they spake—Peter and John. Note, chap. 3. 12. **Captain**—Note, Luke 22. 4. **Sadducees**—Note, Matt. 3. 7. **Came upon them**—Suddenly, so as to interrupt the speakers, as was often done. Ch. 26. 24; Matt. 21. 23; 26. 47; Luke 20. 1. **Grieved**—Rather, *indignant*, as in chap. 5. 17; Lk. 13. 14. **Preached . . . the resurrection**—Which doctrine particularly offended the Sadducees. Note, ch. 23. 6–8; Matt. 22. 23. **In hold**—The common prison. Note, chapter 5. 18. **Eventide**—Evening time. Note, Mk. 11. 11. **Many . . . believed**—Many of the *people* which gladly received the word. Vs. 17, 21; chap. 2. 41; Mark 12. 37. **Men . . . five thousand**—The Greek for *men* strictly includes males only, but the term is probably here used loosely, and includes women, as in ver. 12; Heb. 2. 9; James 1. 20.

5–7. Rulers . . . elders . . . scribes—Members of the Sanhedrin. Note, Matt. 2. 4; 26. 3. **Annas . . . Caiaphas**—Note, Matt. 26. 3; Luke 3. 2. **John, and Alexander**—Probably persons of note, though of no other mention. These were all gathered at **Jerusalem**, where the Sanhedrin held their courts. Note, Luke 13. 33. **In the midst**—They placed the prisoners (verse 3) in

An/nas the high-priest, and Cai/a-phas, and John, and Al-ex-an'der, and as many as were of the kindred of the high-priest, were gathered together at Je-ru/sa-lem. **7** And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? **8** Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Is'ra-el, **9** If we this day be examined of the good deed done to the impotent man, by what means he is made whole; **10** Be it known unto you all, and to all the people of Is'-ra-el, that by the name of Je'sus Christ of Naz'-a-reth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. **11** This is the stone

the center of the Sanhedrin, which sat in a semicircle. **By what power.**



Sanhedrin—Peter and John in front.

name—Since they cannot deny the reality of the miracle, (note, ver. 16,) they only question by what authority it was wrought; a common demand. Note, Matt. 21. 23.

8–12. Filled with the Holy Ghost—And the power of Jesus. Verse 13. This empowering pentecostal Spirit (note, ch. 1. 8; 2. 4) now dwelt in the apostles and others as an abiding gift, to manifest himself as each emergency demanded. Vs. 30, 31; chap. 6. 5, 8; 11. 24; 13. 9; Lk. 21. 15. **Ye rulers**—Note, verse 5. **If . . . examined of the good deed**—As if to say, *good rulers* are not set as a terror to *good works*, but to the *evil*. Rom. 13. 2, 4. **Impotent**—Or lame man. Ch. 3. 2. **By the name of Jesus**—Note, chap. 3. 6, 16. **Whom ye crucified**—Note, chapter 2. 22–24. **This is the stone**—Peter

which was set at nought of you builders, which is become the head of the corner. **12** Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. **14** And beholding the man which was healed standing with them, they could say nothing against it. **15** But when they had commanded them to go aside out of the council, they conferred among themselves. **16** Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Je-ru-sa-lem; and we cannot deny *it*. **17** But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

here quotes the prophecy, (Psa. 118 22,) and thus identifies Jesus as the Messiah of the O. T., as Jesus himself had done. Note, Matt. 21. 42. **Neither is there salvation**—Salvation from sin, which is ever implied in the very name of **Jesus**. Note, Matt. 1. 21. No salvation is provided **among men** but through his atonement and mediation. Note, John 14. 6; 2 Tim. 2. 5, 6; Heb. 2. 9.

13–18. Saw the boldness—The freedom of speech and confident self-possession of the apostles; a characteristic of the Spirit's power within them. Note, vs. 8, 29, 31; ch. 6. 5, 8, 10; 9. 17, 27–29; 13. 46; 14. 3; Eph. 6. 19, 20.

Unlearned and ignorant—Rather, *illiterate and private*; i. e., men not educated in the schools or by the doctors, and hence despised by such men. Note, John 7. 15, 48, 49; 1 Cor. 1. 26–28.

Beer with Jesus—They recognized in Peter and John the same spirit and power that attended Jesus. Comp. Matt. 7. 28, 29; Mark 16. 20; Luke 21. 15.

Could say nothing—With such evidence before them they could not deny the reality and greatness of the miracle. Vs. 10, 22.

To go aside—The apostles, with the man they had healed, were directed to withdraw, that the council might privately confer and decide their course of action, as in vs. 16–18.

What shall we do—Since they could not deny the miracle, (ver. 14,) the true answer to the question is, *repent*, and *believe*, as in ch. 2. 37, 38; 16. 30, 31. **That it spread no further**

—Referring to the apostles' doctrine and its influence upon the people. Vs.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. **19** But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. **20** For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. **22** For the man was above forty years old, on whom this miracle of healing was showed.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. **24** And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; **25** Who by the mouth of thy servant Da'vid hast said, Why

9–12, 21. **Threaten them**—Finding no other mode of punishment safe, they cautiously but strictly forbid them to speak or teach aught concerning Jesus. Vs. 18, 21.

19–22. Judge ye—God required them to witness for Jesus, (vs. 29, 30; ch. 22. 15;) the council forbade them. Vs. 17, 18. Which ought they to obey? Note, ver. 20. As to which is right or wrong in the sight of God every one must judge for himself according to the light he has, and abide the consequences. Note, chap. 5. 20, 29; Luke 12. 47, 48, 57; Romans 14. 22, 23.

We cannot but speak—They could not obey their rulers' command consistently with their duty to God and their own highest welfare. Note, vs. 18–20; comp. 1 Cor. 9. 16, 17; Jer. 20. 9; Job 32. 18, &c. **Because of the people**—Who *glorified God* as the author of the miracle. Note, vs. 9, 10.

Should they punish the apostles they feared a shower of stones. Note, ch. 5. 26; Matt. 14. 5; 21. 26; 26. 4, 5.

For the man—This is the reason for giving God the glory. Ver. 21.

23–30. Their own company—That of the apostles, &c. Ch. 1. 13–15. **Reported all**—Including vs. 5–7, 15–18.

Their voice . . . one accord—Their prayer. One may have led the devotions to which the others responded in heart and voice. Note, 1 Cor. 14. 16.

Lord, thou art God—The prayer expresses their confidence in God, and that as against him all creatures are powerless. Comp. 2 Ki. 19. 15, &c.; Prov. 21. 30, 31; Jer. 32. 17, &c. **Mouth**

did the heathen rage, and the people imagine vain things? **26** The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. **27** For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, **28** For to do whatsoever thy hand and thy counsel determined before to be done. **29** And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, **30** By stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. **32** And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the

of... **David**—The quotation (vs. 25, 26) is from Psalm 2. 1, 2. This Psalm the Jews always applied to the Messiah, called his *Anointed*, (Psa. 2. 2,) or *his Christ*. Ver. 26; note, Matthew 1. 1. **Holy child**—Note, ch. 2. 27. **Anointed**—Note, ch. 10. 38; Lk. 4. 18; Heb. 1. 9. **Herod... Israel**—All these took a part in the crucifixion of Christ, as predicted in the quotation. Verses 25, 26; comp. Luke 23. 1-26. **To do... determined... to be done**—And yet not necessitated. Note, chap. 2. 23; 3. 18. **By... thy hand**—By the exercise of thy power miracles may be wrought by us, as in chapter 2. 43; 3. 6, &c.; 5. 12; 14. 3; Mark 16. 20.

31-33. Place was shaken—This was after *they had prayed*, and in answer thereto, (ver. 30,) as on other occasions. Chapter 12. 5-12; 16. 25, 26. These were tokens that all opposing powers were to be shaken by the gospel. Ch. 17. 6; Ezek. 21. 27. **Filled with the Holy Ghost**—The whole company, as at the Pentecost. Note, ch. 2. 4; 15. 8. **Spake... with boldness**—In answer to their prayer. Ver. 29. **One heart... one soul**—Note, chap. 1. 14; 2. 1. **All things common**—As the outward expression of their inward *oneness*. Note, chapter 2. 44-46. **With great power**—The power of the Spirit. Note, ver. 31; ch. 1. 8. **Witness of the resurrection**—The foundation of the whole preaching of the apostles. Note, Rom. 1. 4; 1 Cor. 15.

things which he possessed was his own; but they had all things common. **33** And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. **34** Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, **35** And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. **36** And Joseph, who by the apostles was surnamed Bar'nabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, **37** Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER V.

BUT a certain man named An-anias, with Sapphira his wife, sold a possession, **2** And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. **3** But

1-8, 11-20. **Great grace**—Divine grace and the favor of the people. Note, ch. 2. 47.

34-37. Any... that lacked—That lacked a supply of their present necessities, for the reason here given. Vs. 34, 35; note, ch. 2. 45. **At the apostles' feet**—Who sat when they taught. Ch. 16. 13; note, Matt. 5. 1. The funds were intrusted to them as the almoners of the Church. Ver. 37; ch. 5. 2. This office was afterward transferred. Ch. 6. 1-6. **Joseph**—A common name, but usually written *Joseph*. Chapter 1. 23; 7. 9, &c. **Surnamed**—A common practice where a man had so ordinary a name. Note, ch. 13. 1, 9. **Barnabas**—A name given from the character of his ministry, as here explained. Note, ch. 9. 27; 11. 22-24. **Levite**—Note, Lk. 1. 5. **Cyprus**—A large island in the north-eastern part of the Mediterranean, where the Gospel was preached at an early day. Note, ch. 11. 19, 20; 13. 4, &c.; 15. 36, 39; 21. 16. **Having land**—Note, vs. 34, 35.

CHAPTER V.

1-6. **Ananias, with Sapphira**—The statement concerning them presents a case precisely the opposite of those in ch. 4. 34-37. **Kept back part**—They kept a part for their own use and brought the remainder as their offering, pretending it to be the whole. This was *hypocrisy*, and is called a *lie*. Note, vs. 3, 4. **Being privy**—Secretly knowing and concurring in the act. Ver. 9.

Pe'ter said, An-a-ni'as, why hath Sa'tan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? **4** While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. **5** And An-a-ni'as hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. **6** And the young men arose, wound him up, and carried *him* out, and buried *him*. **7** And it was about the space of three hours after, when his wife, not knowing what was done, came in. **8** And Pe'ter answered unto her, Tell me whether ye sold the land for so

much? And she said, Yea, for so much. **9** Then Pe'ter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. **10** Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. **11** And great fear came upon all the church, and upon as many as heard these things. **12** And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Sol'o-mon's porch. **13** And of the rest durst no man join himself to them: but the people

Peter said—Peter, by the illumination of the indwelling Spirit, (note, ch. 4. 8,) knew both their sin and their doom, (ver. 9,) as in the case of Paul, ch. 13. 9-11. A gift called the *discerning of spirits*. Note, 1 Cor. 12. 10; 2. 10, 15. **Why hath Satan**—Why hast thou suffered him to fill thy heart, as in the case of Judas. Note, John 13. 2, 27. Satan is the father of all lies and liars, (ch. 13. 10; John 8. 44,) yet he has no power over men further than they voluntarily yield to his devices. Note, Rom. 6. 12, &c.; 1 Cor. 10. 13; Eph. 6. 11-16; James 1. 13-15; 4. 7; 1 Pet. 5. 8, 9; 1 John 5. 18. **Lie to the Holy Ghost**—Who in his fullness was dwelling, not in the apostles alone, but in the entire Church. Note, ch. 4. 8, 31. **Was it not thine own**—That is, before the land was sold; and after, it was optional with him to give it or not, provided there was no *deceit*. Vs. 2, 3. **Why...conceived this thing**—Note, ver. 3. **Not lied unto men**—That is, not *so much* unto men as unto **God** and the **Holy Ghost**. Ver. 9; note, verse 3. Comp. Eph. 4. 30; Isa. 63. 10. The text clearly implies both the distinct *personality* and proper *divinity* of the Holy Ghost. Note, Matt. 28. 19; 2 Cor. 13. 14; John 14. 16, 17. **Gave up the ghost**—Instantly died, as a direct judgment from God. Comp. ver. 10; chap. 12. 23; 13. 11. Such instances of speedy punishment do not necessarily prove the victims to be sinners above all others; (Luke 13. 2-5; Eccles. 8. 11-14;) but they are made examples, or representative memorials, showing to all the future the true deserts of sin, (Rom. 6. 23; James 1. 15,) which it is God's right to inflict at any

time, and from which no impenitent sinner will ultimately escape. Comp. Prov. 11. 21; 29. 1; Eccl. 11. 9; Num. 12. 9, &c.; 15. 32-36; 16. 23-35, 40; Josh. 7. 1, 19-26; 2 Chron. 26. 16-21; note, chap. 12. 23; Lk. 17. 32; 1 Cor. 10. 5-12; 2 Pet. 2. 4-9. **Great fear came on all**—Including the Church, (ver. 11,) caused by this startling judgment, as God intended. Note, ver. 5. **Wound him up**—In wrapping cloths, as was the custom for burial. Note, John 11. 44; 19. 40.

7-11. His wife—Not knowing her husband's fate. Note, verse 6. **Peter answered**—Asked her if the sum brought by Ananias was the whole price of the land. Verse 2. **Agreed together**—Why have you mutually and deliberately permitted Satan thus to beguile you. 2 Cor. 11. 3; note, ver. 3. **Tempt the Spirit**—By trying to deceive him and escape his judgment. Such deceive themselves, not God. Psal. 50. 21, 22; Gal. 6. 7. **Then fell she**—As had her husband, (ver. 5,) and as Peter foresaw. Ver. 9.

12-16. Many signs and wonders—In answer to their prayer. Ch. 4. 30. **All...in Solomon's porch**—All the apostles, and, probably, other believers, were now assembled in the same place, where before Peter and John had addressed the people. Note, ch. 3. 11. **Durst no man**—Of those outside of the Church no one for the present dared openly to join the Christian body, either from a sense of guilt and fearing the fate of Ananias, (ver. 5,) or from fear of their opposers. Vs. 17, 18; ch. 4. 1-3, 21; 12. 1, &c.; comp. John 9. 22; 12. 42; 19. 38. **People magnified**—And glorified God. Note, chap. 4. 21.

magnified them. **14** And believers were the more added to the Lord, multitudes both of men and women;) **15** Inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Pe'ter passing by might overshadow some of them. **16** There came also a multitude *out of the cities round about unto Je-ru'-sa-lem*, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 Then the high-priest rose up, and all they that were with him, (which is the sect of the Sad'du'-cees,) and were filled with indignation, **18** And laid their hands on the apostles, and put them in the common prison. **19** But the angel of the Lord by night opened the prison doors, and brought them forth, and said, **20** Go, stand and speak in the temple to the people all the words of this life. **21** And when they heard *that*, they entered into the temple early in the morning, and taught. But the high-priest came, and they that were with him, and called the council together, and all the senate

of the children of Is'-ra-el, and sent to the prison to have them brought. **22** But when the officers came, and found them not in the prison, they returned, and told, **23** Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. **24** Now when the high-priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. **25** Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. **26** Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. **27** And when they had brought them, they set *them* before the council: and the high-priest asked them, **28** Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Je-ru'-sa-lem with your doctrine, and intend to bring this man's blood upon us.

Believers were the more—Note, ch. 2. 41; 4. 4. **Inasmuch**—This verse is connected with the first part of ver. 12. **Beds and couches**—The *beds* were the more costly, and used by the rich, the *couches*, rather *pallets* or *mats*, by the poor. Note, Matt. 9. 2. **The shadow of Peter**—It was not this that healed them, but the power of Jesus that wrought through Peter, and the implicit faith of the people. Note, chap. 3. 6, 12, 16; Matthew 9. 20–22, 27–29; 14. 35, 36; Mark 5. 27, &c. **Sick... unclean spirits**—Or, *evil spirits*. Chap. 19. 12, &c. The same cures as were wrought by Jesus. Note, Matt. 4. 23, 24.

17–20. The high-priest... indignation—Note, chapter 4. 2, 6. **Common prison**—Rather, *public*, that is, the *outer*, as distinguished from the *inner* prison. Note, chap. 16. 24. **The angel... by night**—Rather, *an* angel the same night, &c. Such angelic interpositions were frequent. Ch. 12. 7, &c.; 16. 26; 27. 23. **Speak in... temple**—The very place of their arrest, (ch. 4. 1, &c.) and that boldly. Ch. 4. 31. The angel had brought to them from the Lord a renewal of their former commission. Matt. 28. 19, 20. **The words of this life**—Or, *of this salvation*, (note, ch. 4. 12; 13. 26; 16. 17,) i. e., the way of *eternal life*, through faith in Jesus Christ. John 6. 35, 63, 68; 14. 6.

21–28. Early in the morning—Rather, *about daybreak*. Comp. Luke 21. 38; John 8. 2. **The council**—The

Sanhedrin. Note, ch. 4. 6, 15. **The senate**—Or *men of age*, as the Gr. word denotes; hence called *elders*. Note, ch. 4. 5; Matt. 26. 3. **Officers**—Those *sent*. Ver. 21. **Shut with all safety**—By the same angel who opened it and brought them forth, (ver. 19,) and that so as not to be observed by the keepers. Comp. ch. 12. 4–10. **High-priest... chief priests**—Note, Matt. 2. 4; Lk. 1. 5. **The captain**—Note, ch. 4. 1. **Doubted of them**—Were perplexed, not knowing how to dispose of these men and their supernatural works. Note, ch. 4. 16, 17. They were often thus perplexed. Ch. 16. 20; 17. 6, 8; Lk. 9. 7, &c.; John 11. 47, 48; 12. 10, 11. **Standing in the temple**—As commanded. Vs. 20, 21. **Without violence**—They were full of rage, (vs. 17, 33,) and ready to stone him to death as they did Stephen, (ch. 7. 57–59,) but they feared lest they should be stoned by the people, who were strongly in favor of the apostles, (note, ch. 4. 21,) as they were of John and of Christ. Luke 20. 6; Matt. 26. 4, 5. **Before the council**—Note, ver. 21. **Straitly command**—He does not say *with threatening*, as in chap. 4. 17, 21, for they could not punish them. Ver. 26. **Filled Jerusalem**—With their *doctrine* concerning Jesus. Chaps. 2. 22–40; 3. 12–26; 4. 10–12. A noble testimony! though reluctant, yet true. Note, ver. 42. They will soon spread it every-where, (ch. 8. 1, 4; Mk. 16. 20,) as taught ch. 1. 8. **Bring this**

29 Then Pe'ter and the *other* apostles answered and said, We ought to obey God rather than men. **30** The God of our fathers raised up Je'sus, whom ye slew and hanged on a tree. **31** Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Is-ra-el, and forgiveness of sins. **32** And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they were cut to the heart, and took counsel to slay them. **34** Then stood there up one in the council, a Phar'i-see, named Ga-ma'li-el, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; **35** And said unto them, Ye men of Is-ra-el, take heed to yourselves what ye intend to do as touching these men. **36** For

man's blood upon us—They seem to fear from the people (ver. 26) the fulfillment of their own awful imprecation. Note, Matt. 27. 25.

29-32. Peter . . . answered—Probably in the name of the apostles. Note, ch. 2. 14; 4. 19. **Obey God rather than men**—Note, ch. 4. 19, 20. **God of our fathers**—Note, chap. 3. 13-15. **On a tree**—And thus treated as accursed, after the manner of the Jews. Deut. 21. 22, 23. Meaning here the *cross*, as in chap. 10. 39; 13. 29; Gal. 3. 13; 1 Pet. 2. 24. **With his right hand**—Note, chap. 2. 33. **Prince . . . Saviour**—Note, chap. 3. 15. **Give repentance**—By giving the Holy Spirit to convince men of sin, and leading them to turn from it unto God. Note, ch. 2. 37-40; 3. 19; 26. 18-20. These are given to **Israel**, or to the *Jews*, *first*, i. e., should they comply with the conditions on their part. Note, ch. 3. 19, 26. **We are his witnesses**—To the facts stated. Vs. 30, 31. **Also the Holy Ghost**—Who dwells in us, impelling us thus to testify, and we *obey*. Note, ch. 1. 8; 4. 8, &c.

33-40. Cut to the heart—Rather, *cut, or sawn through*; i. e., filled with wrath, violently enraged, and ready to slay the apostles, as they did Stephen soon afterward. Note, ch. 7. 54, 57, &c. **Gamaliel**—A member of the Jewish council, or Sanhedrin, then in session. Note, vs. 21, 27. **In reputation**—Highly esteemed among the people, and also by the council. Verse 40. **Pharisee**—And, therefore, believing the resurrection of the dead. Note, ch. 23. 8. **Doctor of the law**—An inter-

preter and teacher of the divine law. Note, ch. 22. 3. Such were the *scribes*. Note, Matt. 2. 4. **Put the apostles forth**—Caused them to retire from the council for a short time, as in ch. 4. 15. **Men of Israel**—Note, ch. 2. 14, 22. **Theudas . . . Judas**—Gamaliel cites them to two well-known characters, each the leader of an insurrection which came to nought, and thus furnished to others lessons for the exercise of prudence. Proverbs 14. 16; 22. 3. **This counsel or this work**—He suggests that it is rather a human *work* than a divine *counsel*, as the apostles claim. Ver. 29; ch. 4. 19, 20. **Be of men . . . be of God**—Gamaliel here counsels a neutral, non-committal policy, which is *wise*, in so far as it relates to mild treatment of those who differ from us, (ch. 15. 19-29; Romans 14. 1-23; Mark 9. 38-40; Lk. 9. 54-56,) but *unwise*, in so far as it relates to moral or religious decision. Josh. 24. 15; Ruth 1. 16-18; 1 Kings 18. 21; Luke 11. 23. Those who *will* to do the will of God as taught of the Spirit, *shall know with certainty* whether a work be of God or not. Note, John 7. 17; 16. 13; 1 John 2. 27; 5. 20. **Cannot . . . fight against God**—That is, with success, since the contest is unequal. Josh. 10. 14; 23. 10; 2 Kings 6. 16; 2 Chron. 13. 12; 32. 7, 8; Job 33. 12, 13; 34. 29; Psa. 55. 18; Prov. 21. 30, 31; Isa. 8. 10; 54. 17; Jer. 1. 18, 19; note, chap. 23. 9; Rom. 8. 31, &c.; 1 John 4. 4. **They agreed**—So far as not to kill the apostles, (ver. 33,) though they *beat*, i. e., *scourged* them, (note, Matt. 10. 17,) and forbade their preaching, as they had before, (chap.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. **42** And daily in the temple, and in every house, they ceased not to teach and preach Je'sus Christ.

CHAPTER VI.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Gre'ci-ans against the He'b'ews, because their widows were neglected in

4. 18,) contrary to Gamaliel's advice. Ver. 38.

41-42. Rejoicing . . . worthy to suffer—They rejoiced in being thought worthy by God to be thus dishonored by men, as Christ and the prophets had been. Note, Matt. 5. 10-12; John 15. 18-21; Rom. 8. 17, 18; 2 Cor. 12. 9, 10; 1 Thess. 2. 14, 15; 3. 3, 4; 2 Tim. 3. 12; 1 Peter 3. 13-18; 4. 13-16. **Preach Jesus Christ**—Or Jesus as the Christ or Messiah. Ch. 17. 3; 18. 5, 28. This they did *constantly and every-where*, in *public* and in *private*; note, verse 28; ch. 8. 4, 25-40; 20. 21; Mk. 16. 15, 20; 2 Tim. 4. 2.

CHAPTER VI.

1. Number . . . multiplied—Comp. ver. 7; ch. 2. 41, 47; 4. 4; 5. 14. **Murmuring**—A common evil, even in the Church, though forbidden. Num. 14. 27; Deut. 1. 27; Matt. 20. 11; Mk. 14. 5; 1 Cor. 10. 10; Jude 16; note, Phil. 2. 14. **Grecians**—Or, *Hellenists*, i. e., Greek-speaking Jews, whether by descent or conversion to the Jewish religion, who lived outside of Palestine. Comp. chap. 9. 29; 11. 20; 17. 4. **Heb'ews**—Those Jews born in Palestine who spoke the vernacular Hebrew of the day, i. e., the Syro-Chaldaic. Note, Matthew 27. 46. **Daily ministration**—That is, in the daily distribution of food or alms to the poor. The Gr. word denotes *deacon* or *deaconship*. Note, Romans 12. 7. The complaint of neglect, if well-founded, was not owing to any ill-will or partiality of the apostles who were the distributors, (note, ch. 4. 35,) but because they could not attend to the wants of all without neglecting their primary duties; note, vs. 2, 4.

2-4. The twelve—The apostles, including Matthias. Ch. 1. 26. **Called the multitude**—The apostles being, under Christ, the appointed founders

the daily ministration. **2** Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. **3** Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. **4** But we will give ourselves continually to prayer, and to the ministry of the word. **5** And the saying pleased the whole multitude: and they chose Ste'phen, a man full of

and head of the Church, (note, Matt. 16. 18, 19,) here propose their first-recorded plan of Church economy, and submitted it to the whole body of disciples, without distinction of rank, condition, or sex, for their action and decision; note, vs. 3, 5. **It is not reason**—Rather, *not pleasing to us*; i. e., they did not believe it was right for them to **serve tables**; i. e., continue this work of distributing money to the poor to the neglect of the *ministry* of the word; note, ver. 4. **Brethren**—The disciples, ver. 1; note, ch. 9. 30. **Look ye out among you**—The apostles do not even nominate the individuals who are to fill the new office, but ask the Church to select from its own body suitable persons to whom they might assign that office. Note, vs. 5, 6. **Seven men of honest report**—One for each day of the week; men of good reputation and faithful to their trust. Chap. 10. 22; 16. 2; 1 Timothy 3. 7, &c.; 1 Cor. 4. 2; 2 Kings 12. 15; 22. 7; Neh. 13. 13. **Full of the Holy Ghost**—Of Spirit-power (verses 5, 8) and great discretion and aptitude for practical business. Compare Exod. 18. 21; Deut. 1. 13-15. **Prayer . . . ministry of the word**—The primary and appropriate duties of their office, and of all true ministers who therein are successors of the apostles. Note, Matt. 10. 2, 7; 28. 19, 20; Luke 9. 60-62; 1 Tim. 4. 14-16.

5-7. Pleased the whole—The entire body of believers adopted the proposal. Note, vs. 2, 3. They were of one accord as usual. Ch. 1. 14; 2. 1; 4. 32. **Stephen**—Whose future history is given in brief in verses 8-15; chapter 7; 8. 1, 2; 22. 20. **Full of . . . Holy Ghost**—Said here of Stephen only as excelling in spiritual faith and power, (verses 8, 10, 15,) though the others are not excluded; verse 3.

faith and of the Holy Ghost, and Phil'p, and Proch'o-rus, and Ni-ca'nor, and Ti-mon, and Par-me-nas, and Nic'o-las a proselyte of An-ti-och; **6** Whom they set before the apostles: and when they had prayed, they laid *their* hands on them. **7** And the word of God increased; and the number of the disciples multiplied in Je-ru-sa-lem greatly; and a great company of the priests were obedient to the faith.

8 And Ste'phen, full of faith and power, did great wonders and miracles among the people. **9** Then there arose certain of the synagogue, which is called *the synagogue* of the Lib'er-

Philip—The *evangelist*. Note, chap. 21. 8. He, as well as Stephen, was also a successful preacher. Note, chap. 8. 5–13, 26–40. **Prochorus...Nicolas**—Of these five persons nothing more is recorded, except, perhaps, the last, who is thought by some to have been the founder of the sect called Nicolaitans. Rev. 2. 6, 15. **Proselyte**—A Gentile who had embraced the Jewish religion in part, as a proselyte of the gate, or wholly, as a proselyte of righteousness. Note, ch. 13. 43. **Antioch**—Situated on the river Orontes; once a place of great note as the capital of all Syria; (note, Matt. 4. 24;) a place of great resort both of Jews and Christians; note, ch. 11. 19–26; 13. 1, 14. **Prayed**—As was their custom on such special occasions. Note, chap. 1. 24; 13. 3; Luke 6. 12. **Laid their hands**—As a symbol of gifts and powers conferred; a form of consecration to sacred office derived from Moses, (Num. 27. 18–23; Deut. 34. 9,) and thus early adopted by the apostles as a proper form of authenticating the regular Christian ministry; ch. 13. 3; 1 Tim. 4. 14; 5. 22; 2 Tim. 1. 6. This was also a form of benediction (Mk. 10. 16) and of conferring miraculous powers; note, chap. 8. 17; 9. 17; 19. 6. **The word...increased**—The Gospel was preached, and embraced by still greater numbers. Comp. chap. 2. 41, 47; 4. 4; 12. 24; 19. 20. **The priests**—Of which great numbers were in Jerusalem. Note, Luke 1. 5, 8. **Obedient to the faith**—Believed and obeyed the Gospel. Romans 1. 5; 16. 26. Contrast Rom. 10. 16.

8–10. Stephen—Note, verse 5. **Wonders and miracles**—Both temporal and spiritual. Comp. ch. 4. 29, 30, 33. **Certain of the synagogue**—Of the many synagogues in Jerusalem,

times, and Cy-re'ni-ans, and Al-ex-an'dri-ans, and of them of Cil-yoi-a and of A'sia, disputing with Ste'phen. **10** And they were not able to resist the wisdom and the spirit by which he spake. **11** Then they suborned men, which said, We have heard him speak blasphemous words against Mo'ses, and against God. **12** And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, **13** And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: **14** For we have heard him say, that this Je'sus of

(note, Matt. 4. 23,) each of the following classes of persons had one, from which certain disputants combine against Stephen, but are confounded; note, vs. 10–15. **Libertines**—Or, *freedmen*, i. e., Jews who had been Roman captives, but were now free; there were many such in Jerusalem. Note, ch. 2. 5, 10. **Cyrenians**—Jews from Cyrene. Note, ch. 2. 10; Matt. 27. 32. **Alexandrians**—Jews from Alexandria. Note, chap. 18. 24. **Cilicia...Asia**—Asia Minor, (note, ch. 2. 9,) of which *Cilicia* was a province on the Mediterranean coast, Tarsus, its capital, being the home of Saul, who probably was one of the disputants; note, ch. 8. 1; 9. 1, 11. **Not able to resist**—Being endued with the wisdom from above, (Jam. 3. 13, 17,) and the fullness of the Spirit, (verses 5. 8,) they were not able to withstand his arguments. Note, Matt. 10. 19, 20; Luke 21. 15.

11–15. Suborned men—Got them to testify falsely and slander Stephen, (13, 14,) a common recourse of such vanquished men. Matthew 26. 59, 60; 28. 12–15; 1 Kings 21. 10, 13. **Blasphemous**—Slandorous. Note, Matt. 9. 3. **Against Moses**—Against his teaching, who spake for God. Ver. 14; Exod. 4. 16; 18. 19. **Stirred up**—Excited, as usual, a popular tumult; especially said of that which is not moved by reason. Ch. 13. 50; 14. 2; 17. 5, 13; 21. 27, &c.; Prov. 15. 18. **Elders...came upon**—Stephen here is taken by surprise, and hurried by force before a special meeting of the council, as were the apostles, ch. 4. 1–7; 5. 17, 18. **Holy place**—The temple. Psal. 24. 3; 79. 1. **The law**—Of Moses. Note, ver. 14. The same false charge was brought against Paul. Ch. 21. 21, 28; 25. 7, 8. **This Jesus...shall destroy**—In this mis-

Naz'a-reth shall destroy this place, and shall change the customs which Mo'ses delivered us. **15** And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

THEN said the high-priest, Are these things so? **2** And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father A'bra-ham, when he was in Mes-o-po-ta'mi-a, before he dwelt in Char'ran, **3** And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. **4** Then came he out of the land of the Chal-de'ans, and dwelt in Char'ran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. **5** And he gave him

representation they slander Stephen, as they had perverted the words of Jesus himself. Note, John 2. 19-21; Matt. 27. 39, 40. **Change the customs**—The ritual observances of the Mosaic law, which Stephen taught, were superseded by the Christian economy, as did the apostles. Note, chap. 15. 1-29; Gal. 5. 1, &c.; Col. 2. 14-17; Heb. 10. 1, &c. **Face of an angel**—A supernatural radiance, similar to that on Moses's face, which indicated his divine mission. Exod. 34. 29-35; Eccl. 8. 1; note, Matt. 17. 2; Rev. 1. 16.

CHAPTER VII.

1-5. **The high-priest**—Note, ch. 4. 6. **These things so**—Referring to the false charges. Chapter 5. 11, &c. **Men, brethren**—Note, chapter 1. 16. **The God of glory**—That miraculous light or visible glory which was a symbol of God's presence, called the *shekinah*. Exodus 24. 16, 17; 33. 18, &c.; 40. 34, 35; 1 Kings 8. 11; Psa. 63. 2; Ezek. 1. 28; Isa. 60. 19; Rev. 21. 11, 23. This, the divinity manifest, is named as one of the prerogatives of Israel; (note, Rom. 9. 4;) and this Stephen himself saw. Note, ver. 55. **Father Abraham**—The great Jewish ancestor and boast. Note, Matt. 3. 9. **Mesopotamia**—Note, ch. 2. 9. **Char'ran**—Called in the O. T. *Haran*. Gen. 11. 31. **Said unto him**—Gen. 12. 1. **Land of the Chaldeans**—Land belonging to Mesopotamia, in which region was Ur, where lived Terah, Abraham's father, when he was called of God to leave. Ver. 2; Gen. 11. 26-31; 15. 7; Neh. 9. 7. **This land**—*Canaan*. Gen. 11. 31; 12. 5. **Gave...none inher-**

none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. **6** And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. **7** And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. **8** And he gave him the covenant of circumcision: and so A'bra-ham begat I'saac, and circumcised him the eighth day; and I'saac begat Ja'cob; and Ja'cob begat the twelve patriarchs. **9** And the patriarchs, moved with envy, sold Jo'seph into Egypt: but God was with him, **10** And delivered him out of all his afflictions, and gave

itance—That is, as yet; the land Abraham *bought* was not the divine gift. Ver. 16. **Yet he promised**—Quoting Gen. 12. 7; 13. 15-17. **Had no child**—Gen. 15. 2, &c. No heir nor hope of any, to inherit the promise. Note, Rom. 4. 17, &c.

6-8. **A strange land**—Meaning Egypt, where they were to be afflicted **four hundred years**. Gen. 15. 13. The apparent discrepancy between this passage and Exod. 12. 40, 41, is probably owing to the fact that the latter counts from the time of Abraham's call, some thirty years before their going to Egypt. Note, Gal. 3. 17. **Will I judge**—Or *punish*, in which sense the word is often used. Chap. 24. 6; John 18. 31. How they were judged is recorded Exodus 3. 19-22; 14. 23, &c. **Come forth**—From Egyptian bondage to the service of God in Canaan. Exod. 3. 7-12, 17, &c. **Covenant**—This, it is said, God **gave** to Abraham, because both sides of it were prescribed by God. Gen. 17. 1-11. This was repeated to Moses. Exod. 12. 43, &c.; note, John 7. 22. **Circumcision** was not only a token of the covenant, but an essential part of it, it being the *rite* of introduction into the Jewish Church, as baptism is into the Christian Church. Gen. 17. 11-14; Mk. 16. 16. **The twelve patriarchs**—So called as the founders of the twelve tribes. Note, ch. 2. 29. The sense is, that these were all born under this covenant. Ver. 8.

9-11. **Sold Joseph**—The account of this is given Gen. 37. **God was with him**—In what special sense is stated ver. 10, &c. **Delivered...gave him favor**—The particulars of which, as be-

him favor and wisdom in the sight of Pha'raoh king of E'gypt; and he made him governor over E'gypt and all his house. **11** Now there came a dearth over all the land of E'gypt and Cha'naan, and great affliction: and our fathers found no sustenance. **12** But when Ja'cob heard that there was corn in E'gypt, he sent out our fathers first. **13** And at the second time Jo'seph was made known to his brethren; and Jo'seph's kindred was made known unto Pha'raoh. **14** Then sent Jo'seph, and called his father Ja'cob to *him*, and all his kindred, threescore and fifteen souls. **15** So Ja'cob went down into E'gypt, and died, he, and our fathers, **16** And were carried over into Sy'chem, and laid in the sepulcher that A'bra-ham

bought for a sum of money of the sons of Em'mor, *the father of Sy'chem*. **17** But when the time of the promise drew nigh, which God had sworn to A'bra-ham, the people grew and multiplied in E'gypt, **18** Till another king arose, which knew not Jo'seph. **19** The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. **20** In which time Mo'ses was born, and was exceeding fair, and nourished up in his father's house three months: **21** And when he was cast out, Pha'raoh's daughter took him up, and nourished him for her own son. **22** And Mo'ses was learned in all the wisdom of the E-gyp'tians, and was mighty in words and in deeds.

ing the work of God, are recorded Gen. 39. 2-6; 41. 38, &c.; Psa. 105. 17-22.

Pharaoh—The official title of the kings of Egypt, as *Candace* was of the queens of Ethiopia. Note, ch. 8. 27. **A dearth**—Of seven years, preceded by seven years of plenty, in Egypt, as predicted by Joseph. Gen. 41. 29, &c. **Our fathers**—The patriarchs. Vs. 8, 9. **Chanaan**—Rather, *Canaan*, (Gen. 42. 5,) so called from Canaan the son of Ham, who, with his posterity, first peopled it. Gen. 10. 15-20. Called also the land of the *Hebrews*, (Gen. 40. 15,) of *Judea*, and of *Israel*. Note, Matt. 2. 1, 5, 6, 20. From the *Philistines* it was variously called *Philistia*, (Psa. 60. 8,) *Palestina*, (Exod. 15. 14,) *Palestine*. Joel 3. 4. But under these names it embraced also what was then called *Phenicia* or *Phenice*. Note, ch. 11. 19; Matt. 15. 22. Canaan proper was bounded west by the Mediterranean, east by the Jordan, north by Syria, south by Edom; and was styled the *Holy Land*, as being the habitation of Jehovah and his holy people. Zech. 2. 10-13; Exod. 19. 4-6. *A good land and the glory of all lands*. Deut. 8. 7-10; 11. 10-12; Ezek. 20. 6.

12-16. The particulars of the history referred to in these verses are recorded Gen. chaps. 42-47. **Threescore and fifteen souls**—Or seventy-five *persons*. Note, ch. 2. 41. In Exod. 1. 5, only seventy are named; but the number here given is from the Gr. version of Gen. 46. 27, which adds the five sons of Ephraim and Manasseh, mentioned 1 Chron. 7. 14-23. **Carried...into Sychem**—Or *Shechem*; called also *Sychar*. Note, John 4. 5. **Abraham bought**—This purchase was evidently made by Jacob. Gen. 33. 18, 19; Josh. 24. 32. How

the name of Abraham became connected with this passage is unknown, but, probably, by some careless early transcriber, who had confounded this with a similar purchase made by Abraham. Genesis 23. 4-20; 49. 29, 30; 50. 13.

17-22. **Promise drew nigh**—That is, its fulfillment. Vs. 5, 6. **God had sworn**—Note, Heb. 6. 13-18. **People grew**—Comp. Exod. 1. 7-9; Psa. 105. 23, 24. **Another king**—Or *Pharaoh*. Exodus 1. 8, 22; note, verse 10. **Knew not Joseph**—Had no regard for his merits. 1 Thess. 5. 12, 13. If he was acquainted with Joseph, he ignored him and his God. Exod. 5. 2. **Dealt subtly**—Craftily and cruelly. Exod. 1. 10-22. **Moses was born**—About 1574 B. C. The meekest of all men, (Num. 12. 3,) and the greatest of all the Heb. prophets, (Deut. 34. 10,) and as such, a type of Christ. Note, ch. 3. 22. His name, from two Egyptian words, signifies *saved from water*. Ex. 2. 10. **Exceeding fair**—Literally, *fair or beautiful unto God*, i. e., in the esteem of God, who looks at the heart rather than the outward show. 1 Sam. 16. 7, 12; comp. Num. 12. 3; 1 Pet. 3. 4. **Cast out...nourished**—Compare Exod. 2. 3-10. **Wisdom of the Egyptians**—All the intellectual culture which was known and valued in Egypt, which stood at the head of ancient erudition, as is clearly implied in Isa. 19. 11, 12; 1 Kings 4. 30; Matthew 12. 42. **Mighty in words**—Though defective in utterance, yet mighty through God. Exod. 4. 10-12; 1 Cor. 1. 27; 2 Cor. 10. 4. Note, chap. 6. 10. **And in deeds**—Miraculous deeds, as a God-sent ruler and deliverer. Note, verses 25, 35, 36.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Is'ra-el. **24** And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the E-gyp'tian: **25** For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. **26** And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? **27** But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? **28** Wilt thou kill me, as thou didst the E-gyp'tian yesterday? **29** Then fled Mo'ses at this saying, and was a stranger in the land of Mid'i-an, where he begat two sons. **30** And when forty years were expired; there appeared to him in the wilderness of

mount Si'nai an angel of the Lord in a flame of fire in a bush. **31** When Mo'ses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, **32** Saying, I am the God of thy fathers, the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob. Then Mo'ses trembled, and durst not behold. **33** Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. **34** I have seen, I have seen the affliction of my people which is in E'gypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into E'gypt. **35** This Mo'ses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. **36** He brought them out, after that he had showed wonders and signs in the

23-29. Forty years old—In this ver. 23, and in vers. 30, 36, the life of Moses is represented as embracing three periods of forty years each, making his age at death one hundred and twenty years. Deut. 34. 7. **Came into his heart**—Was divinely inclined to visit his oppressed race and become their deliverer. Note, verses 25, 35. **Smote the Egyptian**—Probably one of the cruel taskmasters. Exod. 1. 11-14. In the heat of his indignation Moses went further, perhaps, than he intended; yet seemingly impelled as the first step in his divine vocation. Ver. 25. **For he supposed**—Moses thought that his brethren should have perceived that this, his deliverance of a single person, (verse 24,) was an intimation that God would through him deliver them all from bondage; but they did not. Verses 27, 35. **As they strove**—Two brother Hebrews are here at variance, between whom Moses acts as mediator; but is resented by the party in the wrong, (ver. 27,) whom Stephen identifies with the mass of the nation. Ver. 35. **Then fled Moses**—Fearing the wrath of Pharaoh. Exod. 2. 15. **Land of Midian**—The tract of country which lay between the two arms or gulfs of the Red sea, and extended to the border of Mt. Hor. The Midianites were descendants of Midian, (Gen. 25. 1, 2,) and were a numerous nomadic people, rich in flocks. Exod. 2. 16; 3. 1; Judg. 6. 1-6. **Two sons**—Compare Exodus 18. 1-6.

30-34. Wilderness of . . . Sinai—That is, the Desert of Arabia round

about Mount Sinai. The mount in Ex. 3. 1 is called Horeb, that probably being the name of the mountain group, and Sinai the particular part where the law was given. Note, verse 38. The two names are used interchangeably. Exod. 19. 1, 2; 33. 6. **An angel of the Lord**—Rather, *the angel*, i. e., the *Angel-Jehovah*, so called, the word *angel* signifying one *officially sent*; as such it here denotes the same as the *Word* that was God, and was made flesh; (note, John 1. 1, 14;) the eternal Son of God, who often thus manifested himself before his incarnation. Gen. 16. 7, 13; 22. 11-15; 31. 11-13; 32. 24, &c.; Ex. 3. 2-6, 11-16; 23. 20, &c.; Josh. 5. 13; &c.; Judg. 13. 3-21. Hence called *the angel of his presence*. Isa. 63. 9. Note, verses 35, 38. **In a flame**—Compare Ex. 3. 2, &c. An expressive emblem of the fiery trial and miraculous preservation of the Hebrews by the good-will of Him that dwelt in the bush. Deut. 33. 16. Note, verses 34-36. **When Moses saw**—Compare verses 31-34 with Exod. 3. 3-10, &c. **Put off thy shoes**—As a mark of respect. Josh. 5. 15.

35-37. This Moses—This very Moses, the divinely-sent ruler and deliverer of Israel, they have refused to acknowledge as such, thus showing that the language and act of the individual (ver. 27) expressed the real views and feelings of the many. Ver. 39. So, too, they rejected Jesus, their greater deliverer and saviour. Note, ch. 3. 13-15; 4. 11, 12. **Showed wonders**—Comp. Ex. chs. 7-17, &c.; Neh. 9. 9-25; Psalms

land of E'gypt, and in the Red sea, and in the wilderness forty years.

37 This is that Mo'ses, which said unto the children of Is'ra-el, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. **38** This is he, that was in the church in the wilderness with the angel which spake to him in the mount Si'nai, and *with* our fathers: who received the lively oracles to give unto us: **39** To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into E'gypt, **40** Saying unto Aa'ron,

105. 3, 14, &c.; 136. 10. **The Red sea**

—The sea which lies between Egypt and Arabia, its extent being about 1,400 miles in length, its greatest width 200 miles, and its depth 1,800 feet. Its northern end is divided into two arms, Akabah and Suez, the northern part of the latter being the point where the Hebrews miraculously crossed. Exod. 14. 15. **That Moses, which said—**

Note, chap. 3. 22. Stephen here shows that he does not bring Moses and Jesus into collision, as accused. Ch. 6. 11, 14. **In the church**—Referring to the whole assembly of Israel in the desert as the Church of God while receiving the law through the mediation of Moses and the angel. Note, verses 30, 53.

Lively oracles—Rather, *living* oracles, i. e., the divine laws which possessed a *life-giving* efficacy. Lev. 18. 5; Ezek. 20. 11. Note, Romans 7. 10; 10. 5. The *oracles* of paganism were the answers which their lifeless gods were supposed to give to those who consulted them. Compare 1 Kings 18. 24–29, 37–39. The word is here applied to the Old Testament Scriptures, as in Romans 3. 2, and to the Scriptures in general, as in Heb. 5. 12; 1 Peter 4. 11. **Would not obey**—Note, vs. 27, 35. **Hearts turned back**—To their Egyptian mode of life, (Num. 11. 4, 5; 21. 5,) and especially its worship of idols. Note, vs. 40–43. Their apostasies in general are traced to the heart. Deut. 5. 29; Psa. 81. 11, 12; Jer. 5. 23, 24; 9. 14; Heb. 3. 10, 12. Note, ver. 51.

Aaron—Brother and associate of Moses in this work of delivering Israel. Ex. 6. 26, 27; 7. 1, &c. **Make us gods**—Note, ver. 41. **As for this Moses**—Ex. 32. 1. Spoken in contempt. Contrast Stephen's words, vs. 35, 37, 38. **Wot**—Note, ch. 3. 17. **Made a calf**—Rather, *bullock*; intended to represent

Make us gods to go before us: for *as for* this Mo'ses, which brought us out of the land of E'gypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. **42** Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Is'ra-el, have ye offered to me slain beasts and sacrifices *by the space* of forty years in the wilderness? **43** Yea, ye took up the tabernacle of Mo'loch, and the star of your god Rem'phan, figures which ye

either the bull *Apis* or *Mnevis*, both of which the Egyptians worshiped. Exod. 32. 2–6; Ps. 106. 19, 20. **God turned**

—When *they turned back* from him (ver. 39) God **gave them up**, i. e., judicially abandoned them to their own hearts' lusts. Ps. 81. 12; 106. 15. Note, Rom. 1. 24–28; 2 Thess. 2. 11, 12. **The host of heaven**—The body of stars are often so called as being countless. Genesis 15. 5. The worship of these was prevalent in Egypt and other parts of the East. Deut. 4. 19; 17. 3; 2 Ki. 17. 16; 21. 3; Jer. 19. 13. **Book of the prophets**—The minor prophets from Hosea to Malachi, alluded to as a separate volume. Note, Lk. 24. 44. The quotation (vs. 42, 43) is from Amos 5. 25–27. **House of Israel**—Called *the Church*. Note, ver. 38. **Have ye offered to me**—The implied answer is, Yes, but as if ye did it not; for ye have mingled with my worship that of your idols, ver. 43. Comp. Isa. 29. 13; Ezek. 33. 30, 31; Matt. 15. 7–9. **Mo-loch**—A hideous brazen image in the form of a man, with the face of a calf,



made to worship them: and I will carry you away beyond Bab'y-lon. **44** Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Mo'ses, that he should make it according to the fashion that he had

hollow within, which, being heated, children were placed in its arms and burned. This was especially the god of the Amorites. Deut. 12. 31; 1 Ki. 11. 5, &c.; 2 Ki. 17. 9, &c.; Ps. 106. 37, 38. **Remphan** — Heb. *Chiun*, an old Egyptian word for the name of the star Saturn. Amos 5. 26. **Beyond Babylon** — Or *Damascus*, Amos 5. 27,) alluding to their being carried captive into Assyria, which was *beyond*, i. e., east of, both places. 2 Ki. 17. 6, 23.

44-47. Tabernacle of witness—Or

seen. **45** Which also our fathers that came after brought in with Je'sus into the possession of the Gen'tiles, whom God drove out before the face of our fathers, unto the days of Da'vid; **46** Who found favor before God, and desired

26-40; note, Heb. 8. 5; 9. 1; &c. **Fathers that came after**—That is, a later generation of Israel brought the tabernacle into the land of the expelled Canaanites, here called *Gentiles*, and used it until the time of David. Note, vs. 46, 47; comp. Josh. 3. 14; 18. 1; 2 Chron. 1. 3. **With Jesus**—Rather, under *Joshua*, which is the same in Heb. as *Jesus* in Greek. Note, Heb. 4. 8. **Who found favor**—That is, David was signally favored of God as a man, a prince, and a warrior. Note, ch. 13. 22. **Desired...**



of testimony; so called because it contained the covenant in which God testified himself to be the God of Israel. Deut. 31. 24-26. Called also the *tabernacle of the congregation*, because there the congregations of Israel gathered. Deut. 31. 14, 15. It was a movable tent used in the wilderness, after which the temple was modeled. A description of the tabernacle is given, Exod. chaps.

a tabernacle—The word here rendered *tabernacle* is not the same as that in ver. 44, but denotes a permanent *temple* or *house*, as in verses 47-49. For such a house David ardently prayed. 2 Sam. 7. 18-29; Ps. 132. 1-5. This desire to build was denied David, i. e., personally, (verse 47;) not, however, as some suppose, because of any *unsuitableness* in him because of having shed

to find a tabernacle for the God of Jacob. **47** But Solomon built him a house. **48** Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, **49** Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? **50** Hath not my hand made all these things?

51 Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. **52** Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: **53** Who have received the

law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. **55** But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. **56** And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. **57** Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, **58** And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. **59** And they stoned Stephen, calling upon

much blood as *a man of war*, for in this work God was pre-eminently with him, (1 Sam. 16. 18; 17. 37, 45-47; 18. 28; 19. 4, 5:) the denial was rather an *honorable exemption* from a work to which his age was not equal, and more especially because of his faithful military service in preparing the way for the safe erection of such a magnificent building. 1 Ki. 5. 3, 4; 1 Chr. 22. 5-9, 14. The military service in itself is not incompatible with the religion either of the O. or the N. T. Eccl. 3. 8; 1 Chr. 5. 20, 22; note, chap. 10. 2-7; Matt. 26. 51, 52. **But Solomon**—David's son and successor, built the temple. Note, ver. 46; Matt. 21. 12.

48-56. The Most High—The Almighty. Psal. 91. 1, 9. **Dwelleth not in temples**—That is, not exclusively. Jer. 23. 24; note, ver. 49; chap. 17. 24. **Saith the prophet**—Is. 66. 1, 2. **My throne... footstool**—Note, Matt. 5. 34, 35. Comp. the words of Solomon himself. 2 Chron. 2. 6; 6. 2, 18. **My hand made all**—Comp. chap. 17. 24; Exod. 31. 3, &c.; 35. 31, &c.; Deut. 8. 17, 18; Isaiah 28. 26, 29; 54. 16. **Ye stiff-necked**—An epithet often applied to the rebellious Jews, as being unwilling to bow to the authority of God. Exod. 32. 9; 33. 3, 5; Isa. 48. 4. **Do always resist**—The sense is, they were, as a people, both inwardly and outwardly always given to resist the divine Spirit. Isa. 63. 10; Jer. 6. 10; 9. 26; Heb. 3. 10. **Which of the prophets**—Implying that as their fathers had slain the prophets who predicted the Messiah as the *Just One*, so had they now slain the Messiah himself. Note chap. 3. 14, 15; Matt. 23. 30, 31; 1 Thess. 2. 15. **Received the law**—As given

by the angel. Note, ver. 38; Gal. 3. 19. **Not kept it**—In thus resisting the Spirit and the Just One. Note, verses 51, 52; John 7. 19. **Cut to the heart**—Note, ch. 5. 23. **Gnashed**—Expressive of great rage. Job 16. 9; Psal. 35. 16; 37. 12. **Full of the Holy Ghost**—Note, ch. 6. 5. **Looked... into heaven**—Whither Jesus had ascended. Ch. 1. 11. **Saw the glory**—Note, ver. 2. **Jesus standing**—As if ready to receive Stephen. Ver. 59. Not *sitting*, as usually described. Matt. 26. 64; Mark 16. 19; Heb. 1. 3. **The heavens opened**—Note, ver. 55. Stephen, filled with the Spirit, saw what no natural eye can see. John 1. 18; 1 Timothy 6. 16. As did Peter and Paul. Note, chapter 10. 10, &c.; 22. 14, &c.; 2 Cor. 12. 1-4.

57, 58. Cried out... stopped their ears—As if unwilling to hear, or to let others hear, Stephen's seraphic words, which they affected to regard as highly blasphemous. Note, ver. 58. Compare similar scenes of mob violence excited by the hierarchy, ch. 19. 28, &c.; 21. 27, &c. **Cast him out... stoned**—In accordance with the law that such criminals be executed *without* the city. Lev. 24. 14, 23; 1 Kings 21. 13; Lk. 4. 29; Heb. 13. 12. **The witnesses**—The false ones mentioned ch. 6. 13, who were required to cast the first stone. Deut. 13. 9; 17. 7. **Laid down their clothes**—Put off their outer garments that they might not be impeded in the act, as in ch. 22. 23; note, John 13. 4. These were intrusted to **Saul**, who took part in this act. Note, ch. 8. 1, &c.; 22. 20. This Saul became afterward the apostle *Paul*. Note, chap. 13. 9.

59, 60. Stephen, calling upon—

God, and saying, Lord Je'sus, receive my spirit. **60** And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Je-ru-sa-lem; and they were all scattered abroad throughout the regions of Ju-de'a and Sa-ma-ri-a, except the apostles. **2** And devout men carried Ste'phen to his burial, and made great

The word *God* here is not in the original; but Stephen prays to the Lord Jesus, whom he saw standing ready to help and receive him. Vs. 55, 56. It was the custom of the apostles and early Christians to pray directly to the Lord Jesus. Note, chap. 1. 24; Lk. 23. 42, 43; 1 Cor. 1. 1, 2. **Receive my spirit**—The soul, which no man can kill. Note, Matt. 10. 28; comp. Ps. 31. 5; Lk. 23. 46; 2 Tim. 1. 12; 1 Pet. 4. 19. **Kneeled**—The common practice of the Christian at prayer. Chap. 9. 40; 20. 36; 21. 5. **Lay not this sin**—Substantially the same prayer that Jesus uttered for his murderers. Lk. 23. 34. **Fell asleep**—His tranquil spirit (ver. 59) retired from this life of Christian labor and suffering to be ever at rest with the Saviour, free from wicked troublers, (Job 3. 17,) as is true of all that die in the Lord. Note, 1 Thess. 4. 14-17; 2 Thess. 1. 7; Rev. 14. 13.

CHAPTER VIII.

1, 2. **Saul**—Note, ch. 7. 58. **Consenting**—Rather, *concurred* in putting Stephen to death. Compare verse 3; chap. 22. 4; 26. 10. **At that time**—Rather, *on that day*; i. e., the stoning of Stephen was followed at once with a great persecution against the Church. Vs. 3, 4; ch. 11. 19. **Church... at Jerusalem**—Meaning, not the *whole body* of Christian disciples but that *part* of them at Jerusalem, others being found elsewhere. Comp. chap. 9. 2; 10. 19; 22. 5; 26. 11. The Jerusalem Church was, probably, the first organized Christian Church, (chap. 1. 8; 2. 47,) so that the boast of popery, that the *original mother Church* is that of Rome, is false. Note, 1 Thess. 2. 14. **All scattered**—From every house, and of every class. Ver. 3. **Except the apostles**—Who

lamentation over him. **3** As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed *them* to prison. **4** Therefore they that were scattered abroad went every-where preaching the word. **5** Then Phil'ip went down to the city of Sa-ma-ri-a, and preached Christ unto them. **6** And the people with one accord gave heed unto those things which Phil'ip spake, hearing and seeing the miracles which he did. **7** For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. **8** And there was great joy

remained, (ver. 14;) not as being less exposed, but at whatever risk, in view of the special command, chapter 1. 4. Hence more converts are soon made at Jerusalem. Ch. 11. 22; 15. 4. **Devout men**—Note, ch. 2. 5. **Great lamentation**—At the death of one so holy and good. Comp. ch. 9. 36-39.

3-8. **Saul... made havoc**—Ravaged the Church like a wild beast of prey (Psa. 80. 13) or a mad fanatic. Ch. 9. 1, 2, 13, 21. Compare his own affecting confessions afterward. Ch. 22. 4, 5, 19, 20; 26. 9-11; 1 Cor. 15. 9; Gal. 1. 13; 1 Tim. 1. 13. **Every-where preaching**—Preaching Christ (ver. 5) as faithfully as the apostles had. Chap. 5. 28; Mark 16. 20. These, however, were not the *apostles*, (ver. 1,) but the *men and women* of the Church, every one of whom, without apostolic or ecclesiastical office or orders, is a *sent evangelist*, a successful *itinerant preacher*. Vs. 5-13; ch. 11. 19-21; 21. 8, 9. They are all invested with the general priesthood of believers. 1 Pet. 2. 5, 9; note, chap. 2. 17, 18; John 4. 28-42. **Philip**—Note, chap. 6. 5. **The city of Samaria**—Rather, *a city*, that is, one of the many. Note, Matt. 10. 5; John 4. 5. **Preached Christ**—That is, Jesus as the real Christ or Messiah, (verses 12, 35-37,) as did Paul. Chap. 9. 20, 22; 17. 2, 3. **People... gave heed**—Believed in Christ and were baptized, (ver. 12,) the way having been prepared by Jesus himself. Note, John 4. 5-42. **The miracles**—Attending and confirming the word preached. Ver. 7; Mark 16. 20. **Unclean spirits**—The same miracles were wrought by Christ. Note, Matt. 4. 23, 24. **Great joy**—Not only on account of these cures, (ver. 7,) but as a characteristic fruit of the Spirit, (Gal.

In that city. **9** But there was a certain man, called Si'mon, which beforetime in the same city used sorcery, and bewitched the people of Sa-ma'ri-a, giving out that himself was some great one: **10** To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. **11** And to him they had regard, because that of long time he had bewitched them with sorceries. **12** But when they believed Phil'ip preaching the things concerning the kingdom of God, and the name of Je'sus Christ, they were baptized, both men and women. **13** Then Si'mon himself believed also; and when he was baptized, he continued with Phil'ip, and wondered, beholding the miracles and signs which were done. **14** Now when the apostles which were at Je-ru'sa-lem

heard that Sa-ma'ri-a had received the word of God, they sent unto them Pe'ter and John: **15** Who, when they were come down, prayed for them, that they might receive the Holy Ghost: **16** For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Je'sus. **17** Then laid they *their* hands on them, and they received the Holy Ghost. **18** And when Si'mon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, **19** Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. **20** But Pe'ter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. **21** Thou hast neither

5. 22,) the joy of Christian salvation. Verse 39; chap. 16. 34; Rom. 14. 17; 15. 13; 1 Pet. 1. 8.

9-13. **Simon**—Sometimes called *Si-mon Magus*, i. e., the *Magician*, or *Sorcerer*; one skilled in *magic arts*, i. e., the arts of the *magicians* of that day. Note, ch. 13. 6-8; 19. 13. A numerous class of impostors who practiced enchantment, divination, witchcraft, and similar deceptive arts, all of which are strictly condemned. Exod. 7. 11; 8. 7; 9. 11; Levit. 19. 26, 31; 20. 6, 27; Deut. 18. 9-12; Isa. 8. 19, 20; 47. 9-13; Ezek. 21. 21-23; Dan. 1. 20; 2. 2-13. **Bewitched**—Rather, *amazed*; caused the people to *wonder*, as the same word is rendered ver. 13. **Some great one**—As in chap. 5. 36; 2 Tim. 3. 2, &c. **All gave heed**—The people generally credited Simon's arts and claims as being **the great power of God**. Comp. ch. 12. 22; 2 Thess. 2. 3-12; 2 Pet. 2. 1-3; Rev. 13. 3, &c. **Believed Philip**—The preaching of Philip led the people to desert Simon and attach themselves to Philip. Vs. 5, 6. **Simon himself believed**—Not savingly, as did they of ver. 12. He was simply convinced that the *power of God* was not in himself, (ver. 10;) or, at least, that Philip's wonder-working power was greater than his own. Hence his request and Peter's rebuke. Vs. 18-23. **Baptized**—By Philip, who did not detect Simon's hypocrisy, nor did Peter, (vs. 20-23,) by any gift of discerning spirits, (1 Cor. 12. 10,) but by inference from Simon's words. **Continued... Philip**—Hoping to obtain his superior wonder-working power, as appears vs. 18-20.

14-17. **Apostles... at Jerusalem**—

Note, ver. 1. **Samaria had received the word**—Note, vs. 5, 6, 12. **Sent... Peter and John**—Showing that the apostles had this oversight and authority, in which the Jerusalem Church took a part. Ch. 11. 23; 15. 2, &c. Peter's pretended infallible successor, the pope of Rome, would not consent to be sent by any one, or to be *withstood*, as was Peter. Ch. 11. 2; Gal. 2. 11, &c. **Prayed for them**—Prayed for the divine guidance and blessing in the exercise of their apostolic gifts. Note, ver. 17. **Receive the Holy Ghost**—They had received the renewing of the Holy Ghost, as do all true believers, (note, ch. 2. 38; Tit. 3. 5, 6,) but not his abiding fullness and his miraculous gifts. Ver. 16; note, ch. 19. 2-6; John 7. 39. **Laid... hands**—Not as a form of consecration, (note, ch. 6. 6; 13. 3,) but as an act of apostolic authority, and as a miraculous medium of imparting the miraculous gifts of the Spirit. Note, ch. 6. 5; 7. 55; 19. 6.

18-21. **Simon**—The sorcerer. Note, ver. 9. **Offered them money**—Hence the term *simony*, denoting a mercenary traffic in sacred things, especially ecclesiastical offices and Church preferences. Simon would *buy* the Holy Ghost, even as Judas had *sold* the Saviour. Matthew 26. 15, 16. **Thy money perish with thee**—Or, *accursed* be thou and thy money, thus exercising the apostolic binding power. Matt. 16. 19; 18. 18; John 20. 23. It is the judicial *anathema* against enormous sin. Note, 1 Cor. 16. 22; Gal. 1. 8, 9; note, ver. 22. This shows the mighty power of money for evil as well as for good. Note, 1 Tim. 6. 9, 10, 17-19. **Gift of God... pur-**

part nor lot in this matter: for thy heart is not right in the sight of God. **22** Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. **23** For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. **24** Then answered Si'mon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. **25** And they, when they had testified and preached the word of the Lord, returned to Je-ru'sa-lem, and preached the gospel in many villages of the Sa-mar'i-tans. **26** And the angel of the Lord

chased—A contradiction and impossibility; for this gift is both freely received and freely given. Note, Matt. 10. 8. **Part nor lot in this matter**—Of which he had spoken. Verse 19. **Thy heart is not right**—Not upright, but much perverted from the *straight* line of rectitude, as seen of God, who knows the hearts of all. Note, ch. 1. 24.

22-25. Repent... pray—Two acts including all the requisite conditions of forgiveness. Isa. 55. 6, 7; Ezek. 18. 21, &c.; 36. 37; note, ch. 2. 38; 3. 19. **If perhaps**—An expression of doubt, not whether God will forgive if Simon truly repents, (1 Tim. 1. 15, 16,) but of the probability of his repentance whose sin is so great, as in Dan. 4. 27; note, Matt. 12. 31, 32; 2 Tim. 2. 25, 26; Heb. 12. 17; 1 John 5. 16. **Gall... bond of iniquity**—Expressions denoting extreme depravity, and the captivity to it in which he was held. Deut. 29. 18; Prov. 5. 22; note, 2 Tim. 2. 26. **Pray... for me**—He does not pray for himself, knowing that he cannot be heard, (Psalm 66. 18,) but, like other hardened sinners, he begs the aversion of threatened evil through the prayer of those who will be heard. Exod. 8. 8; 9. 28; 10. 17; 1 Sam. 12. 19. **They... returned**—Peter and John, having fulfilled their special mission, continued preaching as they returned to those who sent them. Note, ver. 14.

26-28. The angel—Rather, *an* angel, saying, &c., perhaps in a vision, as in ch. 10. 3; 16. 9. **Go... unto Gaza**—Philip was to go by way of a *desert* road, leading south from Samaria, where he then was, to **Gaza**, a city about sixty miles south-west of Jerusalem, near the south-western corner of Palestine. Gen. 10. 19. It is noted as the scene of one of Samson's exploits, (Judg. 16. 1-3,) and of sad visitations, as predicted Jer.

spake unto Phil'ip, saying, Arise, and go toward the south, unto the way that goeth down from Je-ru'sa-lem unto Ga'za, which is desert. **27** And he arose and went: and, behold, a man of E-thi-o'pi-a, a eunuch of great authority under Can'da-ce queen of the E-thi-o'pi-ans, who had the charge of all her treasure, and had come to Je-ru'sa-lem for to worship, **28** Was returning, and sitting in his chariot read E-sa'ias the prophet. **29** Then the Spirit said unto Phil'ip, Go near, and join thyself to this chariot. **30** And Phil'ip ran thither to *him*, and heard him read the prophet E-sa'ias, and said, Un-

47. 5; Zeph. 2. 4; Zech. 9. 5. **Ethiopia**—A country south of Egypt, including the modern Nubia, Sennaar, Kordufan, northern Abyssinia, and, anciently, the southern part of Arabia. 2 Chr. 21. 16. The name Ethiopia is derived from two Gr. words signifying *burn* and *face*; and its more ancient name *Cush* also signifies *burn* and *blackness*, hence called *the land of the blacks*, alluding, of course, to the negro color. Comp. Jer. 13. 23. It is worthy of note that the eminent Moses, (note, ch. 7. 20-38,) for marrying an Ethiopian woman, was rejected by Aaron and Miriam, for which *foolish sin* Miriam was smitten with snow-white leprosy, (Num. 12,) as a signal *memorial* against all such prejudice and social rejection on account of race, rank, color, or condition. Deut. 24. 9; note, chap. 17. 26; Gal. 3. 28. **Eunuch**—Note, Matt. 19. 12. Denoting here a state officer of great authority, similar, perhaps, to that of Joseph. Gen. 41. 39, &c. Sometimes called *chamberlain*. Note, ch. 12. 20. **Can-dace**—A common title of the queens of Ethiopia, as *Pharaoh* was of the kings of Egypt. Note, ch. 7. 10. **Come... to worship**—Probably as a Gentile proselyte to the Jewish faith. 2 Chron. 6. 32, 33; Isa. 56. 3-8; note, John 12. 20. **Read Esaias**—The Gr. form for *Isaiah*. Those who search the Scriptures thus diligently will soon understand them and believe unto salvation. Verses 29-39; ch. 17. 11, 12.

29-31. The Spirit said—That unmistakable voice of the Holy Spirit dwelling in Philip, (ch. 6. 5, 10,) which directed him to this traveler. Ver. 26; comp. ver. 39; chap. 10. 10; 16. 6, 7. **Go near**—This would reveal to Philip the hitherto unknown object of his journey. Ver. 26. **Philip ran**—Obeyed the Spirit as readily as in ver. 27. **Un-**

derstandest thou what thou readest? **31** And he said, How can I, except some man should guide me? And he desired Philⁱp that he would come up and sit with him. **32** The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: **33** In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. **34** And the eunuch answered Philⁱp, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? **35** Then Philⁱp opened his mouth, and began at the same scripture, and preached unto him Je'sus. **36** And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is wa-*

derstandest—That he did not, he frankly confesses. Vs. 31, 34. **How can I**—They who with such docility confess their ignorance and need of a guide, will surely be guided into all truth. Ps. 25. 9; note, John 7. 17; 16. 13.

32-35. The Scripture . . . he read—The particular passage which engaged his attention. Ver. 34. **Was this**—Quoting from the Gr. version of Isa. 53. 7, 8. **He was led as a sheep**—A vivid description of our Saviour's silent submission to that sacrificial death to which he *humbled himself* (Phil. 2. 8; 1 Peter 2. 23) when **judgment**, i. e., a fair judicial trial, was denied him by **his generation**, i. e., the *indescribably* cruel men of that age. Note, ch. 3. 13-15. **Of whom . . . of himself**—Thinking, perhaps, that Isaiah might have predicted his own martyrdom by sawing asunder, according to the Jewish tradition. Note, Heb. 11. 37. **Opened his mouth**—Note, Matt. 5. 2. **Preached . . . Jesus**—Showed him that it was Jesus of whom the prophet spoke, (vs. 32-34,) and explained the way of salvation through him. So Paul, (ver. 37; ch. 13. 23, 38, 39; 17. 2, 3,) and Jesus himself. Luke 4. 16-21; 24. 25-27, 44-46.

36-40. See, here is water . . . baptized—Philip had probably told the eunuch that baptism was the sign and seal of Christian discipleship. Comp. ver. 12; ch. 2. 38; 16. 14, 15; 19. 3-5. **Philip said**—This ver. 37 is regarded as spurious by all the recent critics. It was inserted to suit the formularies of the baptismal liturgies. **Went down both into the water**—The same Gr.

ter; what doth hinder me to be baptized? **37** And Philⁱp said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God. **38** And he commanded the chariot to stand still: and they went down both into the water, both Philⁱp and the eunuch; and he baptized him. **39** And when they were come up out of the water, the Spirit of the Lord caught away Philⁱp, that the eunuch saw him no more: and he went on his way rejoicing. **40** But Philⁱp was found at A-zo'tus: and passing through he preached in all the cities, till he came to Ces-a-re'a.

CHAPTER IX.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the

word here rendered *into*, is often rendered *to, at, and toward*. Matt. 12. 41; John 4. 5; 11. 38; 20. 4. **Out of the water**—The Gr. word *ek*, here rendered *out of*, is translated *from* 175 times in the N. T. In this case, perhaps, they went *into* and came *out* of the water, (ver. 39,) but this does not prove that the mode of baptism was *immersion*, since the same is said of *both*, the *baptizer* and the *baptized*. Note, Matt. 3. 6, 11, 16. **The Spirit**—Note, ver. 29. **Caught away Philip**—Suddenly and miraculously removed him to Azotus. Note, ver. 40. Comp. similar cases, 1 Kings 18. 12; 2 Kings 2. 16; Ezek. 3. 12, 14; note, 2 Cor. 12. 2-4. **Rejoicing**—As did they in Samaria. Note, verse 8. **Azotus**—A city about twenty-five miles north of Gaza. Ver. 26. The ancient *Ashdod*, where the Philistine idol *Dagon* miraculously fell before the ark of God. 1 Sam. 5. 3, &c. **Preached**—Rather, *evangelized*; hence Philip is termed an *evangelist*. Note, ch. 11. 8. **Cesarea**—Not Cesarea Philippi, (note, ch. 16. 13,) but a sea-port on the Mediterranean about fifty-five miles north of **Azotus**, where Philip found himself. Verse 40. This was Philip's residence, (ch. 21. 8, &c.) and is noted as the seat of the Roman power in Palestine, (chapter 23. 23-35; 25. 1, 6, 10,) where Herod was smitten of God. Ch. 12. 20-23.

CHAPTER IX.

1, 2. Saul, yet breathing . . . slaughter—Referring to the continuation of his violent persecution (note, ch. 8. 3) as being at its height when he was arrested and converted; note, vs. 3-18.

Lord, went unto the high-priest, **2** And desired of him letters to Da-mas-cus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Je-ru'sa-lem. **3** And as he journeyed, he came near Da-mas-cus: and suddenly there shined round about him a light from heaven: **4** And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? **5** And he said, Who art thou, Lord? And the Lord said, I am Je'sus whom thou persecutest: *it is hard for thee to kick against the pricks.* **6** And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. **7** And the men

which journeyed with him stood speechless, hearing a voice, but seeing no man. **8** And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought *him* into Da-mas-cus. **9** And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Da-mas-cus, named An-a-ni-as; and to him said the Lord in a vision, An-a-ni-as. And he said, Behold, I *am here*, Lord. **11** And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Ju'das for *one* called Saul, of Tar'sus: for, behold, he prayeth. **12** And hath seen in a vision a man named An-a-ni-as coming in, and putting *his* hand on him, that he might

High-priest—Note, ch. 4. 6. **Letters**

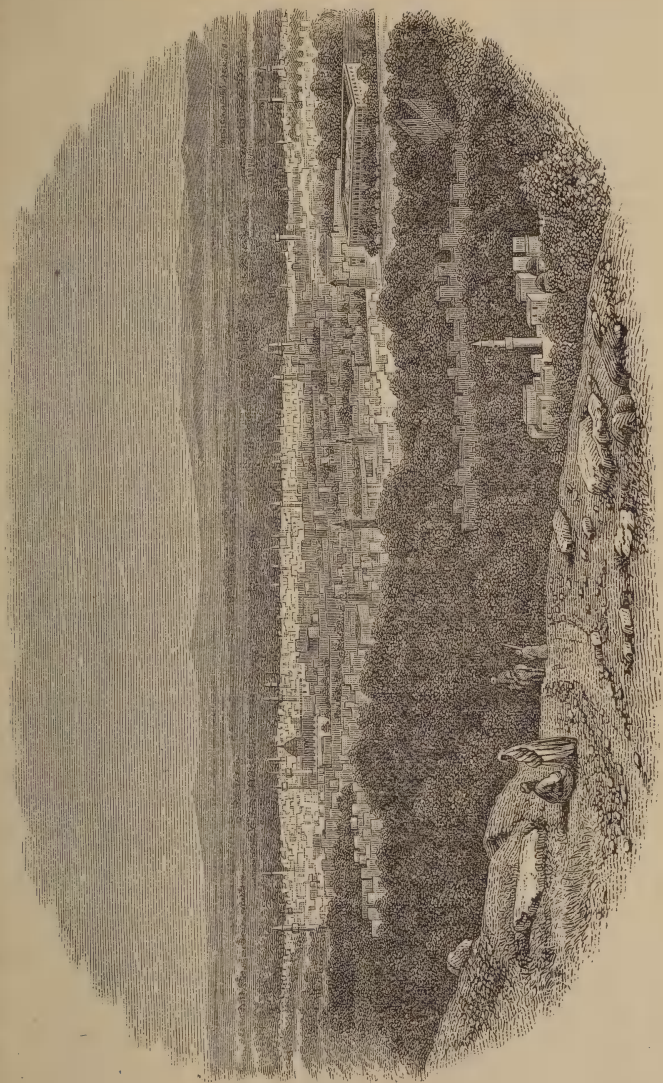
—Of authority, signed by the high-priest, as president of the Sanhedrin. Ch. 22. 5; 26. 10. **Damascus**—The capital of ancient Syria, (Isa. 7. 8,) is first mentioned Gen. 14. 15. It stands about 130 miles N. E. of Jerusalem, in the midst of a most fertile plain, watered by the rivers Abana and Pharpar. 2 Kings 5. 12. It has ever been noted for its magnificent gardens and commercial wealth, (Ezek. 27. 18,) and also for its calamities, as foretold Isa. 17. 1, &c.; Jer. 49. 23-27; Amos 1. 3-5; but noted most of all as the scene of Paul's conversion. Verses 17-22.

3-5. A light from heaven—Sudden and dazzling as a flash of lightning; yet not lightning, but the *glory*, or divine luster, of the person of the glorified Jesus as seen by Saul. Note, vs. 5, 17; comp. ch. 7. 55; Matt. 17. 2; 2 Peter 1. 17, 18. Hence said to be *from heaven*, and *above the brightness of the mid-day sun*. Ch. 26. 13. **Heard a voice**—That of Jesus, whom he saw. Note, vs. 5, 17, 27; ch. 22. 14. **Saul, Saul**—Spoken in the Heb. tongue, (ch. 26. 14,) and repeated to make it the more impressive. Comp. Gen. 22. 11; 1 Sam. 3. 10; Matt. 23. 37; Luke 10. 41; 22. 31. **Persecutest...me**—Jesus here identifies himself with his disciples, as in ver. 5; Matt. 10. 41; 18. 5; 25. 35, &c.; 1 Cor. 8. 12. **Who art thou, Lord**—Jesus knew Saul ere Saul knew Jesus. Comp. John 1. 48; 2. 24. The term *Lord* is used to denote respect for some unknown but august person; as in ch. 10. 4; John 9. 36; Gen. 18. 3. **Jesus whom thou persecutest**—Note, ver. 4. **Kick against the pricks**—A proverb-

ial expression, to denote that a person's efforts against others would only injure himself. Like fighting against God; note, ch. 5. 39. The allusion is to the sharp-pointed goads used upon refractory oxen; comp. Num. 33. 55; Ezek. 28. 24.

6-9. What...have me to do?—The language of one truly penitent, who seeks to change from bad to good conduct. Note, ch. 2. 37; 16. 30; 2 Cor. 7. 11. **Go into the city**—Damascus, where he would be further told what he must do. Verses 8-18. **The men...hearing a voice**—Rather, a *sound*, (comp. ch. 22. 9,) but not the *articulate words*, so as to understand them, as in a similar case, John 12. 28, 29. **When his eyes were opened**—They had been closed by the glory of the light, (ch. 22. 11,) and now, though opened, he could not see for the space of *three days*, during which he **neither did eat nor drink**, (ver. 9,) being intensely engaged in *prayer*, &c., vs. 11, 12.

10-12. Disciple...Ananias—Disciple of Jesus, and a devout Jew of good report. Chap. 22. 12. **Said the Lord**—That is, *Jesus*. Ver. 17. **A vision**—Note, Matt. 17. 9. **Street...called Straight**—There is still a street of this name in Damascus running from E. to W. through the city, and tradition points to the very *house* of this Judas; but traditions are often erroneous fables. 2 Peter 1. 16; Titus 1. 14. **Saul, of Tarsus**—Saul's native place, noted as the capital of Cilicia, (ch. 6. 9,) and for its schools and learning; note, ch. 21. 39; 22. 3. **He prayeth**—To know his duty, as in verse 6. **Seen in a vision**—Saul and Ananias,



Damascus, from the West.

receive his sight. **13** Then An-a-ni'as answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Je-ru'sa-lem: **14** And here he hath authority from the chief priests to bind all that call on thy name. **15** But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gen'tiles, and kings, and the children of Is-ra-el: **16** For I will show him how great things he must suffer for my name's sake. **17** And An-a-ni'as went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even Je'sus*, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. **18** And immediately

there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. **19** And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Da-mas-cus. **20** And straightway he preached Christ in the synagogues, that he is the Son of God. **21** But all that heard *him* were amazed, and said: Is not this he that destroyed them which called on this name in Je-ru'sa-lem, and came hither for that intent, that he might bring them bound unto the chief priests? **22** But Saul increased the more in strength, and confounded the Jews which dwelt at Da-mas-cus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him: **24** But

though strangers, are thus prepared to meet as well-known friends divinely introduced, (vs. 11, 17,) the vision of each answering to that of the other, as in another case, ch. 10. 3-33.

13-16. Ananias answered—Ananias hesitates to follow the direction, (ver. 11,) since he knows Saul only by common report as a great persecutor of the Christians, (ver. 1,) who are here, for the first time, called *saints*, i. e. *holy ones*, or those who are called to holiness; note, Rom. 1. 7; 1 Cor. 1. 2. **Hath authority**—Note, ver. 2. **Call on thy name**—Pray to the Lord Jesus, for which the Christians were then distinguished. Note, 1 Cor. 1. 2. **Go thy way**—Do as thou art bidden. Ver. 11. **Chosen vessel**—That is, Jesus had selected Saul, in view of his fitness as a man, to be the instrument of making him and his salvation known to Gen'tiles and Jews, though mostly to the **Gentiles**. Chapter 22. 21; 26. 17-20; Gal. 1. 15, 16; 2. 7, 8. This *choice* of Saul implies no eternal predestination, either to salvation or the work of the ministry, that he could not disobey; note, ch. 26. 19; Gal. 1. 16; 1 Cor. 9. 16, 17, 27. **Will show...he must suffer**—Because of this call his future experience will be one of great sufferings. Verses 23-25; chap. 20. 23, 24; 21. 11-13; 2 Cor. 6. 4-10; 11. 23-28.

17, 18. Ananias went—As directed. Ver. 11. **Putting his hands**—Ananias, though not an *apostle*, is here *sent of Jesus* to perform this apostolic act, (note, chap. 8. 17,) lest, perhaps, Saul should seem to have been a disciple of the apostles and not their equal. Comp. 2 Cor. 11. 5; 12. 11; Gal. 1. 11, 12.

Brother Saul—Christian brother, and hence not to be feared as a foe. Vs. 13, 14.

Jesus, that appeared—Note, verse 5. This implies that Saul *saw the real person of Jesus*, as Paul himself claimed as one of the requisites for a true apostle. Ch. 22. 14, 15; 26. 15, 16; 1 Cor. 9. 1; 15. 8. **Filled with the Holy Ghost**—As an abiding gift, as were the other apostles. Note, ch. 4. 8; 13. 9. **As it had been scales**—That is, his sight was restored as suddenly as if some scale-like, blinding substance fell from his eyes, a striking emblem of the spiritual change he had received (2 Cor. 4. 6, 7) and was sent to effect for others. Note, ch. 26. 18. **Was baptized**—As directed by Ananias. Note, ch. 22. 16.

19-22. Meat—Food. **Strengthened**—He had long fasted. Ver. 9. **Disciples...Damascus**—Scattered there, perhaps, by the persecution. Of these Ananias was one. Ver. 10. **Preached Christ**—Rather, preached *Jesus*, proving that he was the *Son of God*, the *very Christ* or Messiah foretold by the prophets, as did Philip, chap. 8. 35. Comp. ch. 17. 2, 3; 18. 4, 28. **Amazed, and said**—They were afraid of Saul, doubting the reality of so great and sudden a change. Note, vs. 13, 14, 20. **Increased...in strength**—In spiritual wisdom and power. 1 Cor. 2. 1-5; 2 Cor. 12. 9, 10; 2 Tim. 4. 17, 18. **This is very Christ**—Note, ver. 20.

23-25. After...many days—Referring to the *three years* Paul spent in Arabia. Gal. 1. 17, 18. A similar instance where *many days* is synonymous with *three years* occurs 1 Kings 2. 38, 39. **Took counsel to kill him**—Devised means of thus silencing him whom

their laying wait was known of Saul. And they watched the gates day and night to kill him. **25** Then the disciples took him by night, and let him down by the wall in a basket. **26** And when Saul was come to Je-ru-sa-lem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. **27** But Bar-na-bas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Da-mas-cus in the name of Je'sus. **28** And he was with them coming in and going out at Je-ru-sa-lem. **29** And he spake boldly in the name of the Lord Je'sus, and disputed against the Gre-cians: but they went about to slay him. **30** Which when the brethren knew, they brought him down to Ces-a-re'a, and sent him

they could not refute. Ver. 29; ch. 23. 12; 25. 3. **Watched the gates**—As the only outlets from the walled city. But the watch was in vain, as in Matt. 27. 64–66. **Disciples... let him down**—This was from a window of some house overhanging the wall of the city, like some seen at the present day in the E. Note, 2 Cor. 11. 32, 33. Compare similar narratives of escape, Josh. 2. 15; 1 Sam. 19. 12.

26–30. Come to Jerusalem—After three years in Arabia. Note, ver. 23. **Disciples... afraid of him**—Knowing him only as their persecutor, they probably suspected that his wishing to join them was merely a feint that he might better effect their destruction. Note, vs. 13, 21; Gal. 1. 23. **Barnabas**—Note, ch. 4. 36; 11. 22–26. **To the apostles**—Peter and James. Gal. 1. 18, 19. **Had seen the Lord**—Note, vs. 15, 17–22. **Was with them**—Fifteen days, lodging with Peter. Gal. 1. 18. **Spake boldly**—As at Damas-cus. Ver. 27; note, ch. 4. 13. **Gre-cians**—Chap. 6. 1, 9. **The brethren**—As the disciples of Christ were called by each other and by him. Matt. 23. 8; note, ch. 11. 26. **Cesarea**—Note, ch. 8. 40. **Sent him... Tarsus**—Paul thus fled from his foes in accordance with a special revelation. Ch. 22. 17, 18; comp. Matt. 10. 23; 12. 14, 15.

31–35. Then had the churches rest—Owing to the conversion of Saul their great persecutor, (vs. 1–22,) and also to a threatened Roman invasion of Judea at that time, which diverted the attention of the opposing Jews from the Christians, thus verify-

forth to Tar'sus. **31** Then had the churches rest throughout all Ju-de'a and Gal'i-lee and Sa-ma'ri-a, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass, as Pe'ter passed throughout all *quarters*, he came down also to the saints which dwelt at Lyd'da. **33** And there he found a certain man named E-ne'as, which had kept his bed eight years, and was sick of the palsy. **34** And Pe'ter said unto him, E-ne'as, Je'sus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. **35** And all that dwelt at Lyd'da and Sa'ron saw him, and turned to the Lord.

36 Now there was at Jop'pa a certain disciple named Tab'i-tha, which by interpretation is called Dor'cas: this woman was full of good works and alms-deeds which she did. **37** And

ing Scripture. Psal. 76. 10. **Judea... Galilee... Samaria**—Note, Matt. 2. 1; 4. 12; 10. 5. **Were edified**—That is, the Churches were greatly advanced in their piety, their peace, and their numbers. Ver. 35; ch. 11. 21, 24; 16. 5. **Peter passed... all quarters**—Rather, *among all the saints*, as the Christians were called. Note, ver. 13. **Lydda**—A town in Judea, a few miles E. of Joppa, (ver. 38,) now called *Ludd*, from its ancient name, Lod. 1 Chron. 8. 12. **Palsy**—Note, Matt. 4. 24. **Christ maketh thee whole**—That is, the power of Christ through Peter. Note, ch. 3. 6, 12, 16. **Arise, and make thy bed**—Similar directions were given by Jesus, as stated Matt. 9. 6; John 5. 8. **Saron**—A beautiful and fruitful plain between Joppa and Mt. Carmel, called in the O. T. Sharon. 1 Chron. 27. 29; Sol. Song 2. 1; Isa. 35. 2; 65. 10. **And turned to the Lord**—The people generally became Christians, as in chapter 11. 21.

36–38. Joppa—The modern *Jaffa*, about 35 miles S. of Cesarea, and 40 N. W. of Jerusalem, of which it is the sea-port, as formerly. Ezra 3. 7; Jonah 1. 3. Its more ancient name was Japho. Joshua 19. 46. **Tabitha**—A Syriac name, the same as **Dorcas** in Greek; originally applied to the *gazelle*, an animal of great beauty and loveliness; it was hence applied by the Orientals as a proper name for women, like *Tamar*, which signifies *palm-tree*, 2 Sam. 14. 27; and *Rhoda*, the rose, in chap. 12. 13. **Full of good works**—Charitable to the full extent of her ability, (verse 39,) evidently inspired by her

it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. **38** And forasmuch as Lyd'da was nigh to Jop'pa, and the disciples had heard that Pe'ter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. **39** Then Pe'ter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dor'cas made, while she was with them. **40** But Pe'ter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tab'i-tha, arise. And she opened her eyes: and when she saw Pe'ter, she sat up. **41** And he gave her *his* hand, and lifted her up: and when he had called the saints and widows, he presented her alive. **42** And it was known throughout all Jop'pa; and many believed in the Lord. **43** And it came to pass,

that he tarried many days in Jop'pa with one Si'mon a tanner.

CHAPTER X.

THERE was a certain man in Ces-a-re'a called the Italian *band*. **2** A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. **3** He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cor-ne-li-us. **4** And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. **5** And now send men to Jop'pa, and call for *one* Si'mon, whose surname is Pe'ter: **6** He lodgeth with one Si'mon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do. **7** And when the an-

Christian love. Vs. 38, 41; comp. ch. 10. 2; 1 Tim. 2. 10; 5. 10; 6. 18. **Lydda...Joppa**—Note, vs. 32, 36. **Disciples...sent unto him**—They did not ask Peter to restore Tabitha's life, but they believed he had the miraculous power to do it, as in the case of Eneas. Ver. 34.

39-43. The widows—Who, with the saints, (ver. 41,) had received her alms. Ver. 36. **Showing the coats**—Thus her own works praise her. Prov. 31. 31. **Peter...prayed**—To Jesus, the source of his miraculous power. Note, ver. 34. His *putting them all forth* was befitting the fervor of his prayer and the miracle; comp. 1 Kings 17. 19, &c.; 2 Kings 4. 33; note, Matt. 9. 25. **Gave her his hand**—The manner of the miracle was similar to some of those Jesus wrought. Mk. 1. 31; 5. 41; Lk. 7. 14, 15. **Saints and widows**—Note, ver. 39. **Presented her alive**—Restored to life. Compare 1 Kings 17. 23. **Many believed**—In the Lord Jesus, whom Peter preached, and by whose power he wrought this miracle. Note, vs. 34, 35; John 12. 9, 11. **One Simon a tanner**—Note, ch. 10. 5, 6.

CHAPTER X.

1-8. Cesarea—Note, chap. 8. 40. **Cornelius**—His religious character is stated, vs. 2, 22. **Centurion**—Captain over one hundred men. Note, Matt. 8. 5. **Italian band**—A cohort of Italian soldiers, the body-guard of the Roman governor. Matt. 27. 27. **Devout...feared God**—A distin-

guished Gentile proselyte to the Jewish faith, who had brought his whole household to embrace the same faith. Note, vs. 4, 7, 22. There were two kinds of proselytes—those of the gate, and those of righteousness. The latter were circumcised, and fully admitted into the Jewish Church; the former, like Cornelius, were uncircumcised, and therefore ceremonially unclean. Ver. 28. They worshiped only Jehovah, and observed the so-called precepts of Noah. Ch. 15. 20. **Much alms**—Liberal charities, such as God approves. Deut. 15. 7-11; note, ver. 4. **Prayed always**—At the stated hours both of temple and home devotion. Note, vs. 3, 30; Lk. 18. 1; Eph. 6. 18. **A vision**—Note, Matt. 17. 9. **Ninth hour**—Three o'clock P. M., one of the hours of temple prayer. Note, ch. 3. 1. **An angel**—In the form of a man, yet superhuman. Note, verse 30. **Was afraid**—Note, Lk. 1. 12. **For a memorial**—Such offerings by penitent believers rise like incense to be accepted and remembered of God. Note, Rev. 8. 4; Phil. 4. 18; Heb. 6. 10; 13. 16. **Joppa...Peter**—Note, chap. 9. 43. **Simon a tanner**—Thus distinguished from Simon Peter. Ver. 5. **By the sea-side**—Because of his business, which required much water, and also distance from the city on account of its offensive odors: besides, being a Gentile, his society was odious to the Jews. Note, verse 28. **He shall tell thee**—Explain to him the way of salvation through Christ. Chap.

gel which spake unto Cor-ne-li-us was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; **8** And when he had declared all *these* things unto them, he sent them to Jop'pa.

9 On the-morrow, as they went on their journey, and drew nigh unto the city, Pe'ter went up upon the housetop to pray, about the sixth hour: **10** And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, **11** And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: **12** Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. **13** And there came a voice to him, Rise, Pe'ter; kill, and eat. **14** But Pe'ter said, Not so, Lord; for I have never eaten any thing that is common or unclean. **15** And the voice *spake* unto him again the second time, What God hath cleansed, that call not thou common. **16** This was done

thrice: and the vessel was received up again into heaven. **17** Now while Pe'ter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cor-ne-li-us had made inquiry for Si-mon's house, and stood before the gate, **18** And called, and asked whether Si-mon, which was surnamed Pe'ter, were lodged there.

19 While Pe'ter thought on the vision, the Spirit said unto him, Behold, three men seek thee. **20** Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. **21** Then Pe'ter went down to the men which were sent unto him from Cor-ne-li-us; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? **22** And they said, Cor-ne-li-us the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. **23** Then called he them in, and lodged them. And on the morrow Pe'ter went away with them, and certain brethren from Jop'pa

11. 14. Cornelius and his house were already saved, according to the light they had, being in a justified state before God. Note, vs. 2, 35; Rom. 2. 13-15; and yet, when Jesus was preached, their acceptance of him was necessary to a full salvation. Comp. vs. 36-48; ch. 8. 35; 19. 1-6. **Devout soldier**—The *devout* centurion has under him a *devout* soldier, as well as a *devout* family. Verse 2. This shows that the military profession in itself is not inconsistent with true piety. Note, ch. 7. 46.

9-18. **Nigh unto the city**—Of Joppa. Ver. 8. **Housetop to pray**—The flat roofs of houses in the East are used for this and other purposes. Note, Matt. 10. 27. **Sixth hour**—Noon, one of the stated hours of prayer. Note, ch. 3. 1. **Trance**—An *ecstasy*, a supernatural state, in which the soul seems to have passed out of the body into celestial regions, or to be rapt into visions. Num. 24. 4, 16; note, ch. 22. 17; note, 2 Cor. 12. 2-4. **Heaven opened**—Note, ch. 7. 56; Rev. 19. 11. **Vessel... great sheet**—A vessel resembling a large linen cloth tied at the four corners, and by these lowered down from heaven, so that Peter could look into it. Ch. 11. 5. **All manner of**—Rather, simply *all*; meaning all kinds of animals; *clean and unclean* all mixed together. Note, vs. 14, 15. **A voice**—From the divine Spirit. Verse 19; ch. 11. 12. **Kill, and eat**—That is, at Peter's pleasure, without distinc-

tion of *clean* and *unclean*. Note, ver. 14. **Not so**—Peter declines, and appeals to his strict observance of the Jewish law respecting clean and unclean animals. Lev. 11. 2, &c.; 20. 25; Deut. 14. 3, &c.; Ezek. 4. 14. **What God hath cleansed**—Declared no longer unclean for food. Ver. 13. Under this symbol was signified that ceremonial distinctions were at an end; that Jews and Gentiles are now on a perfect equality through Christ. Vs. 34-36; ch. 15. 7, &c.; Gal. 3. 28; Eph. 2. 11-22. **Done thrice**—To make a deeper impression. Comp. Jn. 21. 17. **Received up again**—Indicating that as none but the clean are let down from heaven, so none but such are admitted there. Psal. 24. 3, 4; Heb. 12. 14; Rev. 21. 27. **Peter doubted**—Hesitated as to the real import of what he had seen and heard while in his *trance*, showing that he was not now in a trance, (comp. chap. 12. 11,) and was not disposed to receive such revelations without due investigation or care. Verse 19; Phil. 4. 8; 1 Thess. 5. 21; 1 John 4. 1.

19-23. **The vision**—What he saw and heard in his *trance*. Verses 10, &c. **The Spirit said**—The divine voice, as in vs. 13, 15. **Get thee down**—From the housetop. Verse 9. **Doubting nothing**—As to the lawfulness of keeping company with Gentiles. Note, ver. 28. **He whom ye seek**—Comp. vs. 17, 18. **They said**—Repeating in brief verses 1-6. **Certain brethren**—

accompanied him. **24** And the morrow after they entered into Ces-a-re'a. And Cor-ne-li-us waited for them, and had called together his kinsmen and near friends. **25** And as Peter was coming in, Cor-ne-li-us met him, and fell down at his feet, and worshipped him. **26** But Pe'ter took him up, saying, Stand up; I myself also am a man. **27** And as he talked with him, he went in, and found many that were come together. **28** And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. **29** Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? **30** And Cor-ne'l-l-us said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, **31** And said, Cor-ne'l-l-us, thy prayer is heard, and thine alms are had in remembrance in the

sight of God. **32** Send therefore to Jop'pa, and call hither Si'mon, whose surname is Peter; he is lodged in the house of one Si'mon a tanner by the sea-side: who, when he cometh, shall speak unto thee. **33** Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: **35** But in every nation he that feareth him, and worketh righteousness, is accepted with him. **36** The word which God sent unto the children of Is'ra-el, preaching peace by Je'sus Christ: (he is Lord of all:) **37** That word, I say, ye know, which was published throughout all Ju-de'a, and began from Gal'i-lee, after the baptism which John preached; **38** How God anointed Je'sus of Naz'a-reth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for

Christians. Note, chap. 9. 30. Six in number. Ch. 11, 12.

24-29. Called...his...friends—That they might witness and share with him the instructions of his God-sent guest. Vs. 32, 33. **Worshipped him**—Prostrated himself before Peter, regarding him as an ambassador of God, but with more reverence than is due to any man. Note, verse 26. **I...am a man**—Not God, who only is to be worshipped. Note, Matt. 4. 10; comp. ch. 14. 11, &c.; Rev. 19. 10; 22. 8, 9. The popes, the pretended infallible successors of Peter, have not always followed him in this respect. Note, 2 Thess. 2. 4. **Unlawful...to keep company**—The Mosaic law simply forbade the Jews intermarrying with idolatrous nations. Deut. 7. 3, &c.; Ezra 9. 1-12; but they had so construed this law as to practice the social non-intercourse here stated. Note, chap. 11. 3; John 4. 9; 18. 28; Gal. 2. 12-14. **God hath showed me**—In the vision (verse 11, &c.) and by his Spirit. Note, vs. 19, 20. **Without gainsaying**—Objection or contradiction, though not without due thought. Note, vs. 17, 19.

30-33. Four days ago—Meaning that four days ago his fasting ended at the same hour of the day as that in which he was now speaking; the *fasting* was connected with his praying. Vs. 3, 4. **A man...bright clothing**—Called an angel of God. Note, ver. 3. **All here present...to hear all**—Expressing the entire preparedness of these

devout heathen, sitting, as it were, in the starlight of natural religion, and waiting for the sunrise of the Gospel. Comp. 2 Pet. 1. 19.

34-38. Opened his mouth—Note, Matthew 5. 2. **Of a truth I perceive**—Rather, *in truth I comprehend*; am fully convinced of the truth that God does not treat men with partiality on account of their nation or condition, but has respect only to personal character in his acceptance of them to salvation. Verse 35; Romans 2. 11, &c.; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; 1 Pet. 1. 17. **Feareth him...is accepted**—This is the Old Test. description of a truly godly man. Deut. 10. 12; Eccl. 12. 13; Mic. 6. 8. All who answer this description according to the light they have from nature, or from the revealed word, are accepted of God through Christ. Note, Romans 2. 12-16, 26-29; Gal. 3. 28. **The word which God sent**—The gospel word, teaching the way of salvation through Christ, was sent first to the Jews. Note, chap. 3. 26; 13. 46. **Peace...Lord of all**—That is, peace with God through Christ for all. 2 Cor. 5. 18-21; Eph. 2. 13-22. **Throughout all Judea**—As recorded, Matt. chs. 3, 4. **Anointed Jesus**—Referring to his being invested with the Messianic office, in which he presented himself after his baptism. Note, Matt. 3. 16, 17; Luke 3. 22; 4. 1, 18. **Holy Ghost...power**—The unlimited power of the Holy Ghost. John 3. 34, 35. **Went about**

God was with him. **39** And we are witnesses of all things which he did both in the land of the Jews, and in Je-ru'sa-lem; whom they slew and hanged on a tree: **40** Him God raised up the third day, and showed him openly; **41** Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. **42** And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. **43** To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Pe'ter yet spake these words, the Holy Ghost fell on all them which heard the word. **45** And they of the circumcision which believed were astonished, as many as came with Pe'ter, because that on the Gen'tiles also was poured out the gift of the Holy Ghost. **46** For they heard them speak with tongues, and magnify God. Then answered Pe'ter, **47** Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? **48** And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

AND the apostles and brethren that were in Ju-de'a heard that the Gen'tiles had also received the word of God. **2** And when Pe'ter

doing good—To the bodies and souls of men. Matt. 4. 23–25. This, his beneficent ministry, was sublimely constant and diffusive. Note, Matt. 9. 35; Luke 13. 22. **God was with him**—Note, John 3. 2; 9. 33; 14. 9–11.

39–43. We are witnesses—Note, ver. 41; chap. 1. 1–3, 8, 21, 22. **On a tree**—The cross. Note, chap. 5. 30. **Him God raised**—Note, chap. 2. 24. **Third day**—Note, Matthew 12. 40. **Openly**—So that his resurrection could not be refuted. Chap. 1. 3; Rom. 1. 4. **Not to all**—Yet to many besides the apostles. Note, chap. 1. 1–3; 13. 31; 1 Cor. 15. 4–8. **Preach...testify**—To the people of all nations. Note, ch. 1. 8; 5. 20; Mk. 16. 15. The apostles often testified by relating their Christian experience—a most effective preaching. Ch. 20. 24; 22. 1–22; 26. 1–23. **Ordained**—Rather, appointed by God, as the Judge of the living and the dead, i. e., all mankind. Note, chap. 17. 31; John 5. 22, 27; 2 Cor. 5. 10; 2 Tim. 4. 1. **All the prophets witness**—Note, ch. 3. 18, 24; Lk. 24. 47.

44–48. While Peter yet spake—Peter's discourse was suddenly interrupted by the descent of the Holy Ghost on all his hearers, purifying

ter was come up to Je-ru'sa-lem, they that were of the circumcision contended with him, **3** Saying, Thou wentest in to men uncircumcised, and didst eat with them. **4** But Pe'ter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying, **5** I was in the city of Jop'pa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: **6** Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. **7** And I heard a voice saying unto me, Arise, Pe'ter; slay and eat. **8** But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. **9** But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. **10** And this was done three times: and all were drawn up again into heaven. **11** And, behold, immediately there were three men already come unto the house where I was, sent from Ces-a-re'a unto me. **12** And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: **13** And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Jop'pa, and call for Si'mon, whose surname is Pe'ter; **14** Who shall tell thee words, whereby thou

their hearts by faith. Ch. 15. 8, 9. So ready were these Gentiles to believe as well as to hear the word. Comp. ver. 33; ch. 11. 15–18. **They of the circumcision**—The believing Jews from Joppa. Verse 23. **Speak with tongues**—As at the Pentecost. Note, chap. 2. 4. **Forbid water**—Mark, he does not say, like some, they have received the Spirit, what need have they of water; but, having received the baptism of the Spirit, they should also receive its symbol, water baptism, as **commanded**. Note, ver. 48; chap. 2. 38; Matthew 28. 19. **Prayed ... to tarry**—Note, ch. 16. 15; Lk. 24. 29.

CHAPTER XI.

1–3. Heard that the Gentiles—Referring to what is said ch. 10. 34, &c. **Come up to Jerusalem**—From which he was sent. Ch. 8. 14. **They...contended**—The believing Jews here find fault with Peter, (ver. 3,) as did Paul on another occasion. Note, Gal. 2. 11, &c. **Wentest in...didst eat**—Comp. 10. 19–27, 48. They had not yet apprehended the great truth revealed to Peter. Note, ch. 10. 28, 34.

4–18. Rehearsed...expounded—Gave a detailed and regular statement

and all thy house shall be saved. **15** And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. **16** Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. **17** Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? **18** When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phe-ni'ce, and Cy'prus, and An'ti-och, preaching the word to none but unto the Jews only. **20** And some of them were men of Cy'prus and Cy-re'ne, which, when they were come to An'ti-och, spake unto the Gre-

cians, preaching the Lord Jesus. **21** And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Je-ru'-sa-lem: and they sent forth Bar'na-bas, that he should go as far as An'ti-och. **23** Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. **24** For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. **25** Then departed Bar'na-bas to Tar'sus, for to seek Saul: **26** And when he had found him, he brought him unto An'ti-och. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in An'ti-och.

of all the facts, together with an explanation of his own conduct, as narrated. Chap. 10. 9-48. **Then remembered I**—Was reminded by the Holy Ghost, as promised John 14. 26. **How that he said**—Quoting the promise. Ch. 1. 4, 5. **The like gift**—Comp. ver. 15. **What was I**—Could I forbid water baptism to these Gentiles to whom God had given the baptism of the Spirit? Note, ch. 10. 47. Or could I withstand the divine conviction that God knows no distinction between Jews and Gentiles? Note, ch. 10. 28, 34, 35. **Held their peace**—No longer contended. Vs. 2, 3. **Granted repentance**—Unto salvation that issues in eternal life. Note, ch. 5. 31. **They...scattered abroad**—Note, chap. 8. 1-4. **Phenice**—Or *Phenicia*. Note, ch. 21. 2. A narrow strip of land on the Mediterranean coast, north of Palestine, including the cities of Tyre and Sidon. Note, Matt. 15. 21. **Cyprus, and Antioch**—Notes, ch. 4. 36; 6. 5. **Preaching...to...Jews only**—Note, ch. 3. 26; with one exception. Chap. 8. 5. This was before they had learned that the gospel was also free for the Gentiles. Comp. vs. 18, 20. **Men of...Cyrene**—That is, some of these preachers were of Cyrene. Note, chap. 13. 1. **Grecians**—Note, chap. 6. 1. Rather, here, *Greeks*, i. e., *Gentiles*, in contrast with the *Jews*, to whom those of verse 19 preached; these preached to the Gentiles also. Note, Rom. 1. 16. **Hand of the Lord**—Note, Luke 1. 66. **Great number believed**—Comp. ch. 2. 47; 4. 4; 6. 7; 8. 6; 9. 35.

22-26. The Church...sent forth—

As in chap. 8. 14. **Barnabas**—The *son of consolation*; note, (ch. 4. 36;) hence a most suitable person to go on this mission of inquiry, and to take such measures as this new movement should require. Vs. 23-26. **Seen the grace... was glad**—Glad to find that the reported conversion of these Gentiles was a true, genuine work of divine grace. Comp. 2 John 4; 3 John 3, 4. **Exhorted**—Note, chap. 13. 15. **With purpose of heart**—As opposed to a hasty and fickle discipleship. Matt. 13. 19-22. **Cleave**—Continue in the grace of God, by a hearty purpose to continue in the faith of Christ. Chapter 13. 43; 14. 22; John 8. 31. **Good man**—This accounts for his bringing good tidings. 2 Sam. 18. 27; Is. 52. 7; Luke 6. 45. **Full of the Holy Ghost**—As an abiding gift. Note, chap. 4. 8. **And...faith**—Another gift and fruit of the Spirit. 1 Cor. 12. 9; Gal. 5. 22. **Much people was added**—Note, verse 21. **To Tarsus**—Whither Saul had been sent by the brethren to escape his foes. Ch. 9. 27-30. Thither Barnabas goes for Saul, believing him to be, as Christ's chosen apostle to the Gentiles, the very man for Antioch. Ch. 9. 15; 13. 47. **Assembled...with the Church**—For one year these faithful ministers serve the Church at Antioch with great success, by such personal efforts as is indicated verse 23; ch. 5. 42; 13. 43; 14. 22; 20. 17-21. **Christians first in Antioch**—This name *Christian* occurs but in two other places in the N. T.: ch. 26. 28; 1 Pet. 4. 16. It originated, not with their Jewish enemies,

27 And in these days came prophets from Je-ru'-sa-lem unto An'ti-och. **28** And there stood up one of them named Ag'a-bus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Clau'di-us Ce'sar. **29** Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Ju-de'a: **30** Which also they did, and sent it to the elders by the hands of Bar'na-bas and Saul.

CHAPTER XII.

NOW about that time Her'od the king stretched forth *his* hands to vex certain

who styled the disciples, in contempt, *Nazarenes* and *Galileans*, (chap. 2. 7, 24. 5, John 7. 52,) but with their heathen enemies in Antioch, evidently, like the above, as a term of contempt. Note, ch. 26. 28; 28. 22. The disciples usually called themselves *brethren*. Ver. 28; note, ch. 9. 30.

27-30. Prophets—This term, in the N. T., usually designates a class of inspired teachers of religious truth, or preachers of the Gospel, who sometimes foretold future events, as in verse 28; chap. 21. 10, 11; note, chap. 2. 17, 18; 13. 1; 21. 9; Rom. 12. 6; 1 Cor. 11. 4, 5. They are ranked next to apostles. 1 Cor. 12. 28; Eph. 4. 11. **Agabus**—Mentioned again. Chap. 21. 10. **Signified by the Spirit**—Made known under the influence of the Holy Spirit. Ch. 21. 11. **Dearth...all the world**—Rather, *famine over the whole inhabited world*; meaning here Judea. Ver. 29; compare Luke 2. 1. This famine took place, as predicted, under the reign of **Claudius Cesar**, the fifth of the Roman emperors, all of whom bore the title *Cesar*. Note, Matt. 22. 17. **According to his ability**—The true scriptural rule for all religious contributions and efforts. Lev. 14. 21; Ezra 2. 68, 69; note, Lk. 12. 48; 1 Cor. 16. 2; 2 Cor. 8. 12-15; 1 Pet. 4. 11. **Send relief**—This relief was sent to the Christian poor of Jerusalem and Judea. Chap. 12. 25. Thus the Gentile Christians at Antioch sent their *temporal* aid to their Jewish brethren, who had first sent *spiritual* aid to them. Verse 22, &c.; note, Rom. 15. 26, 27; 1 Cor. 9. 11. **The elders**—Or *presbyters*; a term used in the N. T. to denote an officer, first in the Jewish Church, (note, ch. 4. 5, Matthew 26. 3,) and then in the

of the church. **2** And he killed James the brother of John with the sword. **3** And because he saw it pleased the Jews, he proceeded further to take Pe'ter also. Then were the days of unleavened bread. **4** And when he had apprehended him, he put *him* in prison, and delivered *him* to four quater'ni-ons of soldiers to keep him; intending after Eas'ter to bring him forth to the people. **5** Pe'ter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. **6** And when Her'od would have brought him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept

Christian, of which this is the first mention. They are synonymous with *pastors*, and are sometimes called *bishops* and *overseers*. Note, chap. 14. 23; 20. 17, 28; Phil. 1. 1; Eph. 4. 11; Tit. 1. 5, 7; 1 Peter 5. 1.

CHAPTER XII.

1-3. Herod the king—This was Herod Agrippa I., king of Judea, the father of the one mentioned ch. 25. 13. He was grandson of Herod the Great, and nephew of Herod Antipas. Note, Matt. 2. 1; 14. 1. **To vex**—Rather, *laid hands on some of the Church to maltreat them*, as in verses 2-4. **Killed James**—Beheaded him *with a sword*. Comp. Heb. 11. 27. This James was son of Zebedee. Note, Matthew 10. 2. **Pleased the Jews**—He sought favor of men rather than of God, a common fault of such rulers. Ch. 24. 27; 25. 9; Mk. 15. 15; John 12. 43. Not so the apostles. Note, chap. 5. 29. **Take Peter also**—Another of the *pillars* of the Church, (Gal. 2. 9,) the removal of which Herod may have thought would bring the building down; but it is the Lord's will to preserve Peter and slay Herod. Verses 7, 11, 23; comp. chap. 5. 38, 39. **Unleavened bread**—The passover week, during which no criminal was executed. Note, ver. 4.

4-6. Four quaternions—Four companies of four soldiers each, each company in turn guarding Peter during the four nightwatches, two chained to Peter, and two at the door. Note, ver. 6. **After Easter**—Rather, *after the passover*. Note, ver. 1. **Prayer...without ceasing**—Rather, *instant and earnest prayer*. Chap. 26. 7; Lk. 22. 24; Rom. 12. 12. This was in private houses. Note, ver. 12. **Between two soldiers**

the prison. **7** And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Pe'ter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. **8** And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. **9** And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. **10** When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. **11** And when Pe'ter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Her'od, and from all the expectation of the people of the Jews. **12** And when he had considered *the thing*, he came to the house of Ma'ry the mother of John, whose surname was Mark; where many were gathered together

praying. **13** And as Pe'ter knocked at the door of the gate, a damsel came to hearken, named Rho'da. **14** And when she knew Pe'ter's voice, she opened not the gate for gladness, but ran in, and told how Pe'ter stood before the gate. **15** And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. **16** But Pe'ter continued knocking: and when they had opened *the door*, and saw him, they were astonished. **17** But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place. **18** Now as soon as it was day, there was no small stir among the soldiers, what was become of Pe'ter. **19** And when Her'od had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Ju-de'a to Ces-a-re'a, and *there* abode.

20 And Her'od was highly displeased with

—Two soldiers were chained to Peter, and two kept the door after the Roman custom. Note, ver. 4; ch. 21. 32, 33.

7-11. The angel—Sent of the Lord. Vs. 11, 23; ch. 5. 19. **A light shined**

—The glory beaming from the celestial personage, as in chap. 9. 3; Luke 2. 9.

Smote Peter—The miraculous power of the angel rested upon Peter, and caused him to rise free from his chains, as in chap. 16. 26. **Gird thyself**—His *girdle*, *sandals*, and *outer garment* had been laid aside for sleep. On these see note, Matt. 3. 11; 5. 40; Lk. 12. 35.

Wist not—He *knew* not as yet that what the angel had done was real, but thought he saw a vision, as in chap. 10. 17; note, v. 11. **First and the second ward**—Meaning here the *guards* of soldiers, (vs. 4, 6,) who were supernaturally prevented from seeing him. Comp. verse 18; chap. 5. 23; 2 Kings 6. 18, 20. **Iron gate. . . own accord**

—The gate which led out of the prison to the city opened miraculously. Comp. ch. 5. 19; 16. 26; Ps. 107. 16; 45. 2. **Come to himself**—Became conscious that what had occurred was a reality. Note, ver. 9. **Sent his angel**—Note, vs. 7, 9. **Expectation**—That Peter would share the fate of James. Vs. 1, 2.

12-19. Mary—See introduction to Mark's gospel, and note, ver. 25; Col. 4. 10. **Many were. . . praying**—Note, ver. 5. **Door of the gate**—The door or street gate, which opened into the

court in front of the house. Comp. vs. 14, 16. This was probably fastened for fear of the Jews. Comp. John 20. 19. **Rhoda**—The name signifies *rose*. Note, chap. 9. 36. **Thou art mad**—A formula used of that which is not believed. Note, ch. 26. 24. **His angel**—

Thus probably expressing their personal belief in the popular Jewish opinion that every person has his guardian angel, who sometimes assumes his form and voice, a doctrine for the truth of which there is no valid proof. Note, Matt. 18. 10. **Beckoning**—By a motion of his hand he hushed their cry of astonishment, (verse 16,) so that they might hear what he had to say. Comp. chap. 13. 16. **Unto James**—Not, of course, the James of ver. 2, and probably not the son of Alphaeus, (Matt. 10. 3,) but the one called *the Lord's brother*, (note, Gal. 1. 19, Matt. 13. 55,) who presided over the council at Jerusalem. Note, ch. 15. 13. **He departed**—To avoid the rage of Herod and the Jews. Verses 11, 28; compare chap. 9. 30.

No small stir—Because of their danger. Note, verse 19. **Keepers. . . put to death**—The *soldiers* to whose care Peter had been committed (note, verses 4, 6) were by the Roman law exposed to death in case the prisoner escaped. Note, chap. 16. 27; Matt. 28. 13, 14. **Cesarea**—Note, ch. 8. 40.

20-23. Highly displeased—Greek, *warring in mind*, i. e., having a hostile

them of Tyre and Sidon: but they came with one accord to him, and, having made Blas'tus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. **21** And upon a set day Her'od, arrayed in royal apparel, sat upon his throne, and made an oration unto them. **22** And the people gave a shout, saying, *It is the voice of a god, and not of a man.* **23** And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. **24** But the word of God grew and multi-

plied. **25** And Bar'na-bas and Saul returned from Je-ru'sa-lem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

NOW there were in the church that was at An'ti-och certain prophets and teachers; as Bar'na-bas, and Sim'e-on that was called Nl'ger, and Lu'ci-us of Cy-re'ne, and Ma-na'en, which had been brought up with Her'od the te'trarch, and Saul. **2** As they ministered to the Lord, and fasted, the Holy Ghost said, Separate

CHAPTER XIII.

mind, disposed to quarrel with others as well as with the Church. Ver. 1, &c. **Tyre and Sidon**—Note, Matt. 11. 21. **Chamberlain**—The term, in its original sense, means an officer in charge of the king's bedchamber, who often served as *treasurer*, or minister, of the royal finances. Note, ch. 8. 27; Rom. 16. 23. **Desired peace**—They of Tyre and Sidon sought thus to avert Herod's displeasure, since their country, Phenicia, was largely dependent on Herod's territories of Palestine for their supplies of grain, and for their commerce with the East. 1 Kings 5. 1, &c.; 2 Chron. 2. 3, &c.; Ezra 3. 7; Ezekiel 27. 17. **Herod, arrayed in royal apparel**—With this narrative agrees that of Josephus, who says Herod appeared in a robe all woven of silver, which, struck by the rays of the rising sun, reflected a dazzling splendor, inspiring his flatterers with such awe that they loudly applauded and deified him, (verse 22,) which impious flattery he did not repel. Contrast ch. 10. 25, 26; 14. 11-15; Rev. 19. 10; 22. 8, 9. **Angel...smote him**—With a putrefying disease, producing **worms** and a speedy death. Thus angels are made divine messengers both of good and evil. Comp. verses 7-11; 2 Kings 19. 35; 2 Sam. 24. 16; Psalm 78. 49.

24, 25. The word...grew—Note, ch. 19. 20. The gospel word was made more successful by these persecutions, which sought to crush it, making good the saying, *The blood of the martyrs is the seed of the Church.* Verses 1-3; ch. 6. 7; 8. 1-7; compare Exod. 1. 10-12. **Barnabas and Saul returned**—To Antioch, having fulfilled the service on which they were sent. Ch. 11. 29, 30. **John...Mark**—Note, ver. 12; comp. ch. 13. 5, 13; 15. 27-39.

1. The Church...at Antioch—Note, chap. 11. 19-27. **Prophets and teachers**—Comp. ch. 15. 35. Teachers are mentioned after prophets as exercising a lower function. 1 Cor. 12. 28. **Barnabas**—Note, ch. 11. 22, &c. **Sim-eon...called Niger**—Or, *Simon the Negro*; Simon being a contraction of *Simeon*, and *Negro* an epithet signifying *black*, referring to Simon's color and country, Ethiopia. Note, ch. 8. 27. Here, then, we find a *negro*, not only in the same Church, associated as a fellow-laborer with the most eminent gospel ministers, but also called of the Holy Ghost to the office of setting them apart for a special mission. Note, vs. 2, 3. A standing rebuke of those Churches which prohibit the negro from all like equality, social and official. Note, chapter 8. 27; 17. 24; Gal. 3. 28; Col. 3. 11. **Lucius**—Probably identical with the *Lucius* in Rom. 16. 21, and *Lucas* or *Luke*. Philemon 24; Col. 4. 14. **Cyrene**—Note, chap. 11. 20. As some of these teachers were from *Cyrene*, there is good reason for identifying this Simon with the Simon who bore the Saviour's cross. Note, Matthew 27. 32. **Manaen**—The same name as Menahem in 2 Kings 15. 14. **Brought up with**—That is, was foster brother of Herod Antipas. Note, Matt. 14. 1. **Saul**—Note, ver. 9.

2, 3. As they ministered—Rather, *offered worship*; probably in special prayer to learn the divine will respecting themselves, as here revealed. Comp. ch. 1. 24; Matthew 9. 38; Luke 6. 12, 13. **The Holy Ghost said**—Signified to them in some supernatural way, as in ch. 10. 3, 19; 12. 7; 16. 9; 27. 23, 24. **Separate**—That is, *set them apart* to the *holy* and special service

me Bar'na-bas and Saul for the work whereunto I have called them. **3** And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Se-leu'ci-a; and from thence they sailed to Cy'prus. **5** And when they were at Sal'a-mis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister. **6** And when they had gone through the isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jes'us: **7** Which was with the deputy of the country, Ser'gi-us Pau'lus, a prudent man; who called for Bar'na-bas and Saul, and desired to hear the word of God. **8** But El-y-mas the s-rcerer (for so is his name by in-

to which **I have called them.** Comp. ch. 9. 15; Rom. 1. 1; Gal. 1. 15, 16; 1 Tim. 2. 7; 2 Tim. 1. 11. **Laid their hands**—Note, ch. 6. 6. This was not to set them apart as a distinct *order*, but to a special mission, which the exigency of the case required, as in ch. 6. 1-6; comp. Tit. 1. 5; 1 Tim. 5. 22. Hands had been laid on Paul before this. Chap. 9. 17.

4, 5. Sent... by the Holy Ghost—Note, ver. 2. **Seleucia**—About fifteen miles west from Antioch, of which it was the sea-port. Note, chap. 6. 5. **Cyprus**—Note, chap. 4. 36. **Salamis**—The nearest sea-port in Cyprus from Seleucia. Note, verse 4. **Preached... in the synagogues**—To the Jews, who, it seems, were numerous there; but probably with little success, as expressed by Paul at Antioch. Verse 46. **John... minister**—John Mark, as their assistant. Note, chap. 12. 25.

6-8. Paphos—A city on the west coast of Cyprus, noted for its temple of Venus, and the corresponding dissoluteness of its citizens. **Sorcerer**—Or *magician*. Note, verse 8; ch. 8. 9. **False prophet**—Such as Jesus had foretold. Note, Matthew 7. 15; 24. 24. **Bar-jesus**—That is, *son* of a man named Jesus or Joshua, a common Jewish name. Note, Col. 4. 11. **Deputy**—Rather, *proconsul*, the title borne by those governors of provinces that were appointed by the Roman Senate. Ch. 18. 12; 19. 38. **A prudent man**—Rather, *intelligent*, a man of a candid, inquiring turn of mind, who *desired to hear the word*, and consequently *believed*. Note, ver. 12; chap. 17. 11, 12. **Elymas**—An Arabic word, signifying

terpretation) withstood them, seeking to turn away the deputy from the faith. **9** Then Saul, who also *is called* Paul, filled with the Holy Ghost, set his eyes on him, **10** And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? **11** And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. **12** Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. **13** Now when Paul and his company loosed from Pa'phos, they came to Per'ga in Pam-phyli'a: and

wise one, i. e., in the arts of *sorcery*. Note, ver. 6. **Turn away the deputy**—From embracing the gospel word. Ver. 7; 2 Tim. 3. 8.

9-13. Saul... called Paul—His Hebrew name was *Saul*, which he had hitherto borne, but henceforth he bears only the Roman name *Paul*. Changing names, and the giving of additional names, was a common practice for various reasons; (Gen. 32. 28; Dan. 1. 7; note, ver. 1; ch. 4. 36; Matt. 10. 2, 3;) so here the change from Saul to Paul, precisely at this point of time, suggests that it was given as a memorial of the conversion of *Paulus*. Ver. 7. **Filled with the Holy Ghost**—As a permanent gift. Note, chap. 9. 17. **Set his eyes**—Note, chap. 3. 4. **Full of all subtilty**—The very opposite of Paul's state. Ver. 9; comp. ch. 5. 3. **Child of the devil**—Note, Matthew 13. 38; John 8. 44. A striking contrast with his name, *son of Jesus*. Note, verse 6. **Enemy**—This applies to one who is bad himself, and would prevent others from becoming better, as are all *false prophets*. Note, verse 6; Luke 11. 52; 2 Tim. 3. 8, 13; 2 Pet. 2. 1-3, 12-15. **The hand of the Lord**—Divine judgment will visit thee with blindness, as a penalty for resisting the light of truth. Verses 8, 10. **Mist... darkness**—A mist followed by darkness, the opposite of the case stated Mk. 8. 24, 25. **Deputy... believed**—Unto salvation; thus faith comes by hearing. Rom. 10. 17; note, verse 7. **Loosed**—Set sail from Paphos. Ver. 6. **Pamphylia**—Was a province in the southern part of Asia Minor, and **Perga** was its capital. Here they preached the word. Chap. 14. 25.

John departing from them returned to Je-rusalem.

14 But when they departed from Per'ga, they came to An'ti-och in Pi-sid'i-a, and went into the synagogue on the sabbath-day, and sat down. **15** And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren, if ye have any word of exhortation for the people, say on.* **16** Then Paul stood up, and beckoning with *his* hand, said, Men of Is'ra-el, and ye that fear God, give audience. **17** The God of this people of Is'ra-el chose our fathers, and exalted the people when they dwelt as strangers in the land of E'gypt, and with a high arm brought he them out of it. **18** And about the time of forty years suffered he their manners in the wilderness. **19** And when he had destroyed seven nations in the land of Ca'naan, he divided their land to them by lot. **20** And after that he gave unto them judges

about the space of four hundred and fifty years, until Sam'u-el the prophet. **21** And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Ben'ja-min, by the space of forty years. **22** And when he had removed him, he raised up unto them Da'vid to be their king: to whom also he gave testimony, and said, I have found Da'vid the son of Jes'se, a man after mine own heart, which shall fulfill all my will. **23** Of this man's seed hath God, according to *his* promise, raised unto Is'ra-el a Saviour, Je'sus: **24** When John had first preached before his coming the baptism of repentance to all the people of Is'ra-el. **25** And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose. **26** Men and brethren, children of the stock of A'bra-ham, and whosoever among you feareth God, to you is the word

John departing—This act of John Mark, their assistant, (verse 5,) Paul strongly disapproved. Note, chapter 15. 37-39. John's fault was unsteadiness, probably through fear of the privations and perils which he foresaw would attend the tour. Comp. 2 Cor. 11. 25-28.

14-18. Pisidia—Was a province north of Pamphylia, on the border of which was Antioch, and is thus distinguished from Antioch in Syria. Note, ch. 6. 5. **Went into the synagogue**—As was their custom. Ch. 5. 42; 17. 2; 18. 4. **Reading of the law**—Portions of which were read every sabbath. Note, ver. 27; Lk. 4. 16. **The rulers**—Note, Matt. 9. 18. **Ye men**—Addressing Paul and Barnabas as brother Jews. Note, ch. 1. 16. **Word of exhortation**—Or *consolation*, for which Barnabas was specially fitted. Note, chap. 4. 36; 11. 23. Referring especially to the *consolation of Israel*. Note, Lk. 2. 25. On the word *exhortation*, see Rom. 12. 8.

16-18. Beckoning—Or waving his hand, as was his manner when he would have his hearers *give audience*. Ch. 21. 40; 26. 1. **Men of Israel**—Note, ver. 26; ch. 2. 22. **Ye that fear God**—Including the Gentiles who, as well as the Jews, adored the one true God. Vs. 42, 43; ch. 10. 35. **Chose our fathers**—To be a special people, for a special purpose. Deut. 7. 6, &c.; 14. 2. **Exalted**—With great power exalted them over, and delivered them from, the despotic Egyptians. Note, ch. 7. 17, &c. **Forty years**—Note, chap. 7. 36. **Suffered he their manners**—

Rather, *bore them as a nurse*. Compare Deut. 1. 31; 32. 10, &c.; Neh. 9. 21; Hos. 11. 1-4.

19-25. Destroyed... nations—Or extirpated the seven nations of Canaan. Deut. 7. 1-5; Josh. 3. 10. **Divided... by lot**—Num. 26. 53-56; Josh. 14. 1-5; Psal. 78. 55. These nations were thus dealt with because of their great wickedness, and not because God was partial to Israel. Deut. 9. 3-6. **After that... judges**—The probable meaning is, that God thus gave the land to them (verse 19) for about 450 years, after which he gave them judges (Judges 2. 16) until Samuel, who was the last of the judges, and also a noted prophet. 1 Sam. 3. 20. **Desired a king**—Comp. 1 Sam. 8. 5-22. **Son of Cis**—The same as *Kish* in Hebrew. 1 Samuel 9. 1, 2. **Removed him**—Comp. 1 Sam. 15. 10, &c.; Hos. 13. 11. **Raised up... Da-vid**—From his very youth, and in preference to all others. 1 Sam. 16. 1-13, 18; 2 Sam. 7. 8, 9. **After mine own heart**—This was said of David as a king, and as compared with Saul. 1 Sam. 13. 13, 14; 18. 14, 28. It is true, however, of David's general character, who *fulfilled all God's will*, except in one matter only. 1 Kings 15. 5. Of this he truly repented, and was forgiven. Psal. 32. 5; Prov. 28. 13; Rom. 10. 10; 1 John 1. 9. **Of this man's seed**—Note, ch. 2. 30-32. **John had first preached**—Note, ch. 19. 3, 4. **Whom think ye**—Note, John 1. 19-27.

26-31. Stock of Abraham—Of Abrahamic and Israelitish lineage, as was Paul. Phil. 3. 5. **Feareth God**

of this salvation sent. **27** For they that dwell at Je-ru-sa-lem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*. **28** And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. **29** And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulcher. **30** But God raised him from the dead: **31** And he was seen many days of them which came up with him from Gal'i-lee to Je-ru-sa-lem, who are his witnesses unto the people. **32** And we declare unto you glad tidings, how that the promise which was made unto the fathers, **33** God hath fulfilled the same unto us their children, in that he hath raised up Je-sus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. **34** And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give

you the sure mercies of Da'vid. **35** Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. **36** For Da'vid, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: **37** But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: **39** And by him all that believe are justified from all things, from which ye could not be justified by the law of Mo'ses. **40** Beware therefore, lest that come upon you, which is spoken of in the prophets; **41** Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. **42** And when the Jews were gone out of the synagogue, the Gen'tiles besought that these words might be preached to them the next sabbath. **43** Now when the congregation was broken up, many

—Note, ver. 16. **To you . . . salvation**

—Note, ver. 46; ch. 3. 26. **They . . .**

at Jerusalem—Paul here ascribes the Messial's death to his Jewish foes at Jerusalem, and particularly their *rulers*.

Vs. 27, 28; Lk. 24. 20. **Voices of the prophets**—They knew not that Jesus was the Messiah, because they did not understand the true meaning of the prophecies which were publicly read on every Sabbath. Ver. 16; note, ch. 3. 17-26; 1 Cor. 2. 8; 2 Cor. 3. 14-16. **Have fulfilled them**—In their ignorance of their prophecies they have actually fulfilled them. Ver. 29; chap. 26. 22, 23. **No cause of death**—Thus charging them with the crime of a causeless death. Matt. 26. 59, 60; 27. 22-25.

Fulfilled all—Note, verse 27. **The tree**—The cross. Note, chap. 5. 30. **Sepulcher**—Compare Matt. 27. 57-60. **God raised him**—Note, chap. 2. 24. **Seen many days**—Note, chap. 1. 3; 10. 39, &c.

32-37. Glad tidings—Of the Messiah and his salvation. Note, verses 23, 26; ch. 26. 6; Rom. 4. 13. **Thou art my Son**—Paul here quotes Psalm 2. 7, not to prove the resurrection of Christ, (as in vs. 35, 36,) but his divine Sonship, and exaltation as king of Zion to universal dominion. Psalm 2. 6-8; note, Heb. 1. 5, 8, 9. **On this wise**—

Quoting the Gr. version of Isa. 55. 3. **Sure mercies of David**—Referring to the covenant or sure promises made to David, that God would never remove his mercy from him, but that his throne

should be established forever. 2 Sam. 7. 12-16; 23. 5; Psal. 89. 1-4, 28, 29, 36.

These promises Paul claims as relating to the kingdom of Jesus, the Son of David, who was immortal; in proof of which he was raised from the dead. Note vs. 35-37; Rom. 1. 3, 4. **Saith also**—Quoting Psalm 16. 10. Paul's argument here (vs. 35-37) is the same as Peter's. Note, ch. 2. 27-32.

38-41. Through this man—This *Holy One*, the crucified and risen Jesus. Vs. 28, 29, 33-35. **Forgiveness of sins**—Remission or justification. Note, verse 39; Luke 24. 47; 1 John 2. 12. **Could not . . . by the law**—That is, Christian believers are justified or saved from all sins, whereas the law justifies from nothing. Note, Romans 3. 19-28; 8. 3, 4; Gal. 2. 16; 3. 11-25.

Beware—Paul here warns his Jewish brethren against the danger of rejecting this Jesus and his salvation. Verses 23, 26, 28; Hebrews 2. 3. **Behold . . . I work**—The quotation is from the Gr. version of Hab. 1. 5, where the *work* referred to is the Chaldean invasion. Hab. 1. 6, &c.; Jer. 52. 4, &c. It is here, probably, applied to the overthrow of the Jewish state by the Romans, an event deemed by the Jews to be incredible. Note, Matt. 24. 1, &c.

42-45. Jews were gone out—Rather, *as they were going out, &c.*, that is, those of the mixed congregation who had been favorably impressed besought to have another hearing of such truths. Note, ver. 43; comp. chap. 17. 11, 12,

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his mercy from him, but that his throne

of the Jews and religious proselytes followed Paul and Bar'na-bas; who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God. **45** But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. **46** Then Paul and Bar'na-bas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gen'tiles. **47** For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gen'tiles, that thou shouldest be for salvation unto the ends of the earth. **48** And when the Gen'tiles

heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. **49** And the word of the Lord was published throughout all the region. **50** But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Bar'na-bas, and expelled them out of their coasts. **51** But they shook off the dust of their feet against them, and came unto I-co'ni-um. **52** And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

AND it came to pass in I-co'ni-um, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. **2** But the unbelieving Jews stirred up

32, 34. **Jews . . . proselytes**—Note, ch. 2. 10. **Continue in the grace of God**—Follow the gracious impressions they had received so as not to finally fail of the grace of God. Note, ch. 11. 23; 14. 22; 2 Cor. 6. 1; Heb. 12. 15. **The whole city**—Of Antioch. Ver. 14. The most of them, probably, Gentiles. Vs. 45–48. **Jews . . . filled with envy**—Rather, *indignation*, and expressed their rage in their usual manner. Note, ch. 4. 2, &c.; 5. 17; 17. 5.

46–48. Waxed bold—Spake boldly, as in ch. 14. 3. Note, ch. 4. 13. **Necessary . . . first . . . to you**—This necessity arose from the command of Christ. Note, chap. 3. 26; Matt. 10. 5, 6; Rom. 1. 16. **Judge yourselves unworthy**—That is, in rejecting the Gospel they had put eternal life from them, (John 3. 36; 5. 39, 40,) and thus proved themselves unworthy of it. See Matt. 22. 8. **We turn to the Gentiles**—Who will prove themselves more worthy. Note, ver. 48; ch. 28. 28; Matt. 21. 43. **Saying, I have set thee**—Paul here quotes Isa. 49. 6, which proclaims Messiah as the appointed **light** and **salvation** of the whole heathen world. Comp. Ps. 2. 8. And he applies the words to himself as Christ's chosen organ of carrying forward this work. Note, chap. 9. 15; 26. 16, &c.; Rom. 11. 13; 15. 16, &c.; Gal. 2. 7, 8. **Gentiles . . . glorified the word**—Honored it with a cordial reception, which assured to them that salvation which was promised to them of old. Ver. 47. **Ordained to eternal life**—Rather, *disposed*, or *freely inclined*. The passage does not teach, as Calvinism says

it does, that those believed whom God had by an eternal decree predestinated unto faith and salvation, but that they were *predisposed* by their own free inclination of heart and determination of will to accept the eternal life now offered them, as the Jews were not. Vs. 45, 46; note, Rom. 8. 28–30; 9. 22, 23; Eph. 1. 4–14; 2 Thess. 2. 13; 1 Peter 1. 2.

49–52. Word . . . was published—Not only by Paul and Barnabas, (ver. 45, &c.,) but by those who believed it. Ver. 48. Comp. Matt. 9. 31; Mark 7. 36, 37; John 4. 28, &c. **Jews stirred up**—As usual. Note, ver. 45; ch. 14. 2. **Devout and honorable women**—Probably wives of the **chief men**, i. e., persons of high civil and social rank; called *devout* as being earnest *worshippers* according to the Jewish faith. Chap. 17. 4, 12. **Shook off the dust**—As Jesus directed. Note, Matthew 10. 14. **Iconium**—A city in the province of Lycaonia, in Asia Minor, south-east from Antioch. Note, ver. 14. **Filled with joy**—As a proper fruit of the Spirit. Gal. 5. 22; Rom. 5. 2–5; 14. 17; 15. 13; 1 Thess. 1. 5, 6.

CHAPTER XIV.

1–7. Iconium—Note, chap. 13. 51. **They went . . . into the synagogue**—That is, Paul and Barnabas went, as in chap. 13. 14, 44. **So spake . . . multitude . . . believed**—They spake with such boldness and power (ver. 3) that multitudes believed unto salvation. Compare chapter 13. 42–48. **Greeks**—Or Gentiles. Note, Romans 1. 16. **Stirred up**—Note, chapter 13. 50.

the Gen'tiles, and made their minds evil affected against the brethren. **3** Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. **4** But the multitude of the city was divided; and part held with the Jews, and part with the apostles. **5** And when there was an assault made both of the Gen'tiles and also of the Jews with their rulers, to use them despitefully, and to stone them, **6** They were aware of it, and fled unto Lys'tra and Der'be, cities of Ly-ca-o'ni-a, and unto the region that lieth round about: **7** And there they preached the gospel.

8 And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked: **9** The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, **10** Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

The brethren—Or disciples. Ch. 13. 52.

Speaking boldly—Note, chap. 4. 13.

Gave testimony—The Lord confirmed the word of grace they preached by enabling them to work miracles. Note, ch. 4. 29, 30; Mk. 16. 20; Heb. 2. 3, 4.

Multitude . . . divided—A common effect. Vs. 1, 2; chap. 28. 24; Jk. 12. 51-53. **An assault made**—Rather, *impetuous rush*, with a view to stone them, but they escaped. Ver. 6.

They . . . fled—Note, ch. 9. 29, 30. **Lystra and Derbe**—Two cities in the southern part of the province *Lycaonia*, south-east of Iconium. Note, ch. 13. 51.

8-10. A cripple—A case similar to that ch. 3. 2, &c. **Heard Paul**—Was listening to Paul's preaching. Ver. 7. **Steadfastly beholding**—Note, ch. 3. 4. **Faith to be healed**—Rather, *to be saved*; including the salvation both of body and soul, as in other cases to which Paul may have referred. Ch. 13. 2, &c.; Matt. 9. 2, &c. Paul *perceived* his faith by a special gift of the Spirit. Note, ch. 5. 3; Matt. 9. 2. **With a loud voice**—As did Jesus. Note, John 11. 43. **Leaped**—Note, ch. 3. 8.

11-13. Speech of Lycaonia—The language spoken in that province, ver. 6. **The gods are come down**—Their many imaginary gods. Verse 15. They supposed that some of these gods, though celestial, often appeared in human shape. Ch. 28. 6. **Jupiter . . . Mercurius**—The latter title, as god of eloquence, was, probably, applied to Paul as the **chief speaker**, and the former, as father of the gods, to Barnabas, from

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Ly-ca-o'ni-a, The gods are come down to us in the likeness of men. **12** And they called Bar'na-bas, Ju'pi-ter; and Paul, Mer-cu'ri-us, because he was the chief speaker. **13** Then the priest of Ju'pi-ter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. **14** Which when the apostles, Bar'na-bas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, **15** And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: **16** Who in times past suffered all nations to walk in their own ways. **17** Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, fill-

his *venerable mien*. Ch. 19. 35. **Priest . . . brought oxen**—In front of their city, Lystra (ver. 8) was a temple dedicated to Jupiter, to which the priests brought *oxen* for sacrifice, and **garlands** to decorate the victims; but here they brought the sacrifice to the *gates*, or door in front of the house (ch. 12. 13) where the apostles lodged, for the purpose of sacrificing to them, the supposed gods. Vs. 11, 12; comp. Dan. 2. 46.

14-18. Rent their clothes—In token of their abhorrence of such sacrifices. Note, Matt. 26. 65. **Men of like passions**—Not gods in the form of men, (ver. 11,) but human beings, and therefore not to be worshiped. Note, ch. 10. 25, 26. **Turn from these**—From the worship of false and imaginary gods, (note, 1 Cor. 8. 6-8,) hence called **vanities**. Deut. 32. 21; 1 Sam. 12. 21; Isa. 41. 29; Jer. 8. 19; 10. 3, &c. **Living God**—The ever-living, uncreated God, maker of all things. Psa. 146. 6; Rev. 14. 7; note, ch. 17. 28, 29. Called *living* as opposed to *lifeless* idols. Note, Matt. 16. 16. **In times past**—Before Christ the True Light came. Note, John 1. 9. Called *times of this ignorance*. Chap. 17. 30. **Suffered . . . their own ways**—These Gentile nations were left in their darkness to practice their idolatry and wickedness without a written revelation, and thus learn from experience that their own wisdom and efforts could not save them. Note, ch. 17. 30; 1 Cor. 1. 19-21. **Not . . . without witness**—God gave them in the sphere of nature and of providence

ing our hearts with food and gladness. **18** And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither *certain* Jews from An'ti-och and I-co'ni-um, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. **20** Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar'na-bas to Der'be. **21** And when they had preached the gospel to that city, and had taught many, they returned again to Lys'tra, and to I-co'ni-um, and An'ti-och. **22** Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. **23** And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. **24** And after they had passed throughout Pi-sid'i-a, they came to Pam-

phyl'i-a. **25** And when they had preached the word in Per'ga, they went down into At-ta'li-a: **26** And thence sailed to An'ti-och, from whence they had been recommended to the grace of God for the work which they fulfilled. **27** And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gen'tiles. **28** And there they abode long time with the disciples.

CHAPTER XV.

AND certain men which came down from Ju-de'a taught the brethren, *and said*, Except ye be circumcised after the manner of Mo'ses, ye cannot be saved. **2** When therefore Paul and Bar'na-bas had no small dissension and disputation with them, they determined that Paul and Bar'na-bas, and certain other of them, should go up to Je-ru'sa-lem unto the apostles and elders about this question. **3** And being brought on their way by the church, they

such evidences of his existence, power, and goodness as to leave them without excuse. *Psa.* 19. 1-6; note, chap. 17. 26-29; *Rom.* 1. 20, &c. **With these sayings**—What was said (*vs.* 15-17) scarcely prevented their purpose.

19-22. Jews from Antioch—The same spiteful gang referred to *vs.* 2, 5 and *ch.* 13. 50 came to Lystra, and persuaded the people against the apostles, showing the sudden change of this fickle people, (*ver.* 18,) like that of *ch.* 28. 4, 6. **Stoned Paul**—And, probably, Barnabas, as intended *verse* 5. *Comp.* *ch.* 15. 26; *2 Cor.* 11. 25. **He rose up**—Was miraculously restored from a supposed, and perhaps a real, death. *Ver.* 19; *2 Cor.* 11. 23; *2 Tim.* 3. 11; 4. 17, 18. **Derbe**—Note, *ver.* 6. **Returned again**—To the three cities where they had been so greatly persecuted. Note, *verse* 19. **Confirming the souls**—Instructing and establishing the disciples in the faith and practice of the Gospel. Note, *chap.* 11. 23; 13. 43; 15. 32, 41. **Much tribulation**—This was especially true of that persecuting age, and will be more or less true of every age till Christ shall have put down all his enemies. See *Matt.* 5. 10-12; 24. 9-14; *Jn.* 15. 18-21; 16. 2, 3; *1 Thess.* 3. 3, 4; *2 Tim.* 3. 12; *Rev.* 7. 14.

23-28. Ordained them elders—Set apart persons by imposition of hands (*ch.* 13. 3) to the pastorship and oversight of the Churches. Note, *ch.* 11. 23; *Tit.* 1. 5. **Commended them to the**

Lord—In prayer for his blessing, without which their labor would be vain. *Psalm* 127. 1; note, *1 Cor.* 3. 7. **Pisidia . . . Pamphylia . . . Perga**—Note, *ch.* 13. 13, 14. **Attalia**—A sea-port in Pamphylia from which they could sail to Antioch. *Ver.* 26. **To Antioch**—From which they had been sent forth. *Chap.* 13. 1-4. **God had done with them**—They ascribe the success of their mission to the Gentiles to God. *Ch.* 15. 4, 12; 21. 19; *Rom.* 15. 18, 19; *Lk.* 10. 17; *Mk.* 16. 16. **Opened the door of faith**—Prepared the way for them to hear and embrace the Gospel. *Chap.* 16. 14; *Col.* 4. 3; *1 Cor.* 16. 9; *2 Cor.* 2. 12. **Abode long time**—Preaching and teaching, probably with great success. *Chap.* 15. 35.

CHAPTER XV.

1, 2. Certain men—Certain Jews, probably of Jerusalem, (*ver.* 24,) who had become Christians, went to Antioch and taught the Gentile Christians that they could not be saved unless they were circumcised, as taught by Moses. Note, *ver.* 5; *ch.* 7. 8. **No small dissension**—Paul uniformly contended against this Judaizing doctrine. *Chap.* 21. 21; *Gal.* 2. 3-5, 11-16; 5. 1-6; 6. 12-15; *Tit.* 1. 10, 11. **Apostles and elders**—The latter, one of whom was James, (*ver.* 13,) were distinct from the apostles. Note, *ch.* 14. 23.

3-5. Brought on their way—As was the custom of the early Churches to escort the apostles on their way.

passed through Phe-ni'ce and Sa-ma'ri-a, declaring the conversion of the Gen'tiles; and they caused great joy unto all the brethren. **4** And when they were come to Je-ru'sa-lem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. **5** But there rose up certain of the sect of the Phar'i-sees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Mo'ses.

6 And the apostles and elders came together for to consider of this matter. **7** And when there had been much disputing, Pe'ter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gen'tiles by my

Ch. 17. 15; 20. 38; 21. 5; Rom. 15. 24; 1 Cor. 16. 6, 11; 3 John 6. **Phenice and Samaria**—Note, ch. 11. 19; Matt. 10. 5. **Declaring**—As again ver. 12. Note, ch. 14. 27. **Great joy**—Note, ch. 8. 8. As these brethren were Jews, (ch. 11. 19, 20,) they contrast favorably with those of ver. 1. **Received of the Church**—In due form, as ambassadors of the Church in Antioch. Note, vs. 1, 2. The Church at Jerusalem was the mother Church, to which all questions were to be referred, (vs. 22-33,) i. e., while the apostles resided there. Note, ch. 8. 1. **Certain of the sect**—Jewish Christians, who still retained Pharisaic views respecting the rite of circumcision, &c., essentially the same as those in ver. 1. The apostles themselves had had similar scruples as to the salvation of the Gentiles. Ch. 10. 28; 11. 1-18. But Paul, though a zealous Jew of the strictest sect, (chap. 22. 3; 26. 5,) at once gave up all for Christ. Gal. 1. 13-16; Phil. 3. 4-7. Yet he commended the largest charity toward both Jewish and Gentile Christians who differed in their religious scruples. Rom. 14. and 1 Cor. chap. 8. and 10. 24-33.

6-11. Came together—The assembly included the whole Jerusalem Church. Vs. 4, 22, 23. **This matter**—The question in dispute. Vs. 2, 5, 7. **Much disputing**—A free, animated debate, as in ver. 2. **Peter...said**—He here refers to his vision of about ten years before, in which he was called of God to preach the Gospel to the Gentiles, and thus open the way for their admission into the Church. Note, ch. 10. 9-48. **Knoweth the hearts**—And, therefore, could not be deceived in those persons. Chap. 1. 24. **Bare**

mouth should hear the word of the gospel, and believe. **8** And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; **9** And put no difference between us and them, purifying their hearts by faith. **10** Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? **11** But we believe that through the grace of the Lord Je'sus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Bar'na-bas and Paul, declaring what miracles and wonders God had wrought among the Gen'tiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren,

them witness—Testified to their previous justification by giving them the Holy Ghost. Ch. 10. 44, &c.; 11. 15-18. **Purifying their hearts**—By their faith in Christ and the sanctification of the Holy Ghost. Note, Matt. 5. 8; 1 Cor. 6. 11; Titus 3. 5; 1 Pet. 1. 22. This verse is a key to the instantaneous sanctifying work of the Holy Spirit wrought in the hearts of believers on the day of pentecost, since the words *even as he did unto us*, refer to that occasion. Ch. 10. 45, 47. **Why tempt ye God**—Test his forbearance by requiring as a condition of salvation what he does not require. Note, vs. 1, 5. **Yoke**—A grievous burden, (ver. 28,) referring to the rites and ceremonies of the Jewish religion. Isa. 10. 27; Matt. 23. 4; Gal. 5. 1-3; 6. 12-15. This yoke of the law no one had been perfectly able to fulfill, and therefore it could not be the means of salvation. Note, ch. 13. 39. **Through the grace**—Jews and Gentiles alike must be saved, not by works, but through grace, by faith in Christ. Note, Eph. 2. 8, 9; Titus 2. 11, &c.; 3. 4-7. This Christ calls *his easy yoke*. Note, Matt. 11. 28-30.

12. Kept silence—Gave strict attention to what Barnabas and Paul were to say respecting their own experience among these Gentiles as told ver. 3. Note, chap. 14. 27.

13-18. Held their peace—Ceased speaking. Compare chap. 12. 17; 18. 9. **James answered**—Or began to speak by referring to the remarks of Peter, &c. Ver. 14. This James was evidently one of the resident *elders* at Jerusalem, (vs. 2, 6, 22;) probably the one in charge of the Church there, and the president of the council. Note, ver. 19;

hearken unto me: **14** Sim'e-on hath declared how God at the first did visit the Gen'tiles, to take out of them a people for his name. **15** And to this agree the words of the prophets; as it is written. **16** After this I will return, and will build again the tabernacle of Da'vid, which is fallen down; and I will build again the ruins thereof, and I will set it up: **17** That the residue of men might seek after the Lord, and all the Gen'tiles, upon whom my name is called, saith the Lord, who doeth all these things. **18** Known unto God are all his works from the beginning of the world. **19** Wherefore my sentence is, that we trouble not them, which from among the Gen'tiles are turned to God: **20** But that we write unto them, that they abstain from pollutions

of idols, and *from* fornication, and *from* things strangled, and *from* blood. **21** For Mo'ses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. **22** Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to An'ti-och with Paul and Bar'na-bas; *namely*, Ju'das surnamed Bar'sa-bas, and Si'las, chief men among the brethren: **23** And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gen'tiles in An'ti-och and Syr'i-a and Ci-li'ci-a: **24** Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must*

chap 12. 17; 21. 18; Gal. 1. 19; Matt. 13. 55. **Simeon**—The Heb. mode of spelling *Simon*, meaning Simon Peter, the point of whose speech James here repeats. Note, ver. 7. **A people for his name**—Who shall bear and honor his name. Ver. 17; note, Rom. 9. 24–26; 1 Pet. 2. 10. **The prophets**, generally, had foretold this truth, that the Gentiles should receive the Gospel. Note, ver. 17; ch. 13. 47. **The tabernacle of David**—The quotation here (verses 16, 17) is from the Gr. version of Amos 9. 11, 12. By the *tabernacle* is meant the royal family and dominion of David, which had fallen into obscurity, but was to be rebuilt in the times of the Messiah. This, James applies to Jesus as the lineal son of David, and true heir to his throne. Note, Lk. 1. 32, 33; Rom. 1. 3. **The residue of men**—Other than Jews, i. e., all the Gentiles, as in verse 14. **Known... from the beginning**—That is, this work of God in calling the Gentiles (vs. 14, 17) is in accordance with God's eternal plan and purpose. Isa. 46. 10; 60. 21, 22; note, Eph. 1. 9–12; 2 Tim. 1. 9.

19, 20. My sentence—Rather, *my judgment* or opinion is, that we trouble not these converted Gentiles by imposing upon them Jewish rites. Note, vs. 5, 10. **Pollutions of idols**—From using meats offered in sacrifice to idols, (ver. 29,) alluding to such parts of the animals thus offered as were sold in the market and eaten. Note, 1 Cor. 8. 4–13. **Fornication**—Note, Matt. 15. 19. A practice very prevalent among heathen, and held by many to be no sin; hence the necessity of special and frequent

warning against it to the Gentile Christians. Note, 1 Cor. 5. 1–12; 10. 8; Eph. 2. 2, 3; 1 Thess. 4. 3, &c. **Things strangled... blood**—Animals killed by strangling, without shedding their blood, the eating of blood being offensive to the Jews, as being forbidden in their law. Genesis 9. 4; Levit. 3. 17; 17. 10–14.

21. Moses of old time—The law of Moses, which prohibits these things, (ver. 20,) is now, as of old, read publicly every Sabbath. Note, ch. 13. 15, 27. It was, therefore, necessary that Gentile Christians abstain from their former practices lest they give offense to their Jewish brethren. Vs. 28, 29. Paul gives similar instructions to both Gentiles and Jews. 1 Corinthians 8; Romans 14.

22–27. Pleased it—Or *it seemed good*, that is, agreeable to the whole body to whom the matter had been referred. Ver. 6; note, verses 25, 28. **Chosen men**—Or *chief men* of the Church, for the purpose stated. Vs. 27, 32. **Judas**—Mentioned only here and in vs. 27, 32. **Silas**—Afterward chosen by Paul as his associate in labors and trials. Ver. 40; chap. 16. 19, &c. Called Silvanus. 2 Cor. 1. 19; 1 Thess. 1. 1; 2 Thess. 1. 1. **Wrote letters**—The first of which, called the *epistle*, was probably delivered at Antioch, (verse 30,) and copies of it in other cities. Ch. 16. 4. **Greeting**—An expression of respect and kind wishes. Note, Romans 16. 3, &c. **Syria**—Note, Matthew 4. 24. **Cilicia**—Note, chap. 5. 9. **Certain which went**—From Jerusalem to Antioch. Note, ver. 1. **Subverting your souls**—By inculcating error and

be circumcised, and keep the law; to whom we gave no *such* commandment: **25** It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar'na-bas and Paul, **26** Men that have hazarded their lives for the name of our Lord Je'sus Christ. **27** We have sent therefore Ju'das and Si'las, who shall also tell you the same things by mouth. **28** For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; **29** That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. **30** So when they were dismissed, they came to An'ti-och; and when they had gathered the multitude together, they delivered the epistle: **31** Which when they had read, they rejoiced for the consolation. **32** And Ju'das and Si-

las, being prophets also themselves, exhorted the brethren with many words, and confirmed them. **33** And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. **34** Notwithstanding it pleased Si'las to abide there still. **35** Paul also and Bar'na-bas continued in An'ti-och, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Bar'na-bas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see how they do.* **37** And Bar'na-bas determined to take with them John, whose surname was Mark. **38** But Paul thought not good to take him with them, who departed from them from Pam-phy'l'i-a, and went not with them to the work. **39** And the contention was so sharp between them, that they departed asunder one from the other:

turning them from the truth. Note, ver. 1. For this they had no **commandment** or authority. Comp. what Paul says of these men, Gal. 1. 7-9, 2. 4-6; 5. 12. **Seemed good unto us**—Note, vs. 22, 28. **Our beloved**—A noble testimony to those men, prompted more immediately, perhaps, by their narrative. Ver. 12; comp. 2 Pet. 3. 15. **Hazarded their lives**—Comp. ch. 13. 50; 14. 2, 5, 19; 20. 22-24. **The same things by mouth**—Confirm the written epistle by oral testimony from men who would be able to say of Barnabas and Paul what could not be expected to come from themselves. Verse 32.

28, 29. To the Holy Ghost, and to us—They were led to this unanimous decision under the influence of the Holy Spirit within them. Verse 25. **Necessary things**—Those named verses 20, 29. **Abstain from meats**—Note, ver. 20. **If ye keep yourselves**—Those who keep themselves from doing wrong are kept of God in doing well. Note, ch. 2. 40; James 1. 27; 1 Peter 4. 19; 1 John 5. 18, 21; Jude 20, 21, 24. **Fare ye well**—An ancient mode of closing a letter, (2 Cor. 13. 11,) and also of parting. Ch. 18. 21; Lk. 9. 61.

30-35. Were dismissed—Sent forth as proposed. Ver. 22. **Epistle**—Note, ver. 23. **The consolation**—Rather, the *exhortation*, or *admonition*, which the letter contained, which was so contrary to the teaching of vs. 1, 5. **Prophets**—Note, chap. 11. 27; 13. 1. **Exhorted...confirmed**—Such being the office of prophets. Note, ch. 14. 22;

1 Cor. 14. 3, 4. **Let go in peace**—Judas and Silas were dismissed with the customary wish of *peace*, or *God-speed*. Chap. 16. 36; Matt. 10. 13. **It pleased Silas**—This verse is probably spurious, being added, perhaps, to explain verse 40. **Continued in Anti-och**—Note, ch. 14. 26-28. Imparting public and private instructions. Comp. chap. 20. 20; 28. 31.

36-38. Let us go again—Paul proposes to revisit every city where they had preached in their missionary tour. Ch. 13. 14. The special object is stated ver. 41; ch. 16. 5. **Take with them John**—Their former helper, (note, ch. 13. 5,) the nephew of Barnabas. Col. 4. 10. **Thought not good**—Not wise to depend upon him who had once left the work, being unwilling to *hazard his life* with them. Verse 26; note, chap. 13. 13; Luke 9. 62; comp. Deut. 20. 8; Judges 7. 3.

39-41. Contention was so sharp—The word expresses high *excitement*, but not necessarily any *moral wrong* on either side. Both Paul and Barnabas desired what was right, as appears in their amicable separation, (vs. 39, 40,) in which they follow the example given Gen. 13. 8, 9. Besides, the separation was overruled for the furtherance of the Gospel, as in Phil. 1. 12, for instead of the *one pair* of laborers, as in ver. 35, they now go forth *two and two*, (vs. 39, 40,) like the twelve and the seventy. Mark 6. 7; Luke 10. 1. Paul also afterward kindly mentions both Barnabas and Mark. 1 Cor. 9. 6; Colos. 4. 10; 2 Tim. 4. 11; Philemon 24. The Holy

and so Bar'na-bas took Mark, and sailed unto Cyprus: **40** And Paul chose Si'las, and departed, being recommended by the brethren unto the grace of God. **41** And he went through Syr'i-a and Ci-li'ci-a, confirming the churches.

CHAPTER XVI.

THEN came he to Der'be and Lys'tra: and, behold, a certain disciple was there, named Ti-mo'the-us, the son of a certain woman, which was a Jew'ess, and believed; but his father *was* a Greek: **2** Which was well reported of by the brethren that were at Lys'tra and I-co'ni-um. **3** Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those

Spirit, while filling the heart with love, does not render the judgment perfect. Compare chap. 11. 24 with Gal. 2. 13. **Cyprus**—Note, ch. 4. 36; 13. 5. **Recommended**—Note, chap. 14. 23, 26. **Syria and Cilicia**—Note, verse 23. **Confirming the Churches**—Note, ch. 14. 22; 16. 5.

CHAPTER XVI.

1-3. **Derbe and Lystra**—Note, ch. 14. 6. **Timotheus**—Usually called *Timothy*. See Introduction to Timothy. He was probably a native of Lystra, (ver. 2,) and became a *disciple* of Christ, through the preaching of Paul, on his former visit there. Ch. 14. 6, 7. **Certain woman**—Her name was *Eunice*. 2 Tim. 1. 5. She was a *Jewish believer*, and her husband a **Greek**, or Gentile, and probably not a believer. Such sometimes intermarried, though contrary to the spirit of the Jewish law. Nehemiah 13. 23-27; note, chap. 24. 24. In such cases the circumcision of their sons was neglected; note, verse 3. **Well reported**—A requisite of much importance. Chap. 6. 3; 10. 22; 22. 12; 1 Tim. 3. 7; 3 John 12. **Iconium**—Note, chap. 13. 51. **Him would Paul have**—As his future associate, being *like minded*, and hence pre-eminently adapted to *minister* unto him in the Gospel. Chapter 19. 22; 1 Cor. 4. 17; 16. 10, 11; Phil. 2. 19-22; 1 Thes. 3. 2-6. **Circumcised him**—Which his Gentile father had not done. Paul did this, not because it was needful to salvation, (note, chapter 15. 2, and 21. 21; Gal. 2. 3, and 5. 6,) but to prevent the Jews from being prejudiced against Timothy as a Gospel preacher, thus acting in

quarters: for they knew all that his father was a Greek. **4** And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Je-ru'sa-lem. **5** And so were the churches established in the faith, and increased in number daily. **6** Now when they had gone throughout Phryg'i-a and the region of Ga-la'ti-a, and were forbidden of the Holy Ghost to preach the word in A'si-a, **7** After they were come to Mys'i-a, they essayed to go into Bi-thyn'i-a: but the Spirit suffered them not. **8** And they passing by Mys'i-a came down to Tro'as. **9** And a vision appeared to Paul in the night; There stood a man of Ma-ce-do'ni-a, and prayed him, saying, Come over into Ma-ce-do'ni-a, and help us. **10** And after

accordance with his uniform principle. Note, chap. 21. 22-26; 1 Cor. 8. 4-13; 9. 20-23.

4-8. **The decrees**—The decision of the council at Jerusalem. Ch. 15. 23, 29. **Churches established**—Strengthened in the Christian faith and in the number of converts. Note, ch. 15. 41. **Phrygia**—Note, ch. 2. 10. **Galatia**—A province of Asia Minor E. of Phrygia. Introduction to Galatians. **Forbidden of the Holy Ghost**—By some divine monition or direction similar to that of vs. 7, 9, 10; chap. 27. 23. **To preach**—That is, for the present. Note, ch. 18. 20, 21; Rom. 1. 13. **Asia**—Note, ch. 2. 9. **Mysia... Bithynia**—Two adjoining provinces in Asia Minor, north and west of Phrygia and Galatia. Verse 6. **Troas**—A city in the province of Mysia, and near the site of ancient Troy, on the coast of the Ægean Sea, which sea separates Asia Minor from Europe. Chapter 20. 5, &c.; 2 Cor. 2. 12.

9-12. **A vision**—Note, Matt. 17. 9. **Stood a man**—An angel in the form of a man. Comp. ch. 10. 3, 30; 18. 9; note, chap. 1. 10. **Macedonia**—A country in the S. of Europe, N. of Greece proper, (note, ch. 20. 1, 2,) about 100 miles across the Ægean Sea from Troas, (note, ver. 8,) renowned in Grecian history as the kingdom of Philip and his son Alexander the Great. When, with the whole of Greece, it was conquered by the Romans, the country was divided into two provinces, Macedonia and Achaia; note, ch. 18. 12. **Come over... and help us**—Understood by Paul to be a positive call from the Lord to preach the Gospel in Macedonia, (note, ver. 10,) answering to the negative monitions of the

he had seen the vision, immediately we endeavored to go into Ma-ce-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them. **11** Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'ci-a, and the next *day* to Ne-ap'o-lis; **12** And from thence to Phil-ip'pi, which is the chief city of that part of Ma-ce-do'nia, and a colony: and we were in that city abiding certain days. **13** And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resort *thither*.

14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which

Spirit. Note, vs. 6, 7. Preaching is God's method of making known to the heathen the way of salvation. Verse 17; note, Rom. 10. 14-17. **We endeavored**—From this first mention of **we**, it appears that Luke, the writer of this book, joins Paul at Troas (ver. 8) as an associate minister and beloved physician. Col. 4. 14; comp. vs. 11-17; ch. 20. 5-15; 21. 1-18; 27. 1; 28. 16. **Assuredly. . . called us**—They were thus assured by the Lord, who had opened unto them a door to the people's hearts. Note, ver. 14; 2 Cor. 2. 42. **Samothracia** is an island in the N. part of the Ægean Sea, and **Neapolis** a sea-port of Macedonia, ten miles S. of **Philippi**, the chief city of Macedonia, (verse 12,) inhabited by Roman citizens, and enjoying special privileges. Note, vs. 37, 38.

13. By a river side—The Jews were accustomed to select such places as suited to the offering of prayer, where, as here, they had no synagogue, as appears from chap. 17. 1. **Spake unto the women**—Their manner of speaking was evidently conversational, and that respecting the way of salvation. Verse 17.

14, 15. Lydia was a common name, derived, perhaps, from the province of that name, of which **Thyatira** was a city, on the border of Mysia. See ver. 7. **Seller of purple**—*Purple* is a viscid liquor secreted by certain shell-fish; a much admired color, composed of red and blue blended. The Lydian women were celebrated for the art of purple dyes and purple fabrics, the traffic in which was lucrative, being worn chiefly by princes and the rich. Judg. 8. 26; Esth. 8. 15; Lk. 16. 19. **Worshipped God**—That is, as a proselyte to the Jewish

worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. **15** And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: **17** The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. **18** And this she did many days. But Paul, being grieved, turned and said to the spirit, I

faith; one of the *devout women*. Note, ch. 13. 50. **Whose heart the Lord opened**—Inclined to attend to and believe the saving truths spoken by Paul. Note, verse 17. The Lord opens the heart of such only as *freely consent* to have it opened; chap. 28. 26-28; Rev. 3. 20. **Was baptized**—As a Christian believer. Note, ch. 8. 36, 37. **And her household**—This is one of many instances of household baptism following at once upon the faith of the household, furnishing strong presumptive evidence of the baptism of young children, since families without such are the exception, not the rule. Note, vs. 31-34; ch. 18. 8; 1 Cor. 1. 16; 16. 15. **Judged me . . . faithful**—Rather, *Since ye have judged me one that believeth in the Lord*, which they had done by baptizing her. Note, ver. 31. **Constrained us**—Urged us to accept her hospitable invitation, as in the case Luke 24. 29. Her conduct accords with the practice of the early Christians; Heb. 13. 2; 1 Tim. 5. 10; 3 John 5-8. Thus *woman* was the first convert to Christ in Europe, as also in Samaria. Note, John 4. 6, &c.

16-18. Went to prayer—The place of prayer. Ver. 13. **Spirit of divination**—Literally, *spirit of Python*, that is, a spirit supposed to be inspired by the Pythian Apollo, the Grecian god of the fine arts. The title came, in time, to be the common name of a class of strolling *soothsayers*, who were ventriloquists, and uttered predictions of future events like those of old. Comp. 1 Sam. 28. 7; 1 Chron. 10. 13; Isaiah 8. 19. **Much gain**—Note, verse 19. **Cried, saying**—What she said was true; but Paul would not accept her testimony, (verse 18,) nor in any way

command thee in the name of Je'sus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Si'las, and drew *them* into the market-place unto the rulers, **20** And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, **21** And teach customs, which are not lawful for us to receive, neither to observe, being Ro'mans. **22** And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them*. **23** And when they had laid many stripes upon them, they cast

give countenance to such demoniac preachers, thus following the example of Christ. Note, Mk. 1. 25, 34; 5. 7, 8. **Come out of her**—This accords with chap. 19. 11; Mark 16. 17, 20; Luke 10. 17, 18.

19-21. Gains... gone—They would have the girl remain a demoniac in hope of making more money by exhibiting her—another instance showing that the love of money is the cause of many evils. Note, 1 Timothy 6. 9, 10.

Market-place—Rather, *court* or *forum*: in such places all public and legal business was transacted by the Roman magistrates. Ver. 20. **Trouble our city**—This was true of the apostles in an indirect sense; but the complainants were themselves the real troublers. Ch. 17. 5-8; 24. 5, &c.; 1 Kings 18. 17, 18.

Customs... not lawful—A new religion contrary to the Roman law; thus, under color of a zeal for religion and law, they conceal the real cause of their rage. Note, ver. 19.

22-24. Multitude rose up—In a popular tumult, as in chap. 19. 28, &c.; 21. 27-34; Lk. 23. 18. **Rent off their clothes**—The clothes of Paul and Silas, so as to expose their naked bodies to the lash. Verse 23. **Many stripes**—The Roman law respecting scourging had no such merciful restriction as that of the Jewish. Note, 2 Cor. 6. 5; 11.

23-25. Keep them safely—But what are such orders against Omnipotence! Note, vs. 26, 27; Matt. 27. 64-66; 28. 2. **Inner prison**—This was the dungeon in the court of the prison, a subterranean cell, damp and cold, from which the light was excluded, similar, probably, to one that may still be seen near the capitol at Rome. Comp. Jer. 38. 6, &c. **Stocks**—An instrument both of

them into prison, charging the jailer to keep them safely: **24** Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Si'las prayed, and sang praises unto God: and the prisoners heard them. **26** And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. **27** And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. **28** But Paul cried with a



Man in the Stocks.

confinement and torture, made of wood bound with iron, with holes in which the feet, hands, or neck were fastened. Job 13. 27; Psalm 105. 18; Jer. 20. 2; 29. 26.

25-28. Prayed, and sang praises—To Him who giveth to his saints songs in the night. Job 35. 10; Psa. 42. 8; 77. 6. They rejoiced to be counted worthy to suffer for Christ; note, ch. 5. 41; 1 Pet. 4. 13, 16. **Earthquake**—A miraculous interposition by which these prisoners were literally delivered, as in ch. 5. 19; 12. 7, &c. The scene was a symbol of the spiritual deliverance they were to effect for the heathen. Isa. 42. 7; note, ch. 13. 47; 26. 16-18. **The keeper**—Or *jailer*. Verse 23. **Would have killed himself**—To avoid the punishment to which he was exposed. Note, ch. 12. 18, 19; 27. 42.

loud voice, saying, Do thyself no harm: for we are all here. **29** Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, **30** And brought them out, and said, Sirs, what must I do to be saved? **31** And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. **32** And they spake unto him the word of the Lord, and to all that were in his house. **33** And he took them the same hour of the night, and washed *their stripes*; and was baptized, he and all his, straightway. **34** And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. **35** And when it was day, the magistrates sent the sergeants, saying, Let those men go. **36** And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. **37** But Paul said unto them,

They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. **38** And the sergeants told these words unto the magistrates: and they feared, when they heard they were Romans. **39** And they came and besought them, and brought them out, and desired them to depart out of the city. **40** And they went out of the prison, and entered into the house of Lyd'ia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: **2** And Paul, as his manner was, went

Do thyself no harm—As he would by self-murder, which excludes from eternal life. Note, 1 John 3. 15. This caution applies alike to all who practically shorten their lives by sinful indulgences, and thus die before their time. Eccl. 7. 16, 17; Psa. 55. 23.

29-34. He...sprang in—The jailer sprang into the cell, and, trembling with fear, fell before Paul and Silas, (ver. 24,) thus reverently recognizing them as the ministers of God who had restrained his suicidal hand. Verse 26; compare Dan. 3. 17-29; 6. 16-27. **What must I do**—To obtain that salvation which they preached. Ver. 17. That they so understood the question is shown by their answer; verses 31, 32. **Believe...be saved**—In this word *believe* they briefly proclaim all the conditions of salvation through Christ, as probably explained. Ver. 32; note, ch. 2. 38; 3. 19, 26. **And thy house**—That is, all in thy house who thus believe shall be saved. Ver. 34. If they were *infants* they were already saved, and true members of the spiritual Church by virtue of the atonement, (note, Matt. 19. 14,) and, therefore, entitled to baptism as the visible recognition of that membership; note, ver. 33. **Spake...the word**—Unfolded to them more fully the way of salvation. Ver. 17; note, ver. 31. **The same hour**—Midnight. Verse 25. **Washed their stripes**—The wounds inflicted. Note, ver. 23. Thus works of justice and mercy precede ritualism as more important. 1 Sam. 15. 22; Prov. 21. 3; Hos. 6. 6; Matt. 5. 7. **Baptized...straightway**—Another instance of

household baptism. Note, ver. 15. Both the *washing* and *baptizing* were not only at the same hour and place, but probably at the same well, fountain, or laver in the court of the prison, and before entering the house; ver. 34. **Brought them into his house**—As in the case of Lydia. Note, ver. 15. **Rejoiced**—Note, chap. 8. 8; Rom. 5. 2, 11.

35-40. Magistrates—Or *rulers*. Note, vs. 19, 20. **Sergeants**—The Roman *licitors*; a sort of constables, who executed the commands of the magistrates. Vs. 22, 23. **Told this...to Paul**—Adding his own advice to *go in peace*, that is, in a private manner. Verse 37. **Beaten us openly**—Note, vs. 22-24. Paul protests against being hurried out *privately* by those men who had so *publicly* and *shamefully* insulted them. 1 Thess. 2. 2. **Being Romans**—Having a right to the privileges of Roman citizens, whom it was unlawful thus to treat. Note, chap. 22. 25-28. **Come themselves**—Equivalent to a public avowal of their illegal acts and consequent danger. Verses 38, 39. **Besought them**—A most humiliating act, equivalent to a confession of the innocence and triumph of Paul and Silas. Comp. Matt. 8. 34. **Comforted them**—By recounting the goodness of God, and encouraging them still to love and trust in him. Note, ch. 14. 22; 15. 41; 1 Thess. 3. 2, &c.

CHAPTER XVII.

1-4. Through Amphipolis and Apollonia—Two neighboring cities of the eastern division of Macedonia, south-

in unto them, and three sabbath days reasoned with them out of the Scriptures. **3** Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Je'sus, whom I preached unto you, is Christ. **4** And some of them believed, and consorted with Paul and Si'lus; and of the devout Greeks a great multitude, and of the chief women not a few.

west of Philippi. Note, chap. 16. 12. **Thessalonica**—Anciently called *Therma*, and now called *Saloniki*, about thir-

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Ja'son, and sought to bring them out to the people. **6** And when they found them not, they drew Ja'son and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are

shipped as did the Jews. Note, chap. 13. 50; 16. 14.

5-9. Envy—Or *indignation*, as usual.



Thessalonica.

ty-five miles west of Apollonia. See Introduction to First Epistle to Thessalonians. **A synagogue**—Note, Matt. 4. 23. Rather, *the* synagogue, being probably the only one in that region. Note, ch. 16. 13. **As his manner was**—Luke 4. 16. It was Paul's custom to begin with the Jews. Ver. 10; ch. 9. 20, 22; 13. 5, 14, 46; 14. 1; 18. 4, 5; 26. 20. **Opening and alleging**—Proving from the O. T. Scriptures that the predicted Messiah was to *suffer, die, and rise again*; and that this Jesus, whom he preached, was that very Messiah. Note, chap. 9. 20; 18. 28; 26. 22, 23; Luke 24. 26, 27, 44-46. **Some... believed**—Of the Jews a small number, (verse 5,) but of the Gentiles a **great multitude** became Christians, and followers of Paul and Silas. 1 Thess. 1. 5. 6. **Devout Greeks**—Rather, *worshipping Greeks*, i. e., Gentiles who wor-

Note, chap. 4. 2; 5. 17; 13. 45. **Lewd fellows**—Idle loungers, who hung about the market-places, ready for any work, especially a mob, as here and in chap. 16. 19, &c. **House of Jason**—Paul's kinsman. Rom. 16. 21. Where Paul and Silas lodged. Ver. 7. **Found them not**—Having probably removed to some other place. Ver. 10. **Upside down**—A common phrase, expressing either confusion or revolution. 2 Kings 21. 13; Psalm 146. 9; Isaiah 24. 1; 29. 16. God's truth in a godless world is a thoroughly *revolutionary* principle. Note, Matthew 10. 34-36. How far external commotion and change will in any case attend the triumph of this principle depends upon the amount and obstinacy of the resistance it meets with. Psal. 2. 6-12; Isa. 9. 5-7; Ezek. 21. 27; Dan. 2. 44. 45; Zech. 4. 6-10; Hag. 2. 7; note, Hebrews 12. 25, &c.

come hither also; **7** Whom Ja'son hath received: and these all do contrary to the decrees of Ce'sar, saying that there is another king, *one Je'sus*. **8** And they troubled the people, and the rulers of the city, when they heard these things. **9** And when they had taken security of Ja'son, and of the others, they let them go.

10 And the brethren immediately sent away Paul and Si'las by night unto Be-re'a: who coming *thither* went into the synagogue of the Jews. **11** These were more noble than those in Thes-sa-lo-ni'ca, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. **12** Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. **13** But when

the Jews of Thes-sa-lo-ni'ca had knowledge that the word of God was preached of Paul at Be-re'a, they came thither also, and stirred up the people. **14** And then immediately the brethren sent away Paul to go as it were to the sea: but Si'las and Ti-mo'the-us abode there still. **15** And they that conducted Paul brought him unto Ath'ens; and receiving a commandment unto Si'las and Ti-mo'the-us for to come to him with all speed, they departed.

16 Now while Paul waited for them at Ath'ens, his spirit was stirred in him, when he saw the city wholly given to idolatry. **17** Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. **18** Then certain philosophers of the Ep-i-cu'-

Contrary to... Cesar—This is the same deception they used before Pilate in regard to Jesus. Note, Lk. 23. 1-3; John 18. 34-37; 19. 12. **Troubled the people**—Note, chap. 16. 20. **Taken security**—Exacted a money-pledge or bond that Paul and Silas should not again be the occasion of public disturbance, and accordingly they were immediately sent away. Ver. 10.

10-12. Berea—A city of Macedonia, about forty-five miles south-west of Thessalonica. Note, verse 1. **More noble**—Noble-minded, candid inquirers after truth, like Paulus. Note, chapter 13. 7. The comparison is between *the Jews* of the two places, for the believers at Thessalonica were mostly Gentiles. Note, verse 4. **Received the word**—Readily embraced it as the truth. Note, Matthew 13. 23; James 1. 21, 25. **Searched the Scriptures**—To know whether the interpretation which Paul put upon the Old Testament was the true one. Note, verses 2, 3. One grand characteristic of the Scriptures, and of the Christian religion, is, that they invite and bear investigation. Isa'iah 8. 20; 34. 16; note, Luke 10. 25-28; 16. 29, &c.; John 5. 39, 46; 7. 17; 2 Peter 1. 19. **Many...believed**—As a consequence of their readiness and candid research. Note, ver. 11.

13, 14. Stirred up the people—Note, chap. 6. 12; 13. 50. Not content with their mobbish acts in their own city, (ver. 5,) they persecute the Christians *even unto strange cities*, as did Saul before his conversion. Ch. 26. 11. **Sent away Paul**—As in ver. 10; ch. 9. 30; and as taught Matthew 10. 23. **As it were to the sea**—The Greek

word simply expresses a doubt whether they should go to the sea or not, and not that they used deception, for Paul did really go by sea. Ver. 15. **Abode there still**—Probably till they joined Paul at Corinth. Chap. 18. 5; note, verse 16.

15-17. Athens—The capital and most distinguished city of Greece, the seat of literature, philosophy, and the fine arts; in a word, the very flower of ancient intellectual civilization. See cut and notes, vs. 18, 19. The city was situated near the Saronic gulf, about forty-five miles east of Corinth. Note, ch. 18. 1. **Paul waited for them**—Waited at Athens till Silas and Timotheus had finished their mission at Thessalonica, (ver. 14,) and were ready to meet him at Corinth. Note, ch. 18. 1, 5; 1 Thess. 3. 1, 2. **His spirit was stirred**—Moved with indignation at the prevalence of such idolatry and ignorance of the true God. Note, verses 22, 23. **Wholly given to idolatry**—Rather, *full of idols*. Note, vs. 22, 23; comp. Jer. 50. 38. **Disputed...with the Jews**—Discoursed to them as usual concerning the Messiahship of Jesus. Note, vs. 2, 3, 18.

18. Philosophers—Athens was distinguished above all the cities of Greece for the cultivation of a subtle and refined philosophy. Note, 1 Cor. 1. 22. **Epicureans**—So called from Epicurus, their founder, a well-known school of *Atheistic Materialists*, who taught that pleasure was the chief end of human existence, a principle which the more rational interpreted in a refined sense, while the sensual explained it in its grosser meaning. They denied a fu-

re-ans, and of the Sto'ics, encountered him. And some said, What will this babbler say? other some. He seemeth to be a setter forth of strange gods: because he preached unto them Je'sus, and the resurrection. **19** And they took him, and brought him unto A-re-op'a-gus, saying, May we know what this new doctrine, whereof thou speakest, is? **20** For thou bringest certain strange things to our ears: we would know therefore what these things mean. **21** For all the A-the'ni-ans,

ture state and man's immortality, and taught that the universe was an accident, without any Creator. The moral tendency of their doctrine is expressed Eccles. 2. 24; 5. 18; Isa. 22. 13; 56. 11, 12; 1 Cor. 15. 32. **Stoics**—So called from *stoa*, a Greek word meaning a porch, because in a structure so named Zeno, the founder of this sect, taught his doctrines. The Stoics were *Pantheists*, who taught that the universe is under the fixed law of necessity, passing through changes and evolutions by laws inherent within itself, and that this is all the god there is—a god on whom man is not dependent. The tendency of such doctrine is expressed, Psal. 14. 1-3; Job 21. 14, 15; 22. 17; Exod. 5. 2; 2 Kings 18. 35; Dan. 3. 15; Rom. 1. 22, 23. Of these schools of philosophy, the two ruling principles, *pleasure and pride*, are the two enemies the Gospel has ever had to contend with. Note, 1 Cor. 1. 18-28; 2. 1-6; 3. 18-20; Col. 2. 8; 2 Pet. 2. 12, &c. **Babbler**—The term in Greek signifies a *seed-picker*, as applied to birds that lived by the wayside; and the Greeks, in contempt, applied it, as here to Paul, to any pretended teacher who picked up and dealt out scraps of knowledge—a mere prater or smatterer. Comp. John 7. 15, 49. **Strange gods**—They seem to have fancied that Paul spoke of two divinities, Jesus and Anastasis, (*resurrection*,) (verse 3,) so blind is the natural heart as to true religious conceptions. Isa. 44. 18-20; note, ver. 30; Romans 1. 21-23; 1 Cor. 2. 14; Eph. 4. 18.

19-21. Areopagus—That is, *Mars' hill*, as rendered in ver. 22, so named from its being the site of the temple of Mars, the god of war. The hill was a rocky height in Athens, opposite the west end of the Acropolis, or State Citadel, where the highest Athenian court

and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Ath'ens, I perceive that in all things ye are too superstitious. **23** For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. **24** God that made the world and all

was held. **New doctrine**—That concerning Jesus, (verse 18,) called *strange things*, verse 20. Of this they wish to know more, not so much from a love of truth, as of *novelty*. Verse 21. **Hear some new thing**—This strong expression of the Athenian character is attested by their own writers. With them *new things* soon became stale, and they craved something *still more new*, even *newer than the newest*. Vs. 22, 23.



22, 23. Midst of Mars' hill—Amid the crowd there assembled. Note, ver. 19. **Too superstitious**—Rather, *very religiously inclined*, or very much disposed to revere the gods; referring to their many idols. Ver. 16. **Your devotions**—Rather, the *objects* of your devotion. Verse 16; Gal. 4. 8. **The unknown God**—Rather, *an* unknown God, showing that they not only worshipped all the gods that were known, but even one that was unknown to them, a fact which furnished Paul with a grand text for preaching to them the true God. Ver. 24, &c.

24-26. God that made the world—Not the god of your philosophy, (verse 18,) nor a made god, like your many idols, (ver. 16,) but the one personal, independent, omnipresent, and eternal God, the maker and lord of the universe. Note, vs. 24-29; ch. 14. 15;

things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; **25** Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; **26** And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; **27** That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: **28** For

in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. **29** Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. **30** And the times of this ignorance God winked at; but now commandeth all men every-where to repent: **31** Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assur-

1 Cor. 8. 5, 6. **Not in temples**—Not limited to any one place, but is an all-per-vading Spirit. Note, ch. 7. 48–50; John 4. 24. **Worshiped with men's hands**—The idea here is, that God, who is the *giver* of all things, cannot surely be dependent for aught upon men, the *receivers* of all. 1 Chron. 29. 14; Job 41. 11; Psal. 50. 8–14; note, ver. 28. In contrast with this were the many sacrifices to their made gods. Vs. 16, 23. In India and China, workshops bear the inscription, *Here new gods are made and old ones repaired*. Comp. Psalm 115. 4–8; Isa. 44. 9–20; Jer. 10. 3, &c. **Made of one blood**—Paul here states a fact which implies that the whole human race is derived from the same stock; that mankind is *one* by virtue of the divinely appointed propagation from *one blood*; that all the varieties of man have the same nature, and have descended from one pair of parents. Comp. Gen. 3. 20; Rom. 5. 12; 1 Cor. 15. 22. If, then, all mankind have this blood-relationship, they should regard one another as fellow-creatures, having equal rights—natural, civil, political, religious, personal, and public—irrespective of nation, condition, or color. Note, ch. 8. 27; 13. 1; Luke 10. 37; 1 Cor. 12. 12, 13; Gal. 3. 28. **Determined . . . bounds**—Predetermined and providentially directed the *periods* and *localities* in which men and nations flourish. Gen. 10. 32; 11. 1–8; 12. 1, &c.; Deut. 32. 8; Job 12. 23, 24.

27–29. Seek the Lord—The object of God in all these arrangements in creation and providence is, that men may know, worship, and enjoy him. Note, ch. 14. 17; Rom. 1. 20; 2. 4. **Not far from . . . us**—Comp. Psal. 139. 1–12; Jer. 23. 23, 24. The difficulty of finding a living, saving union with God lies not in his distance from us, (verse 28,) but in

our estrangement from him by sin. Isa. 59. 1, 2; note. Lk. 15. 13, 20. **In him we live**—This is equivalent to what is said verse 25; Col. 1. 17; Heb. 1. 3. **Your own poets**—Paul quotes the very words found in Aratus, a Greek poet, who was a native of Cilicia, as was Paul. Chap. 22. 3. **Offspring of God**—That is, in our spiritual nature. Gen. 2. 7; Job 33. 4; Eccles. 12. 7; Heb. 12. 9. **Ought not to think**—Since we, as spirits, are the offspring of God, we dishonor ourselves to think that the divine Spirit can be represented by material objects of any kind, or if we do not restrict our worship to this Invisible, Omnipresent Spirit. Isa. 40. 18, &c.; note John 4. 24.

30, 31. This ignorance—The ignorance of idolatrous heathenism, as exemplified at Athens. Note, vs. 16, 23. **Winked at**—Rather, *overlooked*, i. e., bore with, suffered it to develop its debasing tendency. Note, chap. 14. 16; Rom. 1. 24, &c. **But now . . . repent**—By the proclamation of the Gospel this ignorance is no longer excusable, (John 3. 19; 15. 22; Rom. 1. 20,) for now men every-where are called to repent, i. e., turn from their idolatry and sins to the worship and service of the one living and true God. Note, chap. 14. 15; 20. 21; 26. 20; Lk. 13. 3, 5; 24. 47; Col. 1. 6, 23; Tit. 2. 11, 12; 2 Pet. 3. 9. **Appointed a day**—Fixed a definite time, called *the day*. (note, 1 Cor. 3. 13,) when he will judge all men equitably and finally **by that man**—i. e., Jesus—who, as the Son of man, is officially appointed for that purpose. Note, ch. 10. 42; Matt. 16. 27; 25. 31, &c.; John 5. 22, 27–29; Rom. 2. 16; 1 Cor. 4. 5; 2 Cor. 5. 10. **Given assurance**—The fact that God raised Jesus from the dead is conclusive evidence to every candid mind of

ance unto all *men*, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*. **33** So Paul departed from among them. **34** Howbeit certain men clave unto him, and believed: among the which *was* Di-o-nys'i-us the A-re-op'a-gite, and a woman named Dam'a-ris, and others with them.

the truth of all his doctrines, and of his claim to be the judge of the world. Note, Rom. 1. 4; 1 Cor. 15. 12-28.

32-34. Some mocked—Here are the usual two classes of hearers. Some mock at gospel truth, others postpone its reception. Chap. 2. 12, 13; 24. 25; 28. 24. A third class is named verses 4, 11, 34; 1 Thess. 1. 5, &c.; 2. 13. **Paul departed**—For Corinth, chap. 18. 1. **Clave unto him**—Believed his doctrines, and followed him as their teacher, as in verse 4. **Dionysius... and others**—Probably but few besides the two named, the former being a member of the Areopagus, or Athenian court. Note, ver. 19.

CHAPTER XVIII.

1-4. **Athens**—Note, chap. 17. 15. **Corinth**—The capital of Achaia. Note, ver. 12. See Introduction to First Epistle to Corinthians. **Aquila**

... **Priscilla**—These persons, Jews by birth, became eminent Christians probably under the influence of Paul. Note, vs. 3, 4, 18, 26; Romans 16. 3; 2 Tim. 4. 19. **Pontus**—Note, chapter 2. 9. **Italy**—A large country in the south of Europe, lying between the Mediterranean and Adriatic Seas, noted for its fine climate, rich soil, lofty mountains, and three

famous volcanoes; but its chief items of interest are connected with **Rome**, its capital—in some respects the most celebrated city on earth. It was long the seat of the Roman empire, and mistress of the heathen world; and has since been for ages the see of the popes, and the ecclesiastical center of the Roman

CHAPTER XVIII.

AFTER these things Paul departed from Ath'ens, and came to Cor'inth; **2** And found a certain Jew named A-quil'a, born in Pon'tus, lately come from It'a-ly, with his wife Pris-ci'l'a, (because that Clau'di-us had commanded all Jews to depart from Rome,) and came unto them. **3** And because he was of the same craft, he abode with them, and wrought: for by their occupation they were

Catholic Church. It was founded by Romulus, 753 B. C., on the banks of the Tiber, fifteen miles from the Mediterranean Sea. Anciently its walls were twenty miles in circumference, inclosing the famous seven hills of which their poets speak. Rev. 17. 9, 18. Modern Rome is chiefly noted for its fine arts, its magnificent cathedrals, one of which (St. Peter's) is the largest in the world, and for its many famous ruins, the largest of which [the Coliseum, see next page] is said to have had seating capacity for 80,000 persons, and to have been the scene where many Christians were made a spectacle of derision and martyrdom by exposure to wild beasts. At the beginning of the Christian era Rome contained 420 temples for heathen deities, and the people were extremely



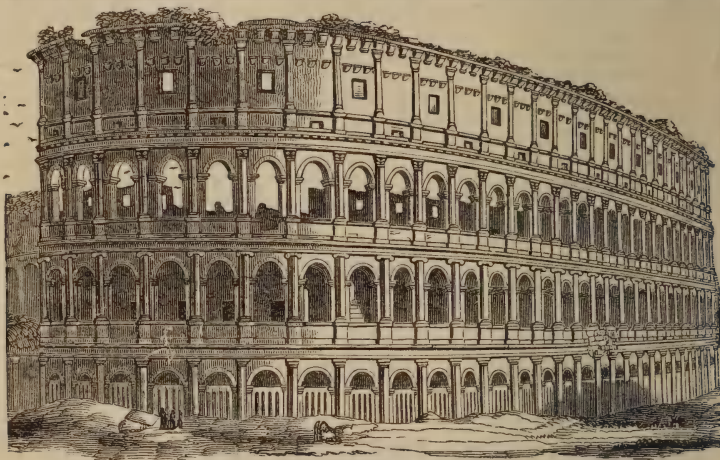
Corinth.

superstitious and abandoned. (See Introduction to Epistle to Rom. 1. 21-32.) **Same craft**—Paul's occupation being the same as that of Aquila, (*tent-making*.) led him to seek a home and employment with him, (ver. 2,) as he was accustomed to support himself by his own manual labor. Ch. 20. 34; 1 Cor.

tent-makers. **4** And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. **5** And when Silas and Timothy were come from Ma-ce-do-ni-a, Paul was pressed in the spirit, and testified to the Jews that Je'sus was Christ. **6** And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gen'tiles.

7 And he departed thence, and entered into

a certain man's house, named Jus'tus, one that worshiped God, whose house joined hard to the synagogue. **8** And Cris'pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Co-rin-thi-ans hearing believed, and were baptized. **9** Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: **10** For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. **11** And he con-



The Coliseum at Rome.

4. 12; 1 Thess. 2. 9; 2 Thess. 3. 8-10. Every Jewish youth, whatever the rank or circumstances of his parents, was taught some trade. Note, Matt. 13. 55. **Reasoned... persuaded**—Note, v. 5; ch. 17. 2-4. Paul thus continued his labors at Corinth for a long while, the result of which was the conversion of many people, (note, vs. 7-11,) including probably Aquila and Priscilla. Note, vs. 2, 18.

5-8. Come from Macedonia—Where Paul left them at Thessalonica. Note, chap. 17. 13-15. **Pressed in the spirit**—Rather, *he pressed on the word*, i. e., with an inward urgent spirit. Note, ch. 17. 16; 1 Cor. 2. 4, 5; 9. 16; 1 Thess. 1. 5. Comp. Job 32. 18; Jer. 20. 9. **Jesus was Christ**—Note, ch. 17. 3. **Opposed themselves**—Against Paul's preaching; as in chap. 13. 45; 2 Timothy 2. 25. **Shook his raiment**—Note, chap. 13. 51. **Your blood be upon... own heads**—Equivalent to,

your destruction rests upon yourselves. Chap. 20. 26; Ezekiel 3. 18-21; 33. 2-9. **Go unto the Gentiles**—Note, chap. 13. 46. **Departed thence**—Changed his place of preaching from the synagogue to the adjacent house of Justus, but not leaving the house of his abode. Note, vs. 2, 3. **Crispus, the chief ruler**—An officer of much note. See Matt. 9. 18. One of the many of Paul's Christian converts, and of the few baptized by him. Note, 1 Cor. 1. 14-16. **All his house**—Note, chapter 16. 15, 31-34.

9-11. By a vision—Paul was often thus audibly encouraged and directed by the Lord Jesus. Chapter 16. 9, 10; 22. 17, 18; 23. 11; 27. 23. **Be not afraid**—Paul, for some reason, was in fear, both at Corinth and in Macedonia. Note, 1 Cor. 2. 3; 2 Cor. 7. 5. **I am with thee**—As promised in Matthew 28. 20; 2 Tim. 4. 17, 18; Heb. 13. 5, 6. **I have much people**—Referring, not

tinued *there* a year and six months, teaching the word of God among them.

12 And when Gal'li-o was the deputy of A-cha'ia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat, **13** Saying, This *fellow* persuaded men to worship God contrary to the law. **14** And when Paul was now about to open *his* mouth, Gal'li-o said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: **15** But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such *matters*. **16** And he drave them from the judgment-seat. **17** Then all the Greeks took Sos'the-nes, the chief ruler

of the synagogue, and beat *him* before the judgment-seat. And Gal'li-o cared for none of those things.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syr'i-a, and with him Pris-cil'la and A-quil'a; having shorn *his* head in Cen'chre-a: for he had a vow. **19** And he came to Eph'e-sus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. **20** When they desired *him* to tarry longer time with them, he consented not; **21** But bade them farewell, saying, I must by all means keep this feast that cometh in Je-ru'sa-lem: but I will return again unto you, if God will. And he

to those who were already Christians, but to those whom Jesus foresaw would freely accept the Gospel and become his people. Note, John 10. 16. He only who knows all things can thus call things that are not, as though they were. Note, chap. 15. 18; Rom. 4. 17. **A year and six months**—Longer than usual in any one place, because of the special assurance, vs. 9, 10.

12-17. Gallio—Brother of the philosopher *Seneca*, who, with other writers, commend Gallio for his amiable and engaging character, which accords with his action here. Note, vs. 14-17.

Deputy—Note, chap. 13. 7. **Achaia**—This name, in its largest sense, included the whole of Greece. Note, ch. 20. 2. Achaia proper was the northern province of the Peloponnesus, of which Corinth was the capital. Note, ver. 1. **Made insurrection**—Rather, *assaulted* and seized Paul, as in chap.

17. 5, 6. Judgment-seat—The civil court or judicial chair of Gallio. Ver. 17.

Contrary to the law—The law of Moses, a false charge, yet oft repeated. Ch. 21. 21; 24. 12, 13; 25. 7, 8; 28. 17, 18.

Open his mouth—To speak in his own defense. Note, Matthew 5. 2. **A**

matter of wrong—As if to say, If you had charged this man with an offense punishable by the magistrate, it would be my duty to hear and try the cause. Rom. 13. 3, 4. **Question of words**—Any thing relating to the religious affairs of the Jews they might look into and determine among themselves; but Gallio has no right or wish to act as judge in such cases. Vs. 15, 16; chap. 23. 29; 25. 19. **The Greeks**—

The Gentiles present at the court, who sympathized with Gallio in his abhor-

rence of Jewish bigotry. Verse 15.

Sosthenes—Probably Crispus' successor, verse 8; and leader in this assault upon Paul, ver. 12. Thought by some to have been afterward converted. Note, 1 Cor. 1. 1. **Cared for none of those things**—Troubled not himself about this lawless treatment of Sosthenes; an instance of official negligence in magistrates, like that in Jer. 38. 5. Gallio, unlike the deputy Paulus, was probably indifferent to all religious matters, ver. 15. Note, ch. 13. 7.

18. Tarried... a good while—At Corinth, probably in all about two years, (ver. 11,) and that in safety, (verse 10.)

Syria—Note, Matt. 4. 24. **Priscilla**

and Aquila—Note, vs. 2, 26; Romans

16. 3. **Shorn his head... a vow**—

Referring, probably, not, as some think, to Aquila, but to Paul, who, it seems, had voluntarily made a vow or solemn promise of consecration to his work, after the Jewish custom. Gen. 28. 20-22; Numbers 21. 2; 1 Samuel 1. 11, 21; 2 Samuel 15. 7, 8. Some thus bound themselves to do what was morally wrong. Judges 11. 30, etc. Note, ch. 23. 12; Matthew 14. 9. **Cenchrea**—A seaport eight miles east of Corinth. Note, ver. 1.

19-23. Ephesus—The commercial capital of the Roman province of Asia. Introduction to Epistle to Ephesians.

Reasoned with the Jews—Note, ver. 4; chap. 17. 2, 3. **Tarry... consented not**—Note, ver. 21. **Farewell**—

Note, chapter 15. 29. **This feast**—

Probably the passover. **In Jerusa-**

lem—Whither he was now "hastening." **I will return**—He did so. Ch.

19, 1, &c. **If God will**—Paul confidently committed himself and his work

sailed from Eph'e-sus. **22** And when he had landed at Ces-a-re'a, and gone up, and saluted the church, he went down to An'ti-och. **23** And after he had spent some time *there*, he departed, and went over *all* the country of Ga-la'ti-a and Phryg'i-a in order, strengthening all the disciples.

24 And a certain Jew named A-pol'los, born at A-lex-an'dri-a, an eloquent man, *and* mighty in the Scriptures, came to Eph'e-sus. **25** This man was instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. **26** And he began to speak boldly in the synagogue: whom when A-quil'a and Pris-cil'la had heard, they took him unto *them*, and expounded unto

to the Lord. Psalm 37. 5; Proverbs 3. 5, 6; Jer. 10. 23; compare chapter 16. 6-10; 21. 14; Rom. 15. 32; 1 Cor. 4. 19; 16. 7; 2 Cor. 1. 8-10; 2 Tim. 4. 17, 18. **Cesarea...Antioch**—Notes, chapter 8. 40; 6. 5. **Galatia and Phrygia**—Notes, ch. 16. 6. **Strengthening**—Note, chap. 14. 22, 23; 16. 40.

24-28. Apollos—A Jew by birth and education, a learned and eloquent man, early instructed in "the way of the Lord," according to the imperfect view of the disciples of John the Baptist. He became an active disciple and powerful minister of Christ. Note, vs. 25-28; chap. 19. 1; 1 Cor. 1. 12; 3. 4-6; 4. 6. **Alexandria**—A city in the northern part of Egypt, near the mouth of the Nile, founded by Alexander the Great about 300 B. C. Anciently celebrated for its great wealth, its learning, its theological schools, and its literature, (note, chapter 7. 22,) and especially as the place where was made that translation of the Hebrew Scriptures into Greek called the Septuagint. Note on Egypt, Matthew 2. 13. **Mighty in the Scriptures**—Noted for his scriptural learning, and especially his skill in the interpretation of the O. T., and also for his fervor of spirit, (verse 25,) by which he impressed its truths on the hearts of men. Note, ver. 28. **Fervent in spirit**—Rather, *boiling with the Spirit*. He had the Holy Spirit as had the apostles before Pentecost, (John 20. 22,) but not as the Comforter. John 14. 16, 26. **Taught diligently**—Rather, *accurately, or perfectly, the things of Jesus*. It was this knowledge of all the facts of Christ's earthly life which afforded occasion for Apollos to use his knowledge of the Old Test.,

him the way of God more perfectly. **27** And when he was disposed to pass into A-cha'ia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace: **28** For he mightily convinced the Jews, *and that* publicly, showing by the Scriptures that Je'sus was Christ.

CHAPTER XIX.

AND it came to pass, that, while A-pol'los was at Cor'inth, Paul having passed through the upper coasts came to Eph'e-sus; and finding certain disciples, **2** He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We vs. 24, 25, 28. **Only the baptism of John**—He had supposed that Christ's baptism had the same import as John's, and symbolized only the putting away of sins, and not the outpouring of the Holy Spirit upon individual believers in personal pentecosts. Note, ch. 19. 1-6. **Expounded...perfectly**—The fulfillment of the promise of the Comforter and Sanctifier as a glorious Christian privilege received by faith in Jesus' name was laid open to Apollos, as in ch. 19. 1-6. We have here, ver. 26, an example of not only *lay* ministry, as it is called, but *woman* ministry of the highest kind, and with the most admirable fruit. Vs. 27, 28; note, chap. 2. 17, 18; 8. 4; 21. 9; Rom. 16. 1-3. **Achaia**—Note, ver. 12. **Brethren wrote**—A common practice of the early Christians. Note, Romans 16. 1. **Helped them much**—Note, 1 Cor. 3. 6; Rom. 16. 3. **Mightily convinced**—The coming of the Comforter made him as irresistible as Peter after the tongues of fire had rested on his head. Ch. 2. 37, 41; 10. 44. **Jesus was Christ**—Rather, *is the Christ*. Note, verse 5; chap. 17. 3.

CHAPTER XIX.

1-3. Apollos...at Corinth—Or in Achaia, of which Corinth was the capital. Ch. 18. 1, 27. **Upper coasts**—Rather, *parts*, referring to Phrygia and Galatia, as being higher ground than Ephesus. Note, ch. 18. 23, 24. **Came to Ephesus**—As promised. Ch. 18. 21. **Certain disciples**—The word *disciple* in the New Testament, when the name of no teacher is added, always means a follower of Christ, and is equivalent to *believer* or *Christian*, as here and in vs. 9, 30. **The Holy Ghost** since ye

have not so much as heard whether there be any Holy Ghost. **3** And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. **4** Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which come after him, that is, on Christ Je'sus. **5** When they heard *this*, they were baptized in the name of the Lord Je'sus. **6** And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. **7** And all the men were about twelve. **8** And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. **9** But when divers were hardened, and believed not, but spake

believed—Paul, knowing that the baptism or fullness of the Spirit is not received at the time the believer is justified, asks whether this baptism has been received *since*. Comp. ver. 6. **Not so much as heard**—As disciples of John they must have heard of the Holy Spirit, (note, Matt. 3. 11; John 1. 32, 33,) but they had not yet heard that he was actually given. Note, ch. 8. 15, 17. **Unto John's baptism**—As explained ver. 4.

4-7. John...baptized...saying—Paul thus explained the testimony of John respecting the nature and end of his baptism. It obligated the people to repent of sin, and to believe in the forthcoming Messiah; i. e., adds Paul, on *Christ Jesus* or on *Jesus*, who is the *Messiah*. Note, Matt. 3. 2, 11; John 1. 7, 19-42. **Baptized in the name**—That is, believing Jesus to be the Messiah. Note, ch. 2. 38; 8. 37; Matt. 28. 19. **Laid his hands**—Note, chap. 8. 17. **Spake with tongues**—Notes, chap. 2. 4, 17. This was not the chief effect of receiving the Holy Spirit. It was a spiritual grace and power purifying the heart, (ch. 15. 8, 9,) unfolding the truth spoken by Jesus and giving boldness in its proclamation. Ver. 8; ch. 4. 31.

8-10. Spake boldly...persuading—As was his custom. Note, ch. 17. 2, 3; 18. 4, 5, 19. **Concerning the kingdom**—Note, ch. 1. 3; 28. 23, 31. **Divers were hardened**—Implying that most of the Jewish leaders, as usual, hardened themselves by resisting the truth. Note, chap. 7. 51; 28. 27; Rom. 2. 5; 11. 7-10. **Of that way**—The way of salvation through faith in Christ, as preached by Paul. Vs. 8, 10; chapter 16. 17. A way which caused *no small*

evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Ty-ran-nus. **10** And this continued by the space of two years; so that all they which dwelt in A/si-a heard the word of the Lord Je'sus, both Jews and Greeks. **11** And God wrought special miracles by the hands of Paul: **12** So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Je'sus, saying, We adjure you by Je'sus whom Paul preacheth. **14** And there were seven sons of one Sce'va, a Jew, and chief of the

stir, ver. 23; and was denounced as *heresy*, (chap. 24. 14, 22,) even by Paul himself before his conversion. Chap. 9. 2; 22. 4. **Departed...separated**—Comp. Rom. 16. 17, 18; 1 Timothy 6. 3-5. **Disputing...in the school**—Rather, *discoursing in the lecture room of Tyrannus*; this he did for **two years**, ver. 10; i. e., in addition to the three months in the synagogue, ver. 8. **All...in Asia heard the word**—That is, through Paul and his fellow-laborers. See ch. 18. 18, 19, 26; 20. 4, 5, 18-21. This was the *great door opened*. Note, 1 Cor. 16. 9.

11, 12. Special miracles—As specified verse 12. These were wrought in the name of Jesus, and to confirm the word preached by Paul. Note, vs. 17, 20; Rom. 15. 18, 19; Mark 16. 20. **From his body...aprons**—Literally, *sweat clothes*, i. e., the cloths Paul used at his manual labor. Note, chap. 18. 3. **Diseases departed**—This teaches, not that Paul's body or his clothes had, in themselves, any healing efficacy, but simply that the miracles were wrought *through his agency*, as in similar cases. Chap. 5. 15, 16; 20. 10; Mk. 5. 25, &c.; 8. 22, &c. **Evil spirits**—Or demons. Such as are described verses 13-16; note, chap. 5. 16.

13-20. Vagabond Jews—Wandering from place to place practicing *exorcism*, or juggling arts. Note, ch. 8. 9-11; 13. 6-8; Matt. 12. 27. **Took upon them**—Attempted to employ the name of Jesus for the purpose of expelling demons, as Paul had done. Note, vs. 11, 12; chap. 16. 18. **Chief...priests**—Probably one of the heads of the twenty-four courses of priests.

priests, which did so. **15** And the evil spirit answered and said, Je'sus I know, and Paul I know; but who are ye? **16** And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. **17** And this was known to all the Jews and Greeks also dwelling at Eph'e-sus; and fear fell on them all, and the name of the Lord Je'sus was magnified. **18** And many that believed came, and confessed, and showed their deeds. **19** Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. **20** So mightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Ma-ce-do'ni-a and A-cha'ia, to go to Je-ru'sa-

lem, saying, After I have been there, I must also see Rome. **22** So he sent into Ma-ce-do'ni-a two of them that ministered unto him, Ti-mo'the-us and Er-as'tus; but he himself stayed in A'si-a for a season. **23** And the same time there arose no small stir about that way. **24** For a certain man named De-me'tri-us, a silversmith, which made silver shrines for Di-an'a, brought no small gain unto the craftsmen; **25** Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. **26** Moreover ye see and hear, that not alone at Eph'e-sus, but almost throughout all A'si-a, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands: **27** So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Di-an'a should be despised, and her magnifi-

Note, Lk. 1. 5. **Evil spirit answered**—Through the man's organs, of which he had full control. Note, Matt. 8. 29. **Jesus I know, and Paul**—Their power to expel us we acknowledge, but not yours. Mark 1. 24; 5. 7; James 2. 19. **The man...leaped on them**—Similar instances of the rage and power of demoniacs are stated. Mark 5. 3, 4; 9. 17, &c. **Fear fell on them all**—Note, ch. 2. 43; 5. 5, 11. **Jesus was magnified**—His power to save was honored above every other name or power. Note, chap. 4. 10–12. **Many...confessed**—Many Christian believers confessed that they had been deluded and made the dupes of these exorcists. Vs. 13, 14; note, Matt. 24. 24. **Curious arts**—Those who practiced these magical arts came as well as those they had duped. Verse 18. **Books...burned**—The books which taught the way to practice these arts, the cost or value of which, as here estimated, was about \$8,000. These they voluntarily burned, which was far better than to sell them, even had they given the money to the poor. Matt. 26. 8, &c.; John 12. 4, &c. Whatever has been a snare, or may prove to be one, should be destroyed. Deut. 7. 25, 26; Joshua 7. 19, &c. **So mightily grew the word**—In extent and power in thus destroying the works of the devil, (verses 17–19; ch. 12. 23, 24,) and in turning men from the power of Satan unto God, as specially promised to Paul. Ch. 26. 16–18.

21, 22. After these things—Referring to his extensive revisitation of the Churches. Note ch. 15. 36, 41; 18. 23.

Purposed in the spirit—That is, purposed in his own mind, as guided by the Holy Spirit, to visit **Jerusalem**. Note, chapter 20. 22, 23; 21. 13, 14; and also **Rome**, note, chapter 23. 11; 27. 23, 24. **Macedonia and Achaia**—Note, chapters 16. 10; 18. 12. From these provinces Paul carried collections for the poor at Jerusalem. Rom. 15. 25, &c. **Timotheus and Erastus**—Paul sends these, as fellow-laborers in the ministry, to prepare the way in the Churches for his visit. Note, 1 Cor. 16. 10; Romans 16. 23. **Stayed in Asia**—Note, ver. 10.

23–25. Stir about that way—Note, verse 9. **Shrines for Diana**—Diana was a celebrated heathen goddess, to whom a splendid temple was erected at Ephesus. Note, vers. 27, 28, 34, 35. The shrines were small, portable models of this temple, containing an image of the goddess, which were bought by the visitors, and worn as precious memorials and amulets. Of these **Demetrius** was probably one of several large manufacturers, employing many **craftsmen** or **workmen**. Vs. 24, 25. **No small gain**—A source of wealth, (ver. 25,) the loss of which is a common plea of self-interest against the Gospel. Note, ch. 16. 16, 19.

26–28. At Ephesus—The seat of Diana and her temple. Vs. 27, 28, 35. **All Asia...turned away**—Turned very many from the worship of idols unto the true God; a noble testimony to the extent of the apostle's influence. Compare verses 10, 20; chap. 14. 15; 1 Thess. 1. 5–9. **Our craft is in danger**—Note, verses 24, 25. **Temple of**

cence should be destroyed, whom all A/si-a and the world worshipeth. **28** And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Di-an'a of the E-phe'si-ans. **29** And the whole city was filled with confusion: and having caught Ga'ius and Ar-is-tar'chus, men of Ma-ce-do'ni-a, Paul's companions in travel, they rushed with one accord into the theater. **30** And when Paul would have entered in unto the people, the disciples suffered him not. **31** And certain of the chief of A/si-a, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theater. **32** Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. **33** And they drew Al-ex-an'd-er out of the multitude, the Jews putting him forward. And Al-ex-an'd-er beckoned with the hand, and would have made his de-

... **Diana**—Note, verses 24, 35. This temple was originally built about 550 B. C., of pure white marble, and was reckoned one of the seven wonders of the world. It was 425 feet long by 220 broad, and the columns, 127 in number, were of Parian marble, sixty feet in height, each the gift of a king. Both the temple and the goddess were considered as belonging to **all . . . the world** of heathen worshipers, (comp. Rev. 13. 8,) hence the appeal (ver. 27) caused a general uproar. Verses 28–40. **Full of wrath**—They were *mad upon their idols*. Jer. 50. 38. **Great is Diana**—Note, vs. 34, 35.

29–34. Gaius and Aristarchus—Mentioned also ch. 20. 4; 27. 2; Rom. 16. 23; 1 Cor. 1. 14; Col. 4. 10; note, 3 John 1. **Theater**—An immense semicircular structure, with seating accommodation for 30,000 persons. Such places were then used not only for dramatic scenes, but for all sorts of public gatherings, as was the marketplace. Note, ch. 16. 19. **Paul would have entered**—For the purpose of quieting their fury; but this *adventure* his friends prevented, (ver. 31,) as they did not on another occasion. Chapter 21. 12–14. **Chief of Asia**—Rather, *Asiarchs*, as the rulers of the Asian province were called: men of wealth and honor, who presided over the public games, and the sacred rites of Diana. Some of these were *friendly* to Paul, as was probably the town clerk. Vs. 35, &c. **Some . . . cried one thing**—An apt description of tumults in general. Chap. 21. 34, &c. **Alexander**—Probably a

fense unto the people. **34** But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Di-an'a of the E-phe'si-ans. **35** And when the town-clerk had appeased the people, he said, Ye men of Eph'e-sus, what man is there that knoweth not how that the city of the E-phe'si-ans is a worshiper of the great goddess Di-an'a, and of the *image* which fell down from Ju'pi-ter? **36** Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. **37** For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. **38** Wherefore if De-me'tri-us, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. **39** But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. **40** For we are in danger

Christian Jew, put forward by the Antichristian Jews to bear the rage of the mob, and be put down in his attempt to defend the prisoners. Ver. 34. Supposed to be the Alexander who became an apostate, and an enemy of Paul. He is again mentioned 1 Tim. 1. 19, 20; 2 Tim. 4. 14, 15. **Beckoned**—Note, chap. 12. 17. **All . . . cried out**—As in verse 28; note, ver. 35.

35–37. Town-clerk—A city officer of high rank, who recorded, kept, and made known to the people the laws. His speech indicates good sense and commendable tact, as well as impartiality. Vs. 35–40. **The city . . . worshiper**—Rather, *temple-keeper* or *sweeper*; indicating that Ephesus was honored as a servitor in having the charge of Diana, who is called the **great goddess**, as being the supposed gift of Jupiter, the chief of celestial gods. Note, ch. 14. 11, 12. **Be quiet . . . rashly**—His advice accords with Prov. 14. 29; 16. 32; 17. 28; James 1. 19, 20. **Robbers of churches**—Rather, of *temples*, which statements agree with ch. 25. 8; 26. 22. **Your goddess**—Note, ver. 35.

38–41. Demetrius . . . have a matter—If they have just cause of complaint. Ver. 24, &c. **The law is open**—Rather, *the court days are kept*, i. e., being held, at which they could **implead**, i. e., *contest* their cases before the **deputies**, or Roman proconsuls. Note, chap. 13. 7. **Lawful assembly**—One legally authorized, as this tumult was not. Note, verse 40. **In danger**—Of being punished with death, the penalty of the Roman law for such riotous con-

to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. **41** And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Ma-ce-do'ni-a. **2** And when he had gone over those parts, and had given them much exhortation, he came into Greece, **3** And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syr'i-a, he purposed to return through Ma-ce-do'ni-a. **4** And there accompanied him into A'si-a Sop'a-ter of Bere'a; and of the Thes-sa-lo'ni-ans, Ar-is-tar'chus and Se-cun'dus; and Ga'rius of Der-be, and Ti-mo'the-us; and of A'si-a, Tych'i-cus and Troph'i-mus. **5** These going before tarried for us at Tro'as, **6** And we sailed away from Phil-ip'pi after the days of unleavened bread, and came unto them to Tro'as in five

duct. When reminded of this they were very willing to disperse, (ver. 41,) as on another occasion. Note, chap. 16. 37, 38.

CHAPTER XX.

1-6. **The uproar**—Note, ch. 19. 40. **Embraced them**—Exchanged the usual Christian salutation on meeting and parting. Note, ver. 37. **Departed . . . into Macedonia**—As he had purposed to do before this uproar. Note, ch. 19. 21, 22; 1 Cor. 16. 5, 8. **Those parts**—Referring to the places in and about Macedonia where his labors are thus described. See chap. 16. 9-15, 40; Rom. 15. 18-20; 1 Thess. 1. 5; 2. 1-12. **Exhortation**—See note, Rom. 12. 8. **Greece**—*Achaia*, or Southern Greece, as distinguished from Macedonia. Note, ch. 16. 9. **Three months**—Mostly at Corinth, the capital. Note, chap. 18. 1. **Jews laid wait**—To effect their old purpose of killing him. Verse 19; ch. 9. 23, 24; 21. 31; 23. 12-21; 25. 3. **Syria**—Note, Matt. 4. 24. **Accompanied him**—The seven persons here named (ver. 4) are all, excepting *Secundus*, elsewhere referred to as Paul's associates and fellow-helpers. Chap. 16. 1; 19. 29; 21. 29; Rom. 16. 21; 2 Tim. 4. 20. **Tarried for us**—Luke, the writer, here again includes himself. Note, ch. 16. 10. **Troas . . . Philippi**—Note, chap. 16. 8, 12. **Unleavened bread**—The passover. Note, Matt. 26. 2, 17.

7-12. **First day of the week**—

days; where we abode seven days. **7** And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. **8** And there were many lights in the upper chamber, where they were gathered together. **9** And there sat in the window a certain young man named Eu'ty-chus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. **10** And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. **11** When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. **12** And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto As'sos, there intending to take in Paul: for so had he appointed, minding himself to go

The Christian sabbath, called the Lord's day, Rev. 1. 10. Note, John 20. 19, 26; 1 Cor. 16. 2. **To break bread**—Including probably both the Lord's supper and the love-feast. Note, ch. 2. 42. **Paul . . . continued his speech**—Rather, *his converse*; implying varied and prolonged discourse suited to the occasion. Paul practiced *much* preaching *in season and out of season*. Comp. vs. 2. 11, 20, 31; note, ch. 16. 13; 28. 23; 2 Tim. 4. 2. **Many lights**—So that they could not be accused of loving darkness as evil doers. John 3. 19-21; Eph. 5. 11, 12. **Upper chamber**—Comp. chap. 1. 13; 2. 1. **Sat in the window**—On the window seat, which probably was a recess, projecting over either the street or the court. Note, ch. 9. 25. **Taken up dead**—Meaning, not apparently, but truly dead. Note, vs. 10-12. **Fell on him**—Observe, it was after Paul had embraced the man that his *life* or *soul* is said to be *in him*, implying his restoration to life by Paul's miraculous power. Comp. ver. 12; ch. 9. 37-41; also 1 Ki. 17. 17-24; 2 Ki. 4. 32-35. **Life is in him**—Note, Lk. 8. 55. **Broken bread**—Denoting a common repast, as distinct from that of the day before. Note, ver. 7. Bread, in Scripture, is always said to be *broken*, not cut. Note, Matt. 14. 19. **Talked a long while**—Note, ver. 7.

13-16. **We went before**—Those mentioned. Vs. 4-6. **Assos**—A sea-port city, about twenty miles south of Troas. Verse 5. **To go afoot**—Desir-

afoot. **14** And when he met with us at As-sos, we took him in, and came to Mity-le-ne. **15** And we sailed thence, and came the next day over against Chio's; and the next day we arrived at Sa-mos, and tarried at Tro-gyl-lium; and the next day we came to Mile'tus. **16** For Paul had determined to sail by Eph'e-sus, because he would not spend the time in A'si-a: for he hastened, if it were possible for him, to be at Je-ru'sa-lem the day of Pen-te-cost.

17 And from Mile'tus he sent to Eph'e-sus, and called the elders of the church. **18** And when they were come to him, he said unto them, Ye know, from the first day that I came into A'si-a, after what manner I have been with you at all seasons, **19** Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: **20** And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and

ing, perhaps, a season of solitude and special devotion in view of forewarned trials. Verses 22-24; chap. 21. 11-14; comp. Matt. 26. 36-39. **Mitylene**—This, and the next five named places on the line of sail, (verse 15,) are found on the islands of the Ægean Sea, or on their adjoining coasts. See map of Paul's travels. **Miletus**—A city on the main-land, south of Ephesus, called Miletum, 2 Tim. 4. 20. **Sail by Ephesus**—Pass it without stopping, for the reason given in the text. **Pentecost**—Note, ch. 18. 21.

17-21. The elders—The pastors who had been before appointed to the charge of the Churches. Chap. 14. 23. Sometimes called *overseers* or *bishops*. Note, verse 28. **Ye know**—This appeal to their knowledge of the Christian integrity and fidelity of his official intercourse with them (vs. 18-21, 26, 27, 31, 33-35) agrees with Paul's statements to this effect elsewhere. Romans 15. 18-29; 1 Cor. 4. 9-17; 9. 19-23; 2 Cor. 1. 12; 6. 3-10; 1 Thess. 2. 1-11; 2 Thess. 3. 7-9; 2 Tim. 3. 10, 11. **All humility**—Note, 1 Cor. 15. 9, 10; 2 Cor. 10. 12-18. **Many tears**—Note, verse 31; 2 Cor. 2. 4; Phil. 3. 18. **Temptations**—Rather, *trials*, on account of the plots of the Jews against him. Note, ver. 3. **Kept back nothing**—He showed not only what was profitable, but what was *unprofitable*, to them. Vs. 21, 27, 35; comp. Tit. 3. 8, 9. **From house to house**—Note, chapter 5. 42; Col. 1. 28. **Repentance... faith**—These two duties include the

from house to house, **21** Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Je'sus Christ. **22** And now, behold, I go bound in the spirit unto Je-ru'sa-lem, not knowing the things that shall befall me there: **23** Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. **24** But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Je'sus, to testify the gospel of the grace of God. **25** And now, behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. **26** Wherefore I take you to record this day, that I am pure from the blood of all men. **27** For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost

sum of Gospel doctrine, and of the divine counsel. Note, verse 27; chapter 26. 18, 20; Rom. 1. 15, 16; 15. 19.

22-27. Bound in the spirit—Led by a strong, irresistible conviction of duty, as influenced by the Holy Ghost, which shaped all his movements. Note, ch. 18. 5; 24. 16. **Holy Ghost witnesseth**—Through the mouth of inspired Christian prophets (note, chap. 21. 4, 11) and the direct teaching of the Spirit in his own heart. Chap. 9. 16. **None... move me**—From the path of duty or the love of Christ. Romans 8. 35-39. My life, even, is not of so much importance to me as the faithful finishing of my earthly course in the Christian ministry. Note, ch. 21. 13; 2 Cor. 4. 1, 8-12, 16; Phil. 1. 20-25; 2 Tim. 4. 6-8. **I know that ye all**—Not an inspired conviction of the certainty of what he says, as in ch. 26. 27. Paul did not claim to speak always from divine knowledge. Note, 1 Cor. 7. 12, 25. **To record**—To testify that I am not guilty, through unfaithfulness, of the destruction of any. Note, ch. 18. 6. **Not shunned to declare**—This statement is identical with that in ver. 20.

28. Take heed... unto yourselves—This charge to the Ephesian elders (verse 17) applies alike to all Christian ministers, who must perform their part faithfully by caring both for themselves and all the flock or Church, as did Paul. Note, vs. 18-27; 1 Tim. 4. 12-16; 2 Tim. 2. 1-4, 15, 24, &c.; 4. 2-8. **Holy Ghost hath made**—The divine Spirit qualified and called them through the

hath made you overseers, to feed the church of God, which he hath purchased with his own blood. **29** For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. **30** Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. **31** Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. **32** And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. **33** I have coveted no man's silver, or gold, or apparel. **34** Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were

with me. **35** I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all. **37** And they all wept sore, and fell on Paul's neck, and kissed him. **38** Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Co'os, and the

co-operation of his Church. Comp. ch. 1. 16, 20-26; 6. 2-6; 14. 23; 1 Cor. 12. 28. **Overseers**—Greek, *bishops*, as the same word is rendered. Phil. 1. 1; 1 Tim. 3. 1, 2; Titus 1. 7. The same persons are also called *elders*, (ver. 17,) proving that the titles are convertible and synonymous here, as in Tit. 1. 5, 7; note, ch. 11. 30. The word, however, properly denotes an *overseer*, one appointed to the oversight of the Church. Note, 1 Pet. 2. 25; 5. 1-4. **Feed the Church**—The Church is often compared to a *flock*, and its ministers to shepherds, whose duty it is to watch over and nourish the Church. Vs. 29, 30; Isa. 40. 10, 11; Jer. 3. 15; note, John 10. 11-16; 21. 15; 1 Pet. 2. 25; 5. 1-4. **Purchased with his own blood**—Redeemed it through the sacrificial death of his Son. Note, Matt. 20. 28; Rom. 3. 24, 25; Eph. 1. 7; Heb. 9. 12, 14; 13. 12; 1 Peter 1. 19; Rev. 1. 5; 5. 9.

29-31. I know—Either as in ver. 23. or as in ver. 25. **Wolves**—Teachers of false and dangerous doctrines. Note, Mat. 7. 15; 10. 16; John 10. 10, 12; 2 Pet. 2. 1-3. **Of your own selves**—Heretics and schismatics in the Church. 2 Tim. 2. 17, 18; 4. 3, 4; 1 John 2. 19; 3 John 9, 10; Rev. 2. 2, 6, 15. **Watch, and remember**—That is, be as faithful in showing them of their danger and the way to escape it as I have been. Vs. 18, 21, 26-31; 2 Tim. 4. 5.

32-35. I commend—I commit and intrust you to God and the gospel of his grace, (verse 24,) by the faith of which he will keep and **build you up** in the spiritual life, even unto full sanctification and the final **inheritance** of saints. Chap. 14. 22, 23; 26. 18; Eph. 1. 3-14;

3. 16-20; Col. 1. 9-12. **No man's silver**—No worldly or selfish motive had induced his course of fidelity, or turned him from it. Compare 1 Sam. 12. 3-5; 1 Cor. 9. 12, 18; 2 Cor. 7. 2; 11. 9; 12. 14-17. **These hands**—Note, chap. 18. 3. **Showed you**—By this my example (ver. 34) I have showed you how you may not only supply your own wants, but those of the helpless and destitute. Note, Eph. 4. 28; 2 Thess. 3. 7-9. **Remember**—With actual obedience. John 13. 15-17; 15. 14, 15, 20; Jam. 1. 22, 25. **More blessed to give**—This, doubtless, is one of the many sayings of Jesus which the disciples remembered, though not recorded in the Gospels. Note, John 20. 30; 21. 25. These words should be the motto of every disciple of Christ, who came to minister and not be ministered unto. Matt. 20. 28. In blessing others we bless ourselves, and the more we properly give the more we possess. Job 29. 12, 13; Prov. 11. 24-27; Isa. 32. 8; note, Luke 6. 38; 14. 12-14; 2 Cor. 9. 6-11.

36-38. Kneeled—The usual posture in prayer. Chap. 7. 60; 9. 40; 21. 5; note, Matt. 6. 5. **Fell on Paul's neck**—Affectionately embraced him after the oriental style. Note, Lk. 15. 20; Rom. 16. 16. **See...no more**—Note, ver. 25. Their sorrow, perhaps, was similar to that expressed 1 Sam. 30. 4. **Accompanied him**—Note, ch. 15. 3.

CHAPTER XXI.

1-3. Gotten from them—Or, *had torn ourselves away* from them, that is, with grief and difficulty. Ch. 20. 36-38. **Launched**—Sailed from Miletus. Ch. 20. 38. **Coos**—Rather, *Cos*, a small

day following unto Rhodes, and from thence unto Pat'a-ra: **2** And finding a ship sailing over unto Phe-ni'ci-a, we went aboard, and set forth. **3** Now when we had discovered Cy'prus, we left it on the left hand, and sailed into Syr'i-a, and landed at Tyre: for there the ship was to unlade her burden. **4** And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Je-ru'sa-lem. **5** And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. **6** And when we had taken our leave one of another, we took ship; and they returned home again. **7** And when we had finished *our* course from Tyre, we came to Ptol-e-ma'is, and saluted the brethren, and abode with them one day. **8** And the next *day* we that were of Paul's company departed, and came unto Ces-a-re'a; and we entered into the house of Phil'ip the evangelist, which was

island about ten miles S. of Miletus. Note, chap. 20. 15. **Rhodes**—A large island near the S. W. coast of Asia Minor. It had a city of the same name made famous for its *Colossus*, a gigantic statue, which was reckoned one of the seven wonders of the world till thrown down by an earthquake 250 years B. C. **Patara**—A sea-port in the province of Lycia. Note, ch. 27. 5. **Phenicia**—Note, ch. 11. 19. **Cyprus**... **Syria**... **Tyre**—Notes, chap. 4. 36; Matt. 4. 24; 11. 21.

4-7. Finding disciples—Rather, *having found the disciples*, implying some search, and that they expected to find such there. Comp. ch. 11. 19-21. In this they followed the direction of Jesus; Matt. 10. 11. **Said... through the Spirit**—As in vs. 11, 12; note, ch. 20. 22, 23. **Brought us on our way**—Note, ch. 15. 3. **Kneeled**—Note, ch. 20. 36. **Ptolemais**—A city S. of Tyre. Note, verse 3. Now called *Acre*, and anciently *Accho*. Judg. 1. 31.

8, 9. Paul's company—These words are probably spurious, but refer to the persons named chap. 20. 4-6. **Philip... one of the seven**—Note, chap. 6. 3-5. **Evangelist**—An *itinerant gospel preacher*, usually sent on a wide and special mission, such as Philip had been before coming to Cesarea. Chap. 8. 4-6, 26-40; note, Eph. 4. 11; 2 Timothy 4. 5. **Abode with him**—Observe the change; Paul, once the persecuting Saul, is now the welcome guest of one of the many who had fled

one of the seven; and abode with him. **9** And the same man had four daughters, virgins, which did prophesy. **10** And as we tarried *there* many days, there came down from Ju-de'a a certain prophet, named Ag'a-bus. **11** And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Je-ru'sa-lem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gen'tiles. **12** And when we heard these things, both we, and they of that place, besought him not to go up to Je-ru'sa-lem. **13** Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Je-ru'sa-lem for the name of the Lord Je'sus. **14** And when he would not be persuaded, we ceased, saying, The will of the Lord be done. **15** And after those days we took up our carriages, and went up to Je-ru'sa-lem. **16** There went with us also *certain* of the disciples of Ces-a-re'a, and brought with them one Mna'son of Cy'prus,

from their homes from fear of his bigotry. Chap. 8. 3-5; note, verses 16, 17. **Daughters... did prophesy**—Thus fulfilling Joel 2. 28, 29; note, chapter 2. 16-18; 8. 4; 1 Cor. 11. 4, 5; Rom. 12. 6.

10-14. Came... from Judea—From Jerusalem to Cesarea, where Paul had arrived. Ver. 8. **Agabus**—Note, ch. 11. 27, 28. **Girdle**—Note, Lk. 12. 35. **Bound his own hands**—To illustrate the binding of Paul's hands. Compare Jer. 13. 1-11; Isa. 20. 2-4. **Saith the Holy Ghost**—Note, ver. 4. **So shall the Jews**—It was by the Jews' instigation that the Gentile Romans did it. Vs. 27, 33; ch. 28. 17. **We, and they**—Paul's attendants, including Luke and the disciples at Cesarea. Ver. 8. **Besought him**—As in verse 4. **Break mine heart**—Why cause me so much grief by urging me against my convictions of duty? Ver. 14. **Ready... to die**—Note, ch. 20. 22-24; 2 Tim. 4. 6, 7. **Will of the Lord be done**—In life or death. Note, chapter 18. 21; Phil. 1. 20, &c.

15-19. Carriages—Or baggage, that is, things they carried, in which sense the word carriage was formerly used. 1 Sam. 17. 22; Isa. 10. 28. **Went with us**—Note, verse 5. **Brought with them**—Rather, *brought us to Mnason*, with whom we were to lodge. This *old disciple*, formerly of Cyprus, but now living in Jerusalem, may have been one of the persecuted by Saul, as was Philip. Note, ver. 8; ch. 11. 19, 20.

an old disciple, with whom we should lodge. **17** And when we were come to Je-ru-sa-lem, the brethren received us gladly. **18** And the day following Paul went in with us unto James; and all the elders were present. **19** And when he had saluted them, he declared particularly what things God had wrought among the Gen^tiles by his ministry. **20** And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: **21** And they are informed of thee, that thou teachest all the Jews which are among the Gen^tiles to forsake Mo^ses, saying that they ought not to circumcise *their* children, neither to walk after the customs. **22** What is it therefore? the multitude must needs come together: for they will hear that thou art come. **23** Do therefore this that we say to thee: We have four men which have a vow on them; **24** Them take and purify thyself with them, and be at charges with them, that they may shave *their* heads:

Brethren received us—The Christians at Jerusalem gave Paul and his company a hearty reception, as in ch. 15. 4. Contrast this with Paul's former treatment of the Christians. Ch. 8. 1-4; 26. 9-11; note, 1 Cor. 15. 9. **James...** **elders**—Note, chap. 12. 17; 15. 3, 13. **Things God had wrought**—As on other occasions. Note, chap. 14. 27; 15. 4, 12; Rom. 15. 18, 19.

20-22. Many thousands—Rather, *myriads*, a strong scriptural expression for an indefinitely large number. 1 Cor. 4. 15; 14. 19. **Zealous of the law**—Jewish Christian believers who were still *zealous* in behalf of the ceremonial law, note, verse 21; chap. 15. 1, 5, as was Paul before his conversion. Note, ch. 22. 3. **Thou teachest**—This false report, that Paul taught the Jews who lived in Gentile countries to **forsake Moses**, or Mosaism, came from Paul's enemies. Note, vs. 4-29. **What is it**—What is to be done in the case? Comp. 1 Cor. 14. 25, 26.

23-26. Four men...vow on them—Men connected with the Christian Church who had taken the vow of the Nazarites. Num. 6. 1-21. **Purify...charges...shave**—The elders here advise Paul to perform such preparatory rites as would enable him to take part with these Nazarites in *shaving their heads*, i. e., cut their hair, which remained untrimmed during the continuance of their vows, and when cut showed that they were released. Num. 6. 13-20. **Those things...are nothing**—The

and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. **25** As touching the Gen^tiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. **26** Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. **27** And when the seven days were almost ended, the Jews which were of A'si-a, when they saw him in the temple, stirred up all the people, and laid hands on him. **28** Crying out, Men of Is-ra-el, help: This is the man that teacheth all *men* every-where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place. **29** For they had seen before

things reported (verse 21) are false, for the Gentiles were not compelled, nor the Jews forbidden, to circumcise. Note, ver. 25. **We have written**—Referring to the decision of the Jerusalem council. Chap. 15. 19-29. **Paul took the men**—Acceded to the proposal. Verses 23, 24; ch. 24. 18. In this he acted upon his uniform principle that some things are in themselves indifferent; if we do them or neglect them, we are neither the better nor the worse. If our doing them would tend to injure others, we should not do them; if it would benefit others, we should not neglect them, (note, ch. 16. 3.) but we should not do wrong to conciliate bad men, or for any other purpose. Note, chap. 15. 28, 29; Rom. 14; Gal. 2. 3-5, 11-14.

27-29. The seven days—Of purification, the accomplishment of which Paul was to *signify* or announce to the priest. Note, ver. 26. **Jews...of Asia**—Particularly the unbelieving Jews from Ephesus, who were embittered by Paul's great success there. Ch. 19. 8, &c. **Stirred up**—Excited a popular tumult with intent to kill Paul. Verses 30, 36; ch. 26. 21. **This is the man**—Repeating his false charge against Paul. Note, verses 21, 24. The same charge was brought against Stephen. Note, chap. 6. 13, 14. **Brought Greeks**—Rather, *Gentiles*, the N. T. antithesis of Jews, as in verse 21. Note, Romans 1. 14, 16. These were considered unclean, and forbidden to enter that part of the temple appropriated to the Jews.

with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. **30** And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. **31** And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar: **32** Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. **33** Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. **34** And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. **35** And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. **36** For the multitude of the people followed after, crying, Away with him. **37** And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee?

Note, verse 29. **Trophimus** — Note, chap. 20. 4. **They supposed** — They could not prove this, yet may have naturally supposed so from having seen him in the city with Paul. Ch. 25. 7, 8.

30-36. Drew him out of the temple — To prevent its being defiled by the shedding of blood. Ver. 31; comp. a similar hypocritical act; John 18. 28. **To kill him** — By beating. Verse 32; note, ch. 16. 22, 23, 37. **Chief captain** — The Roman officer in command of 1,000 soldiers in the tower of Antonia, at the north-west corner of the temple. Vs. 32-37. **Centurions** — Note, ch. 10. 1. **Immediately . . . left beating** — The captain promptly prevented their killing him. Chap. 23. 10, 27; 24. 7. **Bound with two chains** — As was Peter. Note, ch. 12. 4, 6; comp. verse 11; chap. 20, 23. **Some . . . one thing . . . another** — A scene of confusion, like that of ch. 19. 32. **Castle** — Rather, the barracks, i. e., of the soldiers stationed at the castle, or tower of Antonia. Note, ver. 31. **The stairs** — Which led from the temple to the castle. Vs. 31, 40. **Borne of the soldiers** — Lifted up and carried, because of the violence or rush of the people behind them. Verse 36. **Away with him** — The same wild death-cry is repeated against him ch. 22. 22, as also against his Lord about thirty years before. Lk. 23. 18; John 19. 6. 15.

37-40. Speak Greek — As if he had

Who said, Canst thou speak Greek? **38** Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? **39** But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. **40** And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAPTER XXII.

MEN, brethren, and fathers, hear ye my defense which I make now unto you. **2** (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) **3** I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

said, Thy speaking Greek proves thou art not that Egyptian as I supposed. Ver. 38. This narrative of the "Egyptian" is given in *Josephus*. (Wars, bk. ii, ch. 13, sec. 5.) **A Jew of Tarsus** — Note, ch. 9. 11. **No mean city** — The metropolis and most renowned city of Cilicia, especially for its schools of philosophy. It was also a free city, where each citizen was protected in his civil rights. Note, chap. 22. 25-29. **Beckoned** — Note, chap. 13. 16. **Hebrew tongue** — The dialect of the Hebrew then spoken in Palestine. Note, Matt. 27. 46.

CHAPTER XXII.

1-5. Men, brethren — Note, chap. 1. 16; 7. 2. **Hebrew tongue** — Note, chap. 21. 40. **Verily** — Truly. Note, Matt. 5. 18; 6. 2, &c. **A Jew** — Note, ch. 21. 39. **Brought up in this city** — Jerusalem, to which Paul was sent from Tarsus to complete his Jewish education under the celebrated Gamaliel. Note, chap. 5. 34. The phrase, **at the feet**, denotes the position of pupils or disciples, who sat on the floor, or on benches before the elevated seat of their teacher, who, on the other hand, is said to be at the head of his disciple. 2 Kings 2. 3; note, Luke 10. 39. **The perfect manner** — Rather, the strictest form or rigor of the law; that peculiar to the Pharisaic traditions; ch. 26. 5. **Zealous . . . as ye all are** — Rather, a zealot for God, i. e., Paul was once, what they

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women. 5 As also the high-priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Da-mas'cus, to bring them which were there bound unto Jer-ru'sa-lem, for to be punished. 6 And it came to pass, that, as I made my journey, and was come nigh unto Da-mas'cus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Je'sus of Naz'a-reth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Da-mas'cus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Da-mas'cus. 12 And one An-a-ni'as, a devout man according to the law, having a good report of all the Jews which dwell there, 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen

thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 17 And it came to pass, that, when I was come again to Je-ru'sa-lem, even while I prayed in the temple, I was in a trance: 18 And saw him saying unto me, Make haste, and get thee quickly out of Je-ru'sa-lem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Ste'phen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and cast off their clothes, and threw dust into the air, 24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. 25 And as they bound him with thongs, Paul said unto the centurion that stood by,

all *still were* at that day. Note, chap. 21. 20; Rom. 20. 2. **Persecuted... unto the death**—Note, chap. 8. 1-3; 9. 1, 2; 26. 10, 11; Gal. 1. 13, 14. **High-priest... elders**—Note, chap. 4. 5, 6.

6-13. **It came to pass**—Note, chap. 9. 3-18.

14-16. **The God of our fathers**—Note, chap. 3. 13; 5. 30. **Chosen thee**—What is here ascribed to the Jehovah of the O. T. is also ascribed to the Lord Jesus. Chap. 9. 5, 6, 15-17; 26. 15, 16. Thus linking the new economy unto the old, as but the sequel of it, both having one and the same author. Note, chap. 7. 30-38. **That Just One**—The Lord Jesus. Note, chap. 3. 14; 7. 52. **See... hear**—This was to place him on a level with the other apostles. Note, 1 Cor. 9. 1; 15. 8; 2 Cor. 12. 11, 12. **Wash away thy sins**—An expression arising from baptism being the visible seal of remission by the witness of the Spirit. Note, John 3. 5; Eph. 5. 26; Tit. 3. 5; 1 Pet. 3. 21; Rev. 1. 5. **Calling on the name**—Rather, *having called*, referring to that confession of faith in Christ which precedes baptism. Note, ch. 8. 37; Rom. 10. 9-13.

17-21. **Come again to Jerusalem**—Three years after his conversion. Note,

chap. 9. 26. **Prayed in the temple**—According to the Jewish custom. Note, ch. 3. 1. **Trance**—Note, ch. 10. 10. **Saw him**—The Lord Jesus. Note, ver. 14. **Make haste**—This accords with the statement of chap. 9. 23-25. **They know**—Paul thought that the fact of his conversion was so effectual an argument that even the Jews would be moved by it; but the Lord knew they would not. Ver. 18; comp. verse 22, etc.; chap. 26. 21. **Thy martyr Stephen**—Note, ch. 7. 58; 8. 1. **Unto the Gentiles**—Note, chap. 9. 15.

22-30. **Unto this word**—Paul's word that Christ had sent him to the Gentiles, ver. 21; implying that they were admitted to equal privileges with the Jews in the Messiah's kingdom, a doctrine of all others the most offensive to them. Note, verse 23; chapter 10. 28. **Cast off their clothes**—Expressive of their madness, and to make ready for stoning him. Note, chapter 7. 58. **Chief captain... castle**—Note, chapter 21. 31, 34. **Examined by scourging**—A Roman mode of torturing men to extort confession of crime. Note, chap. 16. 22, 23. **Bound him with thongs**—Rather, *stretched him out for the thongs*, of which the scourge,

Is it lawful for you to scourge a man that is a Ro'man, and uncondemned? **26** When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. **27** Then the chief captain came, and said unto him, Tell me, art thou a Ro'man? He said, Yea. **28** And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born. **29** Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Ro'man, and because he had bound him. **30** On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

(ver. 24,) was made. Note, Matt. 10. 17. **Is it lawful**—Note, vs. 26–29; chap. 25. 16. **Centurion**—Note, chap. 10. 1. **A Roman**—A Roman citizen. Note, ch. 21. 37, 38. **With a great sum**—Roman citizenship was bought and sold, sometimes for a high price, and sometimes inherited in reward of some public services on the part of a father or some other ancestor, as probably was the case of Paul, who claims to be **free born**, though a Jew born in Tarsus, verse 3. Note, chap. 21. 39. **Afraid**—They all feared the great penalty to which they had exposed themselves by this ill-treatment of a Roman citizen. Note, chapter 16. 38. **The certainty**—Lysias had not yet heard any precise charge brought against Paul by the Jews. Chap. 21. 34; 23. 28, 29. **Commanded ... to appear**—Required a special meeting of the Sanhedrin. Note, ver. 5; chap. 23. 28.

CHAPTER XXIII.

1. **Earnestly beholding the council**—Before which Paul is now placed, (ch. 22. 30,) like the first apostles. Ch. 4. 5–7; 5. 27. Paul scanned them with undaunted gaze, as in ch. 13. 9; 14. 9. **Men and brethren**—Note, ch. 1. 16. **Lived in all good conscience**—On *conscience*, see note, John 8. 9. Paul means, so far from neglecting or opposing the law, as accused, (chap. 21. 21, 28,) “I have to this day faithfully served God as a covenant Jew.” Note, 2 Tim. 1. 3. Although in error before his conversion, yet he had obeyed his conscience. Note, ch. 26. 9; 1 Tim.

CHAPTER XXIII.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. **2** And the high-priest An-a-ni'as commanded them that stood by him to smite him on the mouth. **3** Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? **4** And they that stood by said, Revilest thou God's high-priest? **5** Then said Paul, I wist not, brethren, that he was the high-priest: for it is written, Thou shalt not speak evil of the ruler of thy people. **6** But when Paul perceived that the one part were Sad/du-ceeds, and the other Phar'i-sees, he cried out in the council, Men *and* brethren, I am a Phar'i-see, the son of a Phar'i-see: of the hope and resurrection of the dead I am called in question. **7** And

1. 13. But Paul speaks here especially of his state after conversion, as in ch. 24. 16; for of his former state *know all the Jews*. Note, ch. 26. 4, 5.

2–5. **High-priest Ananias**—Note, ch. 4. 6. **Smite him on the mouth**—A common penalty in the East for uttering a false or impertinent speech, (1 Ki. 22. 24,) but in this case unjust and infamous, (verse 3,) like that in John 18. 22. **God shall smite**—Rather, *is about to smite thee*, i. e., visit thee in special judgment, as proved true, he being assassinated a few years afterward. Note, chapter 12. 23. **Thou whited wall**—That is, hypocrite. Note, Matt. 23. 27. **Contrary to the law**. Note, John 7. 51. **I wist not**—The high-priesthood being at that time very subject to change, the probable meaning is, that if Ananias was then the high-priest, Paul either did not *know* the fact, or at the moment it did not recur to him, as in 1 Cor. 1. 16. Or the meaning may be, I do not admit that he is truly *God's* high-priest. Ver. 4. **It is written**—Comp. Exod. 22. 28; Eccl. 10. 20.

6–9. **The one part**—Of the council. Verse 1. **Sadducees ... Pharisees**—Note, Matt. 3. 7. **I am a Pharisee**—Was trained as such, (note, chapter 26. 5,) and am still such as regards faith in the resurrection in opposition to the doctrine of the Sadducees. Note, ver. 8. **Son of a Pharisee**—Rather, the son of Pharisees, i. e., belonging to a family who, from father to son, had long been such. Phil. 3. 5. **The hope and resurrection**—Paul contended

when he had so said, there arose a dissension between the Phar'i-sees and the Sad'du-ceeds: and the multitude was divided. **8** For the Sad'du-ceeds say that there is no resurrection, neither angel, nor spirit: but the Phar'i-sees confess both. **9** And there arose a great cry: and the scribes *that were* of the Phar'i-sees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. **10** And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. **11** And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Je-ru'-lem, so must thou bear witness also at Rome. **12** And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. **13** And there were more than forty which had made this conspiracy. **14** And they came to the chief

priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. **15** Now therefore ye, with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. **16** And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. **17** Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. **18** So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. **19** Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? **20** And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of

that Jesus had really risen. thus showing that he was the Messiah; that the doctrine of a resurrection is true; and that all men would be raised. Note, chap. 17. 18, 31; 24. 15; 26. 6-8, 23; Rom. 1. 4; 1 Cor. 15. 1-23. **Dissension**—This Paul aimed to create, (verse 6,) and thus he adroitly wins one party for the cause of Christian truth. Note, ver. 9. **Sadducees say**—On the doctrines of the two sects see note, Matthew 3. 7. **Scribes... strove**—Rather, *fought*, i. e., scribe against scribe, some of which were found in each sect. Note, Matt. 2. 4. **No evil**—Nothing deserving death. Ch. 25. 25; 26. 31; comp. Matt. 27. 23. **If a spirit... spoken**—Referring probably to what he had told them. Chap. 22. 6-21. **Not fight against God**—Chap. 5. 39.

10, 11. **Chief captain**—Note, chap. 22. 29, 30. **Pulled in pieces**—Some rushing upon Paul, others defending him. Verse 9. **Soldiers... castle**—Note, ch. 21. 32, 34. **The Lord stood by him**—The Lord Jesus appeared to him, probably through the medium of a vision, as in chap. 16. 9, 10; 18. 9, 10; 27. 23, 24. **Good cheer**—Be cheerful, and not afraid, for I am with thee. Compare chapter 18. 9, 10; 27. 22-25. **Witness... at Rome**—According to Paul's divinely-inspired purpose, (note, ch. 19. 21,) Paul **must** bear witness at Rome, therefore he will come to Rome

despite the Jewish plots, (vs. 12-24,) the dangers of the sea, (ch. 27. 22-25,) and the deadly viper. Chap. 28. 3-6.

12-16. **Bound... under a curse**—Or, *with an oath*, as in verse 21, that is, a solemn oath imprecating divine vengeance on themselves should they either eat or drink before they had killed Paul. Compare 2 Samuel 3. 35. Should the performance of this Jewish oath of execration become impossible, as in this case, the Jewish rabbies claimed to have the spiritual power, like that of the pope, to free them from the vow and the curse; but see a better way, Eccl. 5. 4, 5. **Chief priests and elders**—Note, chap. 22. 5. **As though**—Their plan was to have the council thus co-operate with their plot for the way-laying and slaying of Paul before reaching the council: but their scheme will be defeated, (verse 16, &c.) for Paul must testify at Rome. Note, verse 11; comp. Ps. 21. 11; 37. 32, 33. **Paul's sister's son**—Nothing more is known of him than is here stated of his becoming another link in the chain of Paul's safety on his way to Rome. Note, ver. 11.

17-24. **Paul called**—Paul, though divinely assured of safety, (note, v. 11,) never allowed this assurance to keep him from protecting his own life in all lawful ways. Note, ch. 27. 22-25, 31. He accordingly sends his nephew to inform the chief captain of the deadly

him more perfectly. **21** But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. **22** So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me. **23** And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Ces-a-re'a, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; **24** And provide *them* beasts, that they may set Paul on and bring *him* safe unto Fe'lix the governor. **25** And he wrote a letter after this manner: **26** Clau'di-us Lys'i-as unto the most excellent governor Fe'lix *sendeth* greeting. **27** This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Ro'man. **28** And when I would have known the cause wherefore they accused him, I brought him forth into their council: **29** Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. **30** And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before

thee what *they had* against him. Farewell. **31** Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to An-ti-pa'tris. **32** On the morrow they left the horsemen to go with him, and returned to the castle: **33** Who, when they came to Ces-a-re'a, and delivered the epistle to the governor, presented Paul also before him. **34** And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Ci-li'ci-a: **35** I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Her'od's judgment-hall.

CHAPTER XXIV.

AND after five days An-a-ni'as the high-priest descended with the elders, and with a certain orator named Ter-tul'us, who informed the governor against Paul. **2** And when he was called forth, Ter-tul'us began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, **3** We accept *it* always, and in all places, most noble Fe'lix, with all thankfulness. **4** Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. **5** For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the

plot, (vs. 17-21,) which officer becomes still another link in the chain of Paul's escape. Note, ver. 11.

25-30. **A letter**—Called *epistle*. Ver. 33. **Claudius Lysias**—The Roman and the Greek name of the chief captain. Note, ch. 21. 31. **Most excellent**—An honorary title of office. Comp. ch. 24. 3; 26. 25. **Greeting**—Note, chapter 15. 23. **Should...been killed**—Rather, they *would* have killed Paul but for his rescue by the captain. Ver. 23, &c. **Having understood**—Note, chap. 22. 25-30. **Questions of their law**—Note, ch. 18. 15. **Gave commandment**—Note, ver. 35. **Farewell**—Note, ch. 15. 29.

31-35. **By night**—The third hour, nine o'clock P. M. Verse 23. **Anti-pa'tris**—A city so named by Herod in honor of his father Antipater, situated about forty miles from Jerusalem, on the way to Cesarea. Verses 23, 33. **Castle**—Note, verse 10. **Epistle**... **governor**—Note, vs. 25, 26. **Cilicia**—Note, chap. 21. 39. **Accusers...come**—Comp. verse 28; ch. 24. 8-22. **Herod's judgment-hall**—Rather, Herod's *pretorium*; (Mark 15. 16;) the palace built by Herod the Great at Cesarea, and afterward occupied by

the Roman governor. Note, chap. 25. 6, 10; Matt. 27. 19, 27.

CHAPTER XXIV.

1-4. **High-priest...elders**—Note, ch. 23. 2, 14. **Orator...Tertullus**—A Roman lawyer and professional advocate, here employed by the Jews to plead against Paul. Vs. 2-9. **Governor**—Note, chap. 23. 24. **Called forth**—When Paul, the prisoner, was cited before the court. Chap. 25. 6, 7. **Began to accuse**—To put in the charges against Paul. Verses 5, 6. **By these we enjoy**—Tertullus speaks thus in the name of his clients, (note, verse 1,) hoping by such fulsome flattery to gain the governor's good graces; not so Paul. Ver. 10; 1 Thess. 2. 5; comp. Job 32. 21, 22; Psa. 12. 2, 3; Proverbs 26. 28; 28. 23; 29. 5. **Most noble**—Or, *most excellent*. Note, chap. 23. 26. **Further tedious**—This statement would seem to be caused by some appearance of disgust or impatience in the governor. Note, ver. 2.

5-9. **Pestilent fellow**—By exciting disturbances, which charge was true only in the sense explained in chap. 16. 20, 21; 17. 6, 7, &c. **Ringleader of the sect**—Rather, of a *schismatic* party.

sect of the Naz-a-rene's': ¶ Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. 7 But the chief captain Lys'i-as came upon us, and with great violence took him away out of our hands, ¶ Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. 9 And the Jews also assented, saying that these things were so. 10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11 Because that thou mayest understand, that there are yet but twelve days since I went up to Je-ru'-sa-lem for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 Neither can they prove the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call heresy, so

worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16 And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men. 17 Now after many years I came to bring alms to my nation, and offerings. 18 Whereupon certain Jews from A/si-a found me purified in the temple, neither with the multitude, nor with tumult. 19 Who ought to have been here before thee, and object, if they had aught against me. 20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. 22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lys'i-as the chief captain shall come down, I will know the

This second charge Paul explains and refutes, note, vs. 14, 15. **Profane the temple**—This third charge was entirely groundless. Note, ver. 12. **Lysias came**—Note, chap. 23. 26–30. **Jews . . . assented**—Testified that Tertullus had told the truth; but comp. verses 12, 13, 17–21.

10–16. **Beckoned**—Gave the usual sign of permission to speak. Note, chap. 21. 40; 26. 1. **Many years a judge**—Felix had then ruled six or seven years, a longer tenure of office than usual for those times. Paul does not in this *flatter* the judge, (note, ver. 4,) but simply appeals to his long experience, as being desirable in a good cause. Note, ver. 22; ch. 26. 3. **But twelve days**—Which was hardly long enough to organize a sedition, as charged ver. 5. **Neither . . . in the temple**—Thus refuting the charge. Ver. 6; note, chap. 21. 26–31. **Neither can they prove**—Comp. vs. 18–20; ch. 25. 7, 8; 28. 17, 18. **I confess**—This replies to the charge of **heresy**. Note, verse 5. **So worship I**—Paul did not admit that Christianity is a *schism*; he worshiped the same God his Jewish ancestors worshiped, and his faith and hope were founded on the same Scriptures. Verse 15; note, ch. 17. 2, 3; 26. 22; 2 Tim. 1. 3. The N. T. religion is not an apostasy from the Old, but the unfolding and perfection of it. Note, Matt. 5. 17–20; Rom. 3. 31; Gal. 3. 23–25; Hebrews 10. 1–14. **Hope toward God**—Paul's

hope of a resurrection was what *they themselves allowed*, i. e., the Pharisees then present, (ch. 23. 6–8,) and also the fathers. Chap. 26. 5–8. **Just and unjust**—This is opposed to the doctrine of the resurrection of the *righteous only*, as some Jews believed. Note, John 5. 28, 29; 1 Cor. 15. 20–22; Rev. 20. 5, 12, &c. **Exercise myself**—Looking forward to this hope, (note, verse 15,) I constantly strive to secure it by keeping a **conscience** that shall not accuse me of any departure from duty toward God or man. Note, chap. 23. 1; 2 Cor. 1. 12; Heb. 13. 18.

17–21. **Many years**—Rather, *several* years, referring to the four years since his last visit to Jerusalem. Chap. 18. 22. **Bring alms**—Note, chap. 11. 29, 30; 12. 25. **Purified in the temple**—Note, chap. 21. 26–29. This refutes the charge. Ver. 6. **Who ought**—Referring first to such of his objectors (ver. 18) as were absent, and then to those present. Ver. 20. **Except it be**—Thus rebuking the Pharisees present for accusing him now of that which they then approved. Ch. 23. 8, 9.

22, 23. **Perfect knowledge**—Felix had such accurate knowledge of *that way*, i. e., of the Christians, (chapter 19. 9, 23,) that he could not condemn Paul upon these unsupported charges. Vs. 11–21. He accordingly **deferred** the matter till **Lysias** should arrive, in which act he was probably insincere. Note, vs. 26, 27. **Captain . . .**

uttermost of your matter. **23** And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. **24** And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. **25** And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. **26** He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. **27** But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound.

CHAPTER XXV.

NOW when Festus was come into the province, after three days he ascended from

centurion—Note, ch. 21. 31, 32. **Keep Paul**—Secure him safely, but with such unusual privileges as a conviction of his innocence often secured to him. Chap. 27. 3; 28. 16.

24–27. Drusilla—She was a daughter of Herod Agrippa I., (note, chap. 12. 1, 21,) and sister of Agrippa II. Note, ch. 25. 13. Felix, smitten by her beauty, induced her to forsake her husband, king of Emesa, and to become his wife. Note, verse 25. **Heard him**—Felix probably wished to gratify the curiosity of his Jewish wife as well as his own as to Paul's doctrine concerning Christ. Chap. 17. 2, 3. **Reasoned of righteousness, temperance**—Paul discoursed on such great truths of the Gospel as were suited to the character and immoral life of his audience, Felix and his wife, (note, verse 24,) pointing them to the judgment to come, when Christ will judge all according to their works. Note; chapter 17. 30, 31; 2 Cor. 5. 10, 11. **Felix trembled**—Rather, *was fearful* or *alarmed*, in view of his sins and their exposure at the inexorable judgment. Comp. Psal. 50. 20, 21; Eccles. 11. 9; 12. 14. **A convenient season**—The gospel word often meets with this fatal postponement. Note, ch. 17. 32. The proper season for accepting salvation is *now*. Prov. 1. 22–32; 29. 1; Eccles. 9. 10; Jer. 8. 20; note, 2 Cor. 6. 2; Heb. 3. 7, 8. **Hoped . . . money**—Felix hoped that Paul would bribe him for a release. This shows his wicked charac-

Ces-a-re'a to Je-ru'sa-lem. **2** Then the high-priest and the chief of the Jews informed him against Paul, and besought him. **3** And desired favor against him, that he would send for him to Je-ru'sa-lem, laying wait in the way to kill him. **4** But Festus answered, that Paul should be kept at Ces-a-re'a, and that he himself would depart shortly thither. **5** Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. **6** And when he had tarried among them more than ten days, he went down unto Ces-a-re'a; and the next day sitting on the judgment-seat commanded Paul to be brought. **7** And when he was come, the Jews which came down from Je-ru'sa-lem stood around about, and laid many and grievous complaints against Paul, which they could not prove. **8** While he answered for himself, Neither against the laws of the Jews, neither against the temple, nor yet against Ce'sar, have I offended any thing at all. **9** But Festus, willing to do the Jews a pleasure,

ter. Exod. 23. 8; Prov. 17. 23; note, ch. 8. 18, &c. **Porcius Festus came**—Succeeded Felix in office, and, like Herod, (chap. 12. 3,) to please the Jews, left Paul bound as a prisoner, when justice required his release. Chap. 25. 7–11.

CHAPTER XXV.

1–3. **Festus**—Note, chapter 24. 27. **Ascended . . . to Jerusalem**—Jerusalem stood on much higher ground than Cesarea. Compare verses 5–7. **High-priest**—A successor of Ananias. Chap. 23. 2. **The chief**—Including the Sanhedrin and other men of rank. Verses 15. 24. **Desired favor against**—They asked Festus to favor their deadly design against Paul by bringing him to trial at Jerusalem. Note, vs. 15, 16.

4–9. **Paul should be kept**—Rather, *is kept*, i. e., *is secure in custody*, at Cesarea, where Festus would soon appear and bring him to trial. Vs. 5–7. **Let them . . . are able**—Rather, *those who have authority* to act, referring to those mentioned vs. 2, 15, as distinguished from the multitude. Verse 24. **Any wickedness**—Any crime worthy of death. Vs. 11, 25. **Went down**—From Jerusalem to Cesarea. Note, verse 1. **Judgment-seat**—The Roman tribunal at Cesarea, of which Festus was the representative. Note, verse 10; chap. 23. 35. **The Jews**—Those referred to vs. 2, 5. **Complaints**—Note, ch. 24. 5, 6, 12, 13. **He answered**—Paul replied, denying their charges. Note, ver. 7; ch. 28. 17. **Festus, willing**—

answered Paul, and said, Wilt thou go up to Je-ru'sa-lem, and there be judged of these things before me? **10** Then said Paul, I stand at Ce'sar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. **11** For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Ce'sar. **12** Then Fe'stus, when he had conferred with the council, answered, Hast thou appealed unto Ce'sar? unto Ce'sar shalt thou go. **13** And after certain days king A-grip'pa and Ber-ni'ce came unto Cesa-re'a to salute Fe'stus. **14** And when they had been there many days, Fe'stus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Fe'lix: **15** About whom, when I was at Je-ru'sa-lem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. **16** To

whom I answered, It is not the manner of the Ro'mans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. **17** Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth. **18** Against whom, when the accusers stood up, they brought none accusation of such things as I supposed: **19** But had certain questions against him of their own superstition, and of one Je'sus, which was dead, whom Paul affirmed to be alive. **20** And because I doubted such manner of questions, I asked him whether he would go to Je-ru'sa-lem to be judged of these matters. **21** But when Paul had appealed to be reserved unto the hearing of Au-gus'tus, I commanded him to be kept till I might send him to Ce'sar. **22** Then A-grip'pa said unto Fe'stus, I would also hear the man myself. To-morrow, said

Was ready to favor the Jews, at the expense of right, as did Felix. Note, ch. 24. 27. **Go up to Jerusalem**—A desire of the Jews. Note, vs. 1-3.

10-12. At Cesar's judgment-seat—Note, ver. 6; that is, Paul was already before the proper tribunal, and, therefore, refused to be handed over to the Jewish Sanhedrin. Note, ver. 11. **Well knowest**—Rather, *better than thou choosest to admit*, as implied in the question verse 9. Compare vs. 17, 18, 25. **I refuse not to die**—If Paul has violated any law subjecting him to the death penalty he will freely accept it, thus teaching that anti-capital punishment is a morbid sentiment, unauthorized by natural or revealed law. Gen. 9. 6; Lev. 24. 17; Numbers 35. 16, 30, &c.; Deut. 19. 11-13; note, ch. 28. 4; Rom. 13. 4; Matt. 26. 51, 52; Luke 23. 41. **I appeal unto Cesar**—To the emperor himself at Rome. Verses 12, 21. This Paul had a right to do as a Roman citizen. Note, ch. 22. 26-29. Paul's appeal accords with the divine purpose as revealed to him. Note, ch. 23. 11; 27. 24. **The council**—That is, his own council or accustomed advisers, and not the Jewish council, as referred to ch. 22. 30; 23. 1. **Hast thou appealed**—Rather, *thou hast*, &c. Vs. 11, 21, 25.

13-16. King Agrippa—This was Herod Agrippa II., son of Agrippa I. Note, chap. 12. 1. **Bernice**—Sister of Agrippa, with whom she lived in incest, and also sister of Drusilla, of similar character. Note, ch. 24. 24. **To salute Festus**—Congratulate him on his ac-

cession to office. Chap. 24. 27. **Declared Paul's cause**—Stated his case to Agrippa. Note, ch. 26. 1-3. **Left in bonds**—Note, chap. 24. 27. **Not the manner**—To condemn a man unheard is not in accordance with Roman law or practice, (note, verse 27; chap. 22. 25,) and contrary to all scriptural teaching. Deut. 17. 8-13; 19. 15-18; Prov. 18. 13; note, John 7. 51.

17-21. Brought none—No charges of such crimes as were punishable by the civil law, or which they could prove. Verses 7, 8. **Their own superstition**—Rather, *their worship or religion*. Compare chapter 18. 13-15; 23. 29. **One Jesus... dead... alive**—The resurrection of the crucified Jesus being the grand proof of his Messiahship, was a chief topic of Paul's preaching. Chap. 17. 2, 3; 23. 6; 26. 22, 23; Rom. 1. 4; 1 Cor. 1. 23, 24; 2. 2; 15. 1-23. **Doubted such... questions**—As to their being of any importance, or how they should be disposed of, and hence his proposal to send Paul to Jerusalem. Ver. 9. **Augustus... Cesar**—Both used as imperial titles applied to the Roman emperors, the title *Augustus* (worshipful) being first conferred on Octavius by the Roman Senate. Note, Luke 2. 1. The emperor at this time (A. D. 62) was Nero, that cruel tyrant called *the lion*. Note, 2 Timothy 4. 17.

22, 23. I would also hear—Rather, *was wishing to hear*, implying that Agrippa had long wished to hear Paul, a desire similar to that of his great

he, thou shalt hear him. **23** And on the morrow, when A-grip'pa was come, and Ber-ni'ce, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Fes'tus' commandment Paul was brought forth. **24** And Fes'tus said, King A-grip'pa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Je-ru'sa-lem, and also here, crying that he ought not to live any longer. **25** But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Au-gus'tus, I have determined to send him. **26** Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king A-grip'pa, that, after examination had, I might have somewhat to write. **27** For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

THEN A-grip'pa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered

uncle, Herod. Note, Lk. 23. 8. **Great pomp**—Attended with an imposing array of **chief captains**, &c., i. e., military and civil officials, with corresponding decorations and ceremony, and all in the same city where Agrippa's father, just before, had met his awful fate on account of a similar godless display. Ch. 12. 19–23.

24–27. See this man—Festus here introduces Paul unto Agrippa and his attendants, stating the previous action of the Jews in the case. Verses 1–21. **Ought not to live**—Note, ch. 21. 36; 22. 22. **Worthy of death**—Note, vs. 10, 11, 18–21. **No certain thing**—No specific crime or accusation to allege. Vs. 7, 8, 18, 27. **My lord**—Still another imperial title applied to Nero. Note, ver. 21. **Somewhat to write**—Festus thought that Agrippa, by examination, might be able to furnish him with some more definite charge against Paul than he himself had found. Vs. 25, 27.

CHAPTER XXVI.

1–3. Agrippa said—As king and president of the assembly. Ch. 25. 26. **Stretched forth the hand**—Note, ch. 13. 16. **Think ... happy**—Paul esteemed it a favor to defend himself against the Jews before one so well-informed of all **customs and questions** relating to the Jewish religion. Vs. 19, 20.

for himself: **2** I think myself happy, king A-grip'pa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: **3** Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. **4** My manner of life from my youth, which was at the first among mine own nation at Je-ru'sa-lem, know all the Jews; **5** Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Phar-i-see. **6** And now I stand and am judged for the hope of the promise made of God unto our fathers: **7** Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king A-grip'pa, I am accused of the Jews. **8** Why should it be thought a thing incredible with you, that God should raise the dead? **9** I verily thought with myself, that I ought to do many things contrary to the name of Je-sus of Naz'a-reth. **10** Which thing I also did in Je-ru'sa-lem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice

4–8. Manner of life—Paul here states (vs. 4, 5) that from his early youth his conduct in life had been well known among the Jews as that of one of the strictest Pharisees. Note, ch. 22. 3–5. **If they would testify**—Which, as enemies, they were unwilling to do because they perceived that Paul's conversion, in view of his previous life, would be a most powerful argument for the truth of Christianity. Ch. 9. 20–22; 1 Tim. 1. 13–16. **Judged for the hope**—For believing and preaching that the promise of the Messiah has been fulfilled in Jesus of Nazareth, risen from the dead. Note, ch. 23. 6. This hope, (ver. 6,) as unfulfilled, was still cherished by the whole Jewish people, called the **twelve tribes**. Num. 1. 1–46; note, James 1. 1. **Instantly serving God**—Rather, *intently*, i. e., in the form of worship. Luke 2. 25, 36–38. **Why ... incredible**—Why should you Jews refuse to believe that God can raise the dead, as he has in the case of Jesus, especially as the Jewish Scriptures teach it so plainly? Note, vs. 22, 23; Matt. 22. 29–32.

9–18. On these verses see notes, ch. 9. 2–9, 15, 16; 22. 4–10. I verily thought—Paul, before his conversion, guided by an erring conscience, was a zealous persecutor of Jesus and his disciples. Note, chap. 9. 1–5; 23. 1. In this he calls himself *the chief of sin-*

against *them*. **11** And I punished *them* oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against *them*, I persecuted *them* even unto strange cities. **12** Whereupon as I went to Da-mas-cus with authority and commission from the chief priests, **13** At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining around about me and *them* which journeyed with me. **14** And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.* **15** And I said, Who art thou, Lord? And he said, I am Je'sus whom thou persecutest. **16** But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; **17** Delivering thee from the people, and *from* the Gen'tiles, unto whom now I send thee, **18** To open their eyes, *and to turn them* from darkness to light, and *from* the power of Sa'tan unto God, that they may receive forgiveness of sins, and inheritance among *them* which are sanctified by faith that is in me. **19** Where-

ners, yet saved by grace. Note, 1 Cor. 15. 9, 10; 1 Tim. 1. 13-16. **Will appear unto thee**—As he did in after visions. Ch. 16. 9, 10; 18. 9; 23. 11; 27. 23; 2 Cor. 12. 1, &c. **Open their eyes**—Rather, *in order to open*, &c., i. e., so enlighten them by preaching the Gospel *that they may turn* to God. Note, verse 20. **Power of Satan**—Which lies in keeping men in the *dark prison of sin*. Isa. 42. 7; note, 2 Cor. 4. 4, &c.; Col. 1. 13; 2 Timothy 2. 26. **Forgiveness . . . by faith**—Note, ver. 20; chap. 5. 31; 13. 38, 39.

19-23. Not disobedient—But was wholly and immediately submissive, thus showing that his free agency was not violated. Vs. 20-23; ch. 9. 20; Gal. 1. 16. **Damascus . . . Jerusalem**—Note, ch. 9. 19-22, 26-28. **Repent . . . works meet**—Note, verse 18; Matt. 3. 2, 8. **Went about to kill me**—Note, chap. 9. 29; 21. 30, 31. **Help of God**—As promised, ver. 17; 2 Tim. 4. 17, 18. **None other things**—Paul said only what the prophets and Moses had said should come. Isa. 53. 3-9; note, ver. 23; ch. 17. 2, 3. The same was true of Jesus. Lk. 24. 26, 46; John 5. 46. **First that should rise**—Not the first restored from death. Comp. 1 Kings 17. 17-23; 2 Kings 4. 32, &c.; Matt. 9. 18, 25; 27. 52, 53; Lk. 7. 11, &c.; John 11. 44. But these all died

upon, O king A-grip'pa, I was not disobedient unto the heavenly vision: **20** But showed first unto *them* of Da-mas-cus, and at Je-ru-sa-lem, and throughout all the coasts of Jude'a, and *then* to the Gen'tiles, that they should repent and turn to God, and do works meet for repentance. **21** For these causes the Jews caught me in the temple, and went about to kill *me*. **22** Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Mo'ses did say should come: **23** That Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light unto the people, and to the Gen'tiles. **24** And as he thus spake for himself, Fe'stus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. **25** But he said, I am not mad, most noble Fe'stus; but speak forth the words of truth and soberness. **26** For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. **27** King A-grip'pa, believest thou the prophets? I know that thou believest. **28** Then A-grip'pa said unto Paul, Almost thou

again, whereas Christ rose from death to an *immortal* life, hence called *the first born from the dead*. Note, Col. 1. 18; 1 Cor. 15. 20, 23; Rev. 1. 5. **Show light**—Both to *Jews and Gentiles*. Note, ver. 18; ch. 9. 15.

24-27. Loud voice—Interrupting Paul. Comp. ch. 7. 57. **Much learning**—Rather, *many writings* have made thee a monomaniac, referring to what he had deduced from the Scriptures respecting the risen Jesus. Note, vs. 22. 23; chap. 25; 19. 20; comp. similar charges, chapter 2. 13, John 10. 20, 2 Kings 9. 11. **Not mad**—Paul refutes the charge, (ver. 24,) and adds that he speaks the words of sober *truth*, intending their highest good. Note, ver. 29; 2 Cor. 5. 13. **Most noble**—Note, ch. 24. 3. **Not done in a corner**—But openly, as in John 18. 20, referring to the leading facts in the history of Jesus. Vs. 6-8, 22, 23. **Believest . . . prophets**—This question Paul answers himself, by appealing to Agrippa's conscience and heart as an enlightened Jew. Note, vs. 3-5.

28, 29. Almost . . . a Christian—On the word *Christian*, see note, ch. 11. 26. The Greek word here rendered *almost*, signifies rather, *in little*; and some modern interpreters take the meaning to be, Thou thinkest to make me, with *little persuasion*, a Christian; but I am

persuadest me to be a Chris'tian. **29** And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. **30** And when he had thus spoken, the king rose up, and the governor, and Ber-ni'ce, and they that sat with them: **31** And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. **32** Then said A-grip'pa unto Fes'tus, This man might have been set at liberty, if he had not appealed unto Ce'sar.

CHAPTER XXVII.

AND when it was determined that we should sail into It'a-ly, they delivered Paul and certain other prisoners unto *one* named Ju-li-us, a centurion of Au-gus'tus' band. **2** And entering into a ship of Ad-ra-myt'ti-um, we launched,

not so easily turned. Others take it in this sense, Thou persuadest me with *little effort* to become a Christian, i. e., by showing that the O. T. prophecies concerning the Messiah are fulfilled in Christ. Note, verses 22, 23, 27. That Agrippa was inwardly inclined toward the truth appears in Paul's reply, (ver. 29;) but, like some other rulers, he feared to confess it fully. Note, chap. 24. 25; John 7. 50; 12. 42, 43. **Would to God**—I devoutly wish; a common Pauline phrase. 1 Cor. 4. 8; 2 Cor. 11. 1. **Altogether such as I am**—Not merely *in a little*, but *in a greater degree*, i. e., *entire* Christians. Comp. 24. 16; 1 Cor. 2. 2; 11. 1. **These bonds**—Pointing probably to the chains with which he was then bound. Note, chap. 21. 23; 24. 27; 28. 20.

30-32. The king rose—Note, chap. 25. 23, 24. **Gone aside**—From the place of hearing. Ch. 25. 23. **Worthy of . . . bonds**—Note, chap. 23. 29; 25. 10, 11. **Had not appealed**—But why not allow him to withdraw his appeal? Probably from fear of offending the Jews. Note, chap. 24. 27; 28. 17-20. But this was all overruled for good. Note, chap. 23. 11; Phil. 1. 12-14; comp. Gen. 50. 20; Psal. 76. 10.

CHAPTER XXVII.

1, 2. That we—Luke, the writer, with Paul and others. Verse 2; note, chap. 16. 10. **Into Italy**—Rather, *to* Italy. Note, ch. 18. 2. **Other prisoners**—Probably state prisoners, of another class from Paul. Note, ver. 3. **Centurion of Augustus' band**—An

meaning to sail by the coasts of A'si-a; *one* Ar-is-tar'chus, a Ma-ce-do'ni-an of Thes-sa-lo-ni'ca, being with us. **3** And the next day we touched at Si'don. And Ju-li-us courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. **4** And when we had launched from thence, we sailed under Cy'prus, because the winds were contrary. **5** And when we had sailed over the sea of Ci-li'ci-a and Pam-phy-li-a, we came to My'ra, a city of Ly'ci-a. **6** And there the centurion found a ship of Al-ex-an'dri-a sailing into It'a-ly; and he put us therein. **7** And when we had sailed slowly many days, and scarce were come over against Cni'dus, the wind not suffering us, we sailed under Crete, over against Sal-mo'ne; **8** And, hardly passing it, came unto a place which is called the Fair Ha'vens; nigh whereunto was the city of La-se'a. **9** Now when much time was spent,

Italian band, (note, chap. 10. 1,) called *Augustus'* in honor of the emperor. Note, ch. 25. 21. **Adramyttium**—A port on the coast of Mysia. Note, ch. 16. 8. **Aristarchus**—Note, chap. 19. 29; 20. 4.

3-6. Sidon—A port about seventy miles north of Cesarea. Note, Matt. 11. 21. **Julius**—Note, ver. 1. **Courteously entreated**—Kindly permitted Paul to visit his friends, probably Christian disciples, as in ch. 21. 4. Julius had probably heard Paul's defense, and evidently believed that he was worthy of better treatment than the other prisoners. Note, vs. 1, 43. **Under Cyprus**—Note, ch. 4. 36. That is, *under the lee* of Cyprus, along its northern coast, between the island and the main land, to avoid the violence of the wind, as in verses 7, 16. **Sea of Cilicia**—The sea along the coast of those provinces of Asia Minor. Note, chap. 6. 9. **Myra**—The capital of *Lycia*, the province next west of Pamphylia. Note, ver. 5. **Alexandria**—Note, ch. 18. 24.

7, 8. Sailed slowly—Owing to contrary winds. Verse 4. **Cnidus**—A town on the promontory of the peninsula of that name, north of Rhodes and east of Coos. Note, ch. 21. 1. **Sailed under**—Note, ver. 14. **Crete . . . Salmone**—Salmone is the cape of the extreme east of Crete, the large island now called *Candia*; formerly noted for its vicious inhabitants. Note, Tit. 1. 12, &c. **Lasea**—This was a town on the south side of Crete, of which **Fair Havens** was the port. Note, ver. 12.

9-12. Much time—A delay of many

and when sailing was now dangerous, because the fast was now already past, Paul admonished them, **10** And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. **11** Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. **12** And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phe-nice, and there to winter; which is a haven of Crete, and lieth toward the south-west and north-west. **13** And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. **14** But not long after there arose against it a tempestuous wind, called Euroclydon. **15** And when the ship was caught

days on account of contrary winds. Vers. 4, 7. **Dangerous... the fast**—The fast was that of the great day of atonement. Lev. 16. 29, &c. This occurred near the close of September, after which sailing was dangerous. Note, vs. 10, 14. **Paul admonished**—Warned them not to continue the voyage, but to remain at Fair Havens, despite the defects of the harbor. Verse 12. **I perceive... damage**—Thus expressing not a divine revelation, as in verse 23, &c., but simply his natural perception and sound judgment. Vs. 14–21. **The lading**—The ship's cargo of wheat. Note, verse 38. **Centurion believed**—It was natural for Julius to think the master and owner were better judges of those things than Paul; but good judges are not always the most prudent. Prov. 27. 12. **Not commodious**—Being open to the winds and the sea on the south, yet safer than a venture at sea. Verse 14, &c. **Phe-nice... lieth toward**—Rather, *Phenix, a haven of Crete, looking down the south-west and north-west winds*, meaning, protected from these winds, since the harbors open only to the south-east. [See map.]

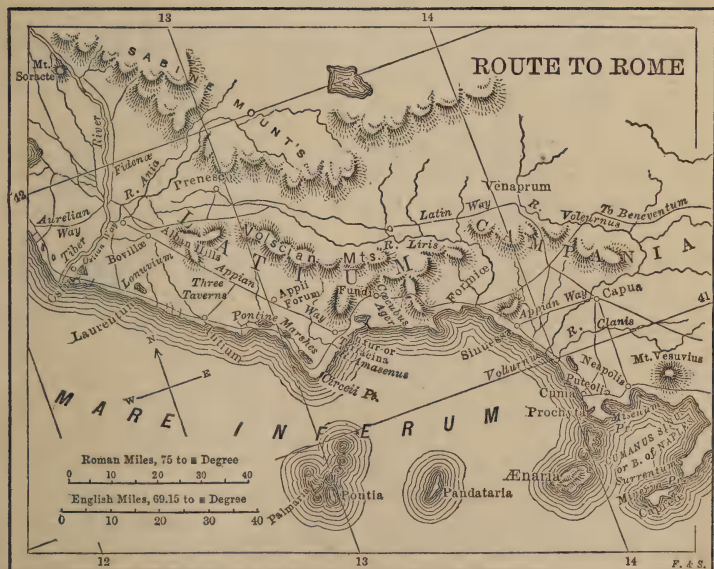
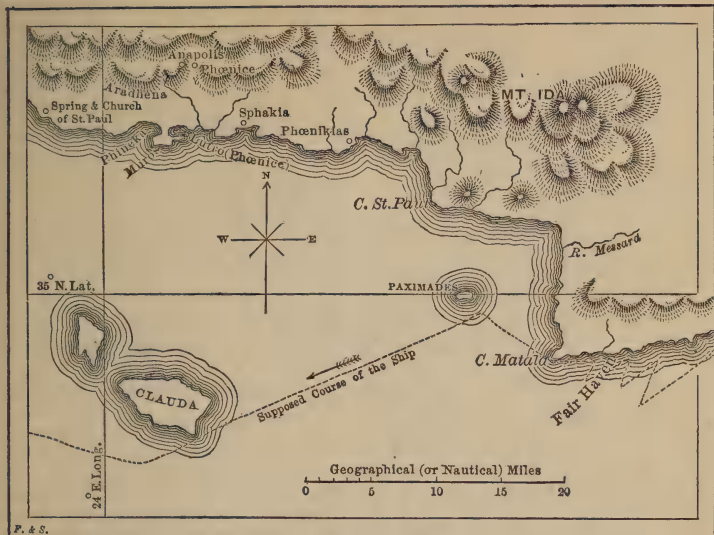
13–15. South wind—With such a wind they had every prospect of reaching Phenix in a few hours. Note, ver. 12. **Tempestuous wind**—Rather, *typhonic wind*, i. e., like a *typhon* or *tornado*, called *Euroclydon*, now *Levanter*, a violent wave-heaving north-east wind, peculiar to the Mediterranean sea. Vs. 18, 20, 27. **Bear up... drive**—That is, as the ship could not eye or

and could not bear up into the wind, we let her drive. **16** And running under a certain island which is called Clau'da, we had much work to come by the boat: **17** Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. **18** And we being exceedingly tossed with a tempest, the next day they lightened the ship; **19** And the third day we cast out with our own hands the tackling of the ship. **20** And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. **21** But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. **22** And now I exhort you to be of good cheer: for

face the wind, they let her drift before it. Vs. 18, 27.

16–19. Running under—In the lee of. Note, verse 4. **Clau'da**—A small island south-west of Phenice. Ver. 12. **The boat**—The small boat, which had been towed, they with difficulty now take into the ship. Verse 17. **Undergirding**—Putting large ropes or chains around the ship to strengthen and keep it together during the violent tempest. Vs. 19, 20. **Quicksands**—The large sand-banks near the African coast, south-west of Crete, toward which they were being driven. Vs. 14, 20. **Strake sail**—That is, reduced all but that part of it which helped them to face the wind, and thus retard her drifting. Verse 15. **Lightened the ship**—Casting overboard whatever could be best spared first. Compare verses 19, 38. **Tackling**—The second lightening of the ship was by the ship's company, including Luke, casting overboard her rigging. Note, versé 1.

20–26. Neither sun nor stars—These were then the only guides of sailors when out of sight of land, the mariner's compass not being known. These being obscured, they lost all hope of being saved. Verse 27. **No small tempest**—Note, verse 14. **Long abstinence**—Note, verse 33. **Should have hearkened**—Not meaning, perhaps, to reflect on them for slighting his past good counsel, (vs. 10, 11.) but to win their confidence in what he was about to say. Verse 22, &c. **Good cheer**—Equivalent to *fear not, believe*



there shall be no loss of *any man's* life among you, but of the ship. **23** For there stood by me this night the angel of God, whose I am, and whom I serve. **24** Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. **25** Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. **26** Howbeit, we must be cast upon a certain island. **27** But when the fourteenth night was come, as we were driven up and down in A'dria, about midnight the shipmen deemed that they drew near to some country; **28** And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. **29** Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. **30** And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship, **31** Paul said to

the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. **32** Then the soldiers cut off the ropes of the boat, and let her fall off. **33** And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. **34** Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you. **35** And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat. **36** Then were they all of good cheer, and they also took *some* meat. **37** And we were in all in the ship two hundred threescore and sixteen souls. **38** And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. **39** And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. **40** And when

God. Vs. 24, 25. **No loss...but of the ship**—Comp. vs. 24, 34, 44. **The angel of God**—Meaning the Lord Jesus, who had often thus appeared to Paul. Chap. 9. 5, 15, 16; 16. 9, 10; 18. 9, 10; 23. 11. **Whose I am**—In full consecration. Note, Romans 1. 1, 9; 1 Cor. 2. 2; Phil. 3. 7, &c. **Must be brought before Cesar**—Note, chap. 23. 11. **God hath given thee all... that sail**—For thy sake, and in answer to thy prayers, they shall be preserved. Thus are wicked men often saved from peril by a merit not their own. Vs. 31, 43; Gen. 18. 23–32; Eccl. 9. 14, 15. **I believe God**—Note, ver. 24. Thus encouraging them in the same confidence. Verse 36. **A certain island**—Note, verse 39; chap. 28. 1.

27–29. Fourteenth night—From the time they left Fair Havens. Vs. 12, 13. **Adria**—The Adriatic sea, which, in the wider sense, includes the waters lying between Greece, Italy, and Africa. [See map, p. 391.] **Shipmen deemed**—From the peculiar sound of the breakers. Verse 41. **Sounded**—Let down a line with a leaden sinker to find the depth of the water, which in a short distance decreased from one hundred and twenty feet to ninety feet. This was the more alarming in view of a rocky coast. Verse 29. **Four anchors**—Ancient anchors were less sure than the modern, and the ships, built with both ends alike, were often anchored both from the stern

and from the bow, called the foreship. Verse 30.

30–32. Were about to flee—The sailors formed a plot to forsake the ship by means of the small boat, (ver. 16,) under the pretext of carrying out anchors from the ship's bow, which plot Paul detected. Ver. 31. **Ye cannot be saved**—The agency of the sailors was necessary to manage the ship. This, Paul believed, was a condition of God's promise, (vs. 22–25,) as was the use of other proper means. Vs. 34, 38, 43, 44. God's promises to men always imply right action on their part. Gen. 18. 18, 19; 1 Sam. 2. 30; Jer. 18. 9, 10; 1 Pet. 4. 19. **Let her fall off**—Let the small boat float away by cutting the ropes which bound her to the ship, so that the sailors could not escape. Verse 30.

33–38. Day was coming on—For which they were anxiously waiting. Verse 29. **Take meat**—Food, called also *bread*, verse 35. **Taken nothing**—No regular meal, or not enough for their health. Verses 34, 38. **Not a hair fall**—Equivalent to the promise, Ver. 22. Note, Matt. 10. 30; Lk. 21. 18. **Gave thanks**—Following the example of Jesus (note, Matt. 14. 19) and his own precept. Col. 3. 17. **In all... souls**—That is, 276 persons. Note, ch. 2. 41.

39–44. Knew not the land—Until they were on shore. Ch. 28. 1. **Creek with a shore**—Rather, *a bay, having a flat, sandy beach*, suited for running

they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore. **41** And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. **42** And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. **43** But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land: **44** And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

AND when they were escaped, then they knew that the island was called Meli'ta. **2** And the barbarous people showed us no lit-

the ship aground, as opposed to the *rocky* shore of ver. 29. **Taken up the anchors**—Rather, *cut the anchors; they left them in the sea*. Verse 29. **Rudder-bands**—Their *rudders* were rather paddles, one on each side of the stern, which, when not used, were made fast by *bands*, and loosed when needed to steer. The *mainsail* was rather a *fore-sail*, placed near the ship's bow, the *best possible* to effect their purpose. Verse 39. **Where two seas met**—Probably a sand-bar or bank, formed by the meeting of the outer and inner sea of what is now called St. Paul's bay, on the north side of the island of Melita. Note, chapter 28. 1. **Kill the prisoners**—Those committed to the soldiers, (verse 1,) for whom, in case of escape, the soldiers were answerable with their lives. Note, chapter 12. 18, 19; 16. 27. **Willing to save Paul**—From such a massacre. Ver. 42; note, ver. 3. Thus was Paul again made the means of saving a large part of the ship's company. Note, vs. 24, 31. **Escaped all safe**—As predicted, verses 22, 34.

CHAPTER XXVIII.

1, 2. **Escaped**—From the wreck. Ch. 27. 44. **They knew**—Probably by inquiring of the inhabitants. Chap. 27. 39. **Melita**—Now called *Malta*, an island about sixty miles south of Sicily, and one hundred from Syracuse, their next point of arrival. Note, ver. 12. **Barbarous**—So called merely as speaking an unknown language. Note, Rom. 1. 14; 1 Cor. 14. 11, &c. **No little**

the kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. **3** And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. **4** And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. **5** And he shook off the beast into the fire, and felt no harm. **6** Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. **7** In the same quarters were possessions of the chief man of the island, whose name was Publi-us; who received us, and lodged us three days courteously. **8** And it came to pass, that the father of Publi-us lay sick of a fever and of a bloody flux: to whom

kindness—This shows that the term *barbarous*, here, does not indicate any want of philanthropy or moral culture. Note, ver. 10.

3-6. **Paul had gathered...sticks**—An instance of his *working with his own hands* to benefit himself and others. Chap. 27. 19; note, ch. 20. 34, 35.

A viper—A poisonous serpent. Note, Matt. 3. 7. The viper was concealed in the sticks in a torpid state, because of the cold, (verse 2,) but being roused by the heat, suddenly darted and fastened its fangs on Paul's hand. Ver. 5.

Murderer...vengeance—Thus these heathen recognize the law of divine retribution, in accordance with Paul's doctrine. Rom. 2. 14, 15. This shows that death, as the penalty of murder, is a dictate of the natural conscience, as well as of revelation. Note, ch. 25. 11. **Felt no harm**—Not that the viper was harmless, (vs. 4, 6,) but by miracle, in fulfillment of the promise contained, Mark 16. 18; Luke 10. 19. Note, ch. 23. 11; 2 Tim. 4. 17, 18. **Changed their minds**—Compare a similar instance of sudden change, though the opposite of this, chap. 14. 5, 11, &c.

7-10. **Chief man**—Rather, *the first man*; so styled, probably, as being a distinguished person who had large possessions in the place, and who, accordingly, thus *courteously* treats Paul and his company. Note, ver. 8. **Fever...bloody flux**—Rather, *fevers, or intermissions of fever and dysentery*, an instance of medical accuracy peculiar to Luke, the physician. Col. 4. 14; note,

Paul entered in, and prayed, and laid his hands on him, and healed him. **9** So when this was done, others also, which had diseases in the island, came, and were healed: **10** Who also honored us with many honors; and when we departed, they laden *us* with such things as were necessary. **11** And after three months we departed in a ship of Al-ex-an-dri-a, which had wintered in the isle, whose sign was Cas-tor and Pol-lux. **12** And landing at Syr-a-cuse, we tarried *there* three days. **13** And from thence we fetched a compass, and came to Rhe-gi-um: and after one day the south wind blew, and we came the next day to Pute-o-li: **14** Where we found brethren. and were desired to tarry with them seven days: and so we went toward Rome. **15** And from thence, when the brethren heard of us, they came to meet us as far as Ap-pi-i Fo-rum, and

Luke 22. 44. **Prayed...healed**—Having the miraculous gift of healing. Note, chapter 19. 11, 12; Mark 16. 18; James 5. 14, 15. Thus Publius is richly repaid for his hospitality, (verse 7,) as was Peter, Matt. 8. 14, 15. Compare 1 Kings 17. 8-24; note, Heb. 13. 2. **Others...came**—Rather, *kept coming*, and were healed in the same way. Ver. 7. **Honored**—That is, highly respected them, and richly repaid them with needful provision. Comp Prov. 3. 9, 10; note, Matt. 15. 6; 1 Tim. 5. 3, 17.

11-14. After three months—Spent in Malta. Note, ver. 1, &c. **Ship of Alexandria**—Another merchant-ship. Note, chap. 27. 6, 10. **Castor and Pollux**—A figure-head carved on the bow, as the *sign* or name of the ship; representing the two heathen deities so called, the fabulous patrons of mariners, to whom all their good fortune was ascribed. But to Paul these are nothing, and Christ is all in all. 1 Cor. 8. 4-6; note, chap. 27. 23-25. **Syracuse**—A celebrated city on the eastern coast of Sicily, about 100 miles north of Malta. Ver. 1. **Rhegium**—Now *Reggio*, a sea-port near the S. W. extremity of Italy, and about 80 miles north of Syracuse. Ver. 12. **Puteoli**—Now *Pozzuoli*, a port on the north side of the beautiful bay of Naples, about 180 miles north of Rhegium, toward Rome. Ver. 14. **Found brethren**—Christian brethren, like those from Rome. Note, ver. 15. On *Rome*, see note ch. 18. 1.

15, 16. From thence...brethren—The Christian brethren at Rome had heard of their coming, probably by way

of the Three Taverns; whom when Paul saw, he thanked God, and took courage. **16** And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. **17** And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Je-ru-sa-lem into the hands of the Ro-mans: **18** Who, when they had examined me, would have let me go, because there was no cause of death in me. **19** But when the Jews spake against *it*, I was constrained to appeal unto Ce-sar; not that I had ought to accuse my nation of. **20** For this cause therefore have I called for

of the brethren at Puteoli, where they had tarried a week. Vs. 13, 14. Some of these Christians had probably become such through Paul's ministry before his arrival in Italy. See Introduction to Romans, and note Rom. 1. 1-13. **Appii Forum...Three Taverns**—The former was a market-town on the famous Appian Way, about forty miles south of Rome; and the latter simply a place of entertainment, about thirty miles from Rome. [See map, p. 391.] Two parties appear to have come to greet Paul, one stopping at each place; thus verifying Paul's *trust* as expressed three years before. Rom. 15. 24. **Took courage**—For the fulfillment of God's promise, (note, chapter 23. 11; 27. 23-25,) and also of his own long-cherished wish. Chap. 19. 21; Rom. 1. 10-13; 15. 23, 24. **Centurion delivered**—To the charge of the emperor's guard, the prisoners who had been intrusted to him. Chap. 27. 1. **Dwell by himself**—Probably in the place called his *lodging* and *house*. Note, vs. 23, 30. This favor was probably granted Paul through the influence of Julius. Note, ch. 27. 3, 43. **With a soldier**—Note, ver. 20.

17-20. Called the chief of the Jews—Invited the leading men of the Jews of Rome to call on him, as he could not go to them. Vs. 16, 20, 23. As elsewhere Paul preached first to Jews, (chap. 9. 20; 13. 46; 17. 1-3,) so at Rome. Rom. 1. 16. **Committed nothing**—Note, ch. 25. 7-12; 18-21. **Would have let me go**—Note, ch. 26. 31-32. **Constrained to appeal**—Since he could not trust the Jews. Note, ch. 25. 9, &c. **For this cause**

you, to see *you*, and to speak with *you*: because that for the hope of Is-ra-el I am bound with this chain. **21** And they said unto him, We neither received letters out of Ju-de'a concerning thee, neither any of the brethren that came showed or spake any harm of thee. **22** But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every-where it is spoken against. **23** And when they had appointed him a day, there came many to him into *his* lodging: to whom he expounded and testified the kingdom of God, persuading them concerning Je-sus, both out of the law of Mo'ses, and out of the prophets, from morning till evening. **24** And some believed the things which were spoken, and some believed not. **25** And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by E-sa'ias the prophet unto our

fathers, **26** Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: **27** For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. **28** Be it known therefore unto you, that the salvation of God is sent unto the Gen'tiles, and *that* they will hear it. **29** And when he had said these words, the Jews departed, and had great reasoning among themselves. **30** And Paul dwelt two whole years in his own hired house, and received all that came in unto him, **31** Preaching the kingdom of God, and teaching those things which concern the Lord Je-sus Christ, with all confidence, no man forbidding him.

—The real cause of Paul's being thus bound and sent to Rome is for preaching Jesus as the Messiah, called the **hope of Israel**—Note, ch. 26. 6-8. **This chain**—With which he was bound to the soldier. Ver. 16; note, ch. 12. 6.

21-24. **Neither received letters**—The Jews at Rome had heard nothing against Paul, either by way of letter from their Jewish brethren in Judea, or from those who came with Paul. Chap. 27. 37. **We desire to hear**—As did Agrippa. Note, chap. 25. 22. But they will not all hear to believe. Note, vs. 24-28. **This sect**—Paul and his fellow-Christians. Note, ch. 24. 5, 14. **Spoken against**—Especially among the Jews, as was Christ their Master. John 15. 18-21; Luke 2. 34. **Expounded...persuading**—As was his manner. Ver. 31; note, ch. 17. 1-3; 19. 8; 26. 22, 23. **From morning till evening**—Note, chap. 20. 7-11, 31. **Some believed**—As usual. Note, chap. 14. 1-4; 17. 4, 5.

25-29. **After...one word**—That is, the unbelievers (ver. 24) departed after Paul had applied to them the prophecy as quoted vs. 26-29. **Well spake**—That is, the **Holy Ghost** spoke the truth in addressing the people of Israel by the prophet, *saying, Go, &c.* Isaiah 6. 9, 10; note, Matt. 13. 13-15; John 12. 39, 40. **Be it known therefore**—Paul had before shown the hardened Jews this contrast between them and the Gentiles. Note, chap. 13. 46, 47.

30, 31. **His own hired house**—Referring to his *lodging* as a *guest*, yet still in custody. Vs. 16, 23. This was, probably, secured for him at the house of some friend, (as in Philem. 22,) and the payment met by the Christians. Vs. 15, 16; 2 Cor. 11. 9. **Preaching the kingdom**—Note, verse 23. The same noble theme at Rome as at Damascus and Jerusalem. Ch. 9. 20, 27-29. Comp. chap. 1. 3; Matt. 4. 23; 9. 35. **All confidence**—Comp. ch. 9. 27-29; 14. 3; 19. 8; Eph. 6. 19, 20; Phil. 1. 20. **No...forbidding**—Rather, *hindering*. Though bound in person, his word was not bound; but even *furthered* by his bonds. 2 Tim. 2. 9; Phil. 1. 12-14. Thus abruptly closes Luke's narrative of Paul's eventful history. All further that is known of him is found in his Epistles, of which four, at least, were written during this imprisonment—those to the Colossians, Philemon, Ephesians, Philippians. A common opinion is, that Paul was released from this first imprisonment, 2 Timothy 4. 17; that he traveled, preached, and wrote his Epistles to Timothy and Titus, when he was again falsely arrested, tried, and beheaded under Nero, at a place called Salvian Waters, about four miles from Rome, where a magnificent cathedral, called St. Paul's, now stands in honor of him. In view of which martyrdom he probably wrote that triumphant passage (2 Tim. 4. 6-8) poetically called the Swan's Song.*

* In allusion to the old saying, that the swan's "sweetest song is the last he sings."

THE EPISTLE TO THE ROMANS.

INTRODUCTION.—Of the fourteen epistles usually ascribed to Paul, this to the Romans is placed first in the number, not because first written, but, probably, on account of the importance of Rome as a city, on which see note, Acts 18. 2; and especially because of the world-wide fame of its Christian Church. Note, chap. 1. 8; 16. 19. That it was written by Paul from Corinth appears from ch. 1. 1, 7; 16. 23. This was about A. D. 58, when the Church had existed there many years. Ch. 15. 23. That this Church was not founded by Peter, as claimed by Romanists, is clear from the lack of evidence that Peter had ever been at Rome before this epistle was written, and also from the fact that no mention is made of him in the epistle, not even in the long list of salutations, chap. 16. 3–15. Nor was the Church founded by Paul: yet not a few of its early members had been his personal friends, and probably the fruits of his ministry elsewhere. Note, chap. 16. 8–15. It is generally believed that Christianity was first introduced at Rome by those called *strangers of Rome* on their return from the Pentecost at Jerusalem. Note, Acts 2. 10. The state of the Church at Rome at the date of the epistle is to be gathered from the epistle itself, and its career since that period is one of the wonders of history. Its ecclesiastical empire has exercised a mightier sway over the world than even Rome's former imperial power. Comp. Rev. 17.

CHAPTER I.

PAUL, a servant of Je'sus Christ, called to be an apostle, separated unto the gospel of God, **2** Which he had promised afore by his prophets in the holy Scriptures, **3** Concerning his Son Je'sus Christ our Lord, which was

made of the seed of Da'vid according to the flesh; **4** And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: **5** By whom we have received grace and apostleship, for obedience to the faith among all nations,

CHAPTER I.

1–4. Paul—Originally called *Saul*. Note, Acts 13. 9. Instead of giving his name at the end of his epistles, like modern writers, Paul follows the ancient custom. Comp. Ezra 1. 2; Dan. 4. 1; James 1. 1; 1 Peter 1. 1; Jude 1; Rev. 1. 4. **Servant of Jesus Christ**—On the term *servant* see note, Matt. 8. 6. It here means, truly subject to the will, and wholly at the disposal of, Christ. Note, verse 9; Acts 27. 23; 1 Cor. 7. 22, 23; Eph. 6. 6, 7. **Called . . . apostle**—In the high and peculiar sense in which the Twelve bore the title. Note, Matt. 10. 2; 1 Cor. 9. 1, 2; 2 Cor. 11. 5; 12. 11, 12; Gal. 1. 1, 11, 12. **Separated . . . gospel of God**—Divinely set apart for this work: providentially, before his birth, (Gal. 1. 15,) effectually, at his conversion, (Acts 9. 15,) and formally, at Antioch, Acts 13. 2–4. Compare also Jer. 1. 5 and Isa. 49. 1, 5. **Promised afore**—That is, This *gospel*, or *good news* of salvation through Christ, which Paul was called to preach, God had promised before, by all his O. T. prophets, from the first to the last. Comp. Gen. 3. 15; Mal. 4. 2; note, chap. 15. 8–12; Lk. 1. 69, 70; 24. 27, 44; Acts 3. 20–26; 10. 43. Hence called “the gospel of God,” God

being its author, Christ its theme. Ch. 15. 16; 2 Cor. 11. 7; 1 Thess. 2. 2, 8, 9. **Seed of David**—The offspring or descendant of David, as to his *human* nature. Note, Matt. 1. 1; 22. 42; Rev. 22. 16, &c. Called the *root*, ch. 15. 12. **Declared . . . the Son of God**—Rather, *defined, and powerfully proved to be the Son of God*. Note, Matt. 16. 16. **The spirit of holiness**—That is, as to his *divine* nature, which phrase completes the antithesis, *according to the flesh*. Note, ver. 3; ch. 9. 5. To this divine nature **holiness** is ascribed as an essential attribute of deity. Note, Lk. 1. 35; Heb. 9. 14; 1 Peter 3. 18. **By the resurrection**—By that act of *power* that raised Jesus from the dead, thus proving him to be the Son of God; (note, John 10. 18;) which act is a pledge and earnest of the power by which all are to be raised. Note, ch. 14. 9; Acts 17. 31; 1 Cor. 15. 12–23; 1 Peter 1. 3; Rev. 1. 18.

5–7. Grace and apostleship—Paul received from Jesus Christ, with the office of apostle, that special grace which qualified him to discharge its duties aright. Chap. 12. 3; 15. 15–19; 1 Cor. 15. 10; Gal. 1. 15, 16; 2. 9; Eph. 3. 2–8. **For obedience**—That the people of **all nations** might be led to be-





for his name: **6** Among whom are ye also the called of Je'sus Christ: **7** To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Je'sus Christ. **8** First, I thank my God through Je'sus Christ for you all, that your faith is spoken of throughout the whole world. **9** For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; **10** Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. **11** For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; **12** That is, that

I may be comforted together with you by the mutual faith both of you and me. **13** Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. **14** I am debtor both to the Greeks, and to the Bar-ba'ri-ans; both to the wise, and to the unwise. **15** So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. **16** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. **17** For therein is the righteousness of God revealed from faith to faith: as it is

lieve in and obey Christ. Chap. 15. 18; 16. 26. **Among...the called**—The people of Rome were a part of the **all nations** who were thus called. Note, vs. 5, 15, 16. **Saints**—That is, *holy ones*. Note, 1 Cor. 1. 2. Though all alike were called to be saints, those only who freely obeyed the call became such. Note, ch. 8. 28, 30; Matt. 20. 16; 1 Cor. 1. 24. **Grace to you**—Paul's usual form both of salutation and benediction. Chapter 16. 20, 24; 1 Cor. 1. 3; 16. 23.

8-12. **I thank my God**—Comp. vs. 8, 9 with 1 Cor. 1. 4; Eph. 1. 15, 16; Phil. 1. 3-5; Col. 1. 3, 4; 1 Thess. 1. 2, 3. **Your faith**—Their *obedience* to the faith was famous in all the Christian world. Chapter 15. 19. **God is my witness**—Paul often thus appeals to God to confront his enemies who questioned his sincerity. Ch. 9. 1; 2 Cor. 1. 18, 23; 11. 31; 1 Thess. 2. 5, 10. **Serve with my spirit**—That is, truly, from my inmost soul. Note, ver. 1. **Making request...will of God**—Paul's prayers and purposes were always submissive to God's will. Chap. 15. 32; 1 Cor. 4. 19. Compare James 4. 15. **Spiritual gift**—In the widest sense, including all that spiritual edification which comes from the Holy Spirit, and which he might impart through the personal presence of Paul. Verse 12; ch. 15. 29; Acts 19. 2, 6. **Comforted together**—Paul here explains (verse 11) by saying, that in imparting strength and comfort to them he himself will be made a sharer. Note, 2 Cor. 9. 8-12.

13-15. **Not...ignorant**—A common form with Paul of making known something new and important. Ch. 11. 25; 1 Cor. 10. 1; 12. 1; 2 Cor. 1. 8; 1 Thess.

4. 13. **Was let**—Hindered in his purpose, thus showing that Paul was not inspired in all his plans and opinions. Ch. 15. 22; Acts 16. 6, 7; 1 Cor. 7. 12, 25. **Some fruit**—A harvest of Christian converts, as in other places. Ch. 15. 18, 19; Phil. 4. 17; Col. 1. 6. Such fruit Paul ascribes to God; 1 Cor. 3. 6-9; comp. John 15. 1-6. **Debtor**—Note, 1 Cor. 9. 16. Paul was sent of Christ to preach his Gospel to all nations, (note, ver. 5,) and especially to the *Gentiles*, (ver. 13,) here called **Greeks** and **Barbarians**, as distinguished from the Jews. Ver. 16; Col. 3. 11. **Wise...unwise**—Note, 1 Cor. 1. 22, 23. **I am ready**—Comp. vs. 10, 11, 16.

16, 17. **Not ashamed**—Not even in Rome, the proud center of the heathen world; but am ready, even in bonds and in view of death, to face both Jews and Greeks. Vs. 14, 15; Acts 20. 21-24; 21. 13; 2 Tim. 1. 8, 12. **The power of God**—The Gospel is that appointed instrumentality in and through which God exerts his saving power on all who believe and obey it. Chapter 10. 14-17; 1 Cor. 1. 18, 24; 2. 4, 5; 1 Thess. 1. 5, &c., 2. 13. **Every one that believeth**—This expresses both the *universality* and the *limit* of salvation; it is free for all, yet limited to those who freely believe and accept it. Note, chap. 3. 21-26; 10. 10, 12; Mark 16. 15, 16; John 3. 16-18; 1 Tim. 2. 4: 4. 10. **Jew first**—Note, Acts 3. 26; 13. 46, 47. **For therein**—In the Gospel. **Is the righteousness of God revealed**—His justifying grace, in which he pardons sinners through their faith in Christ, and treats them as righteous for Christ's sake. Note, ch. 3. 21-26; Acts 13. 38, 39; Phil. 3. 9. **From faith**

written. The just shall live by faith. **18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; **19** Because that which may be known of God is manifest in them; for God hath showed *it* unto them. **20** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: **21** Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. **22** Professing themselves to be wise, they became fools, **23** And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. **24** Wherefore God also gave them up to un-

cleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: **25** Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen. **26** For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: **27** And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. **28** And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind to do those things which are not convenient; **29** Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malig-

to faith—From one stage or degree of faith to another; for faith is a vital principle of constant growth and development. It is the law of spiritual as well as physical life. Job 17. 9; Psalms 84. 7; Prov. 4. 18; Matt. 13. 31-33; 2 Cor. 3. 18; Heb. 5. 14. **Written**—Paul here quotes from Hab. 2. 4, and again in Gal. 3. 11, Heb. 10. 38, to prove that the O. T., as well as the Gospel, teaches that true faith is the vital principle in the soul which incites such good works as God requires and rewards. Note, Eph. 2. 8-10; James 2. 20-26.

18. Wrath of God—This shows the need of *God's revealed righteousness*. Verse 17. The *wrath* of God denotes his righteous displeasure at sin, as **revealed** by Scripture and in the natural conscience. Note, chap. 2. 5-16; John 3. 36. **Ungodliness and unrighteousness**—The former denoting sins against God, as distinguished from the latter as being against men; though either of them includes the other. Comp. Acts 5. 4; 1 Pet. 4. 18. **Hold the truth**—Rather, *hold back*, i. e., *hinder* the proper effects of truth by their unrighteousness. Note, ver. 19, &c.

19-23. May be known—Rather, which *is* known; i. e., the actual knowledge that there is a God **is manifest in them**, as explained ver. 20. **Invisible . . . clearly seen**—The existence and attributes of God, though unseen by bodily eyes, are clearly revealed to the reason and conscience of men in the works of creation and providence, (Psalms 19. 1, &c.,) so as to leave them **without excuse** for their willful ignorance

and neglect of God. Note, vs. 28, 32; chap. 2. 14, 15; Acts 14. 15, 17. **Became vain**—Senseless and wicked in their thoughts and reasonings about the proper object of worship. Jer. 2. 5; 10. 14, 15; note, Acts 14. 15. **Heart was darkened**—Their perverse mind lost the light it had, and **they became fools**; i. e., in their boast of great wisdom they exhibited the greatest folly. Note, vs. 23-25, &c.; 1 Cor. 1. 19-21. **Changed the glory**—Rather, *exchanged* or abandoned the one only living and true God for images of **men, birds, &c.** Isaiah 44. 9-20; note, Acts 17. 29.

24-27. God also gave them up—As they had deserted God, (verse 23,) he in turn deserted them as a punishment, leaving them to themselves to commit the *vilest* practices to their ruin. Vs. 26-28; Psalm 81. 12. **Changed the truth**—Exchanged the true God for an idol or false god. Note, verse 21. **Receiving in themselves**—Alluding to the many physical and moral ways in which vice, under the just judgment of God, is made self-avenging. Note, 2 Thess. 2. 10-12; 2 Tim. 3. 13.

28-32. Not like to retain God—Note, ver. 24; Psalm 14. 1; Job 21. 14, 15. **Reprobate mind**—A mind abhorred of God, and upon which his curse rests. Note, vs. 26, 27. **Not convenient**—Not becoming, but disgraceful. Verses 24, 26, 27. **All unrighteousness**—The dark picture of heathen corruption here drawn, fully accords with the description given by the best classical writers of ancient Greece and Rome, and with

nity; whisperers, **30** Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, **31** Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: **32** Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. **2** But we are sure that the judgment of God is according to truth against them which commit such things. **3** And thinkest thou this, O man, that judgest them which do

other Scripture statements. See chap. 3. 10-18; 1 Cor. 6. 9-11; Eph. 2. 1-3; 5. 12; Titus 3. 3. **Knowing the judgment of God**—This verse shows that the judicial abandonment by God (vs. 23, 24, 26) does not destroy the free agency or responsibility of the sinner; the voice of conscience is still heard, condemning him on earth, as it will hereafter. Note, chap. 2. 3-5, 15, 16. **Have pleasure**—Not only seek their own ruin, but the ruin of others in the same way. Prov. 4. 16; Psalm 50. 18; 2 Pet. 2. 1-3, 12-22.

CHAPTER II.

1, 2. **Inexcusable**—Note, chap. 1. 20, 32. **O man**—Including all mankind as sinners, but with a special reference to the Jews, who claimed exemption from condemnation as being better than the Gentiles. Note, verses 2-29. **Judgest... same things**—All sins are the same in nature if not in kind, and subject alike to the same divine judgment. Note, vs. 2, 3; James 2. 9-11. **According to truth**—God's judgment, not man's, is without error or partiality—righteous judgment. See vs. 5, 6, 11.

3-5. **Escape the judgment**—Which is according to truth. Note, verse 2. **Despisest... his goodness**—They *despise* or pervert God's goodness who presume on his kind forbearance and long-suffering, thinking that his delay to judgment is proof that they will **escape**. Ver. 3; Eccl. 8. 11; Psal. 10. 4, 11, 13; 50. 21, 22. **Not knowing**—Rather, *willfully ignoring* the fact that

such things, and doest the same, that thou shalt escape the judgment of God? **4** Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? **5** But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; **6** Who will render to every man according to his deeds: **7** To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: **8** But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, **9** Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; **10** But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: **11** For there is no

God's long-suffering is designed to lead men to repentance. Isaiah 30. 18; 2 Peter 3. 3-5, 9, 15. **Thy hardness**—Voluntarily continued and increased by impenitence of heart. Prov. 29. 1; Zech. 7. 11, 12; note, Matthew 13. 15. **Day of wrath**—By the day of wrath is meant the final judgment, called here the **revelation** of God's righteous judgment; i. e., when God will disclose the secrets of all hearts. Note, ver. 16. In that day the impenitent sinner will find revealed an accumulation of divine wrath proportioned to his abuse of the **riches** of God's goodness. Ver. 4; Deut. 32. 34; James 5. 3. Note, chap. 9. 22.

6-11. **Every man... to his deeds**—God will equitably award to every human being according to his just deserts. Yet not in this life, (Ezra 9. 13; Job 11. 8; Eccles. 8. 14; Luke 16. 25;) but at the appointed day of judgment. Note, ver. 16. This rule of divine retribution is often repeated. Psal. 62. 12; Prov. 24. 12; Isa. 3. 10, 11; Jer. 17. 10; 32. 19; Matt. 16. 27; Rev. 22. 12. **To them who**—The sum of these (verses 7, 10) is stated ver. 6. They teach that every man, as a free responsible agent, is a life-long probationer, and that the final judgment will turn upon *character* alone as *then* estimated, and not upon some past forsaken righteous or wicked acts. Comp. ver. 7; chap. 11. 22, 23; Ezek. 18. 21, &c.; 33. 13, 16; Hebrews 10. 26-29, 38; Rev. 22. 11. **Jew first**—Because of his advantages. Note, chap. 3. 1. **No respect of persons**—God will not deal with men according

respect of persons with God. **12** For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; **13** (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. **14** For when the Gen'tiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: **15** Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another;) **16** In the day when God shall judge the secrets of men by Je'sus Christ according to my gospel. **17** Behold, thou art called a Jew, and retest in the law, and makest thy boast of

God, **18** And knowest *his* will, and approv-est the things that are more excellent, being instructed out of the law; **19** And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, **20** An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. **21** Thou therefore which teachest another, teachest thou not thyself? thou that preach-est a man should not steal, dost thou steal? **22** Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? **23** Thou that makest thy boast of the law, through breaking the law dishonorest thou God? **24** For the name of God is blasphemed among the Gen'tiles through you, as it is writ-

to their nation or outward condition, but according to their character. Deut. 10. 17; note, Acts 10. 34; 17. 26, 27.

12-15. Sinned without...in the law—Every impenitent sinner will be judged and condemned to perdition according to the law or revelation of duty which they had, written or unwritten. Thus teaching different degrees of punishment. Note, Luke 12. 47, 48; Matt. 11. 21-24; 12. 41, 42. **Hearers...doers**—No amount of mere knowledge of duty, without the practice in the sense of vs. 7, 10, avails to justify men before God. Note, verses 25, 27; Matt. 7. 21; James 1. 22-25. **A law unto themselves**—Paul here supposes that **Gentiles** who have not the written law sometimes do what the law requires (verses 26, 27) from their own moral nature, or sense of right and wrong within them, which supplies the place of the revealed law. Note, ver. 15. **Written in their hearts**—As God wrote the Mosaic law on tablets of stone, (Exod. 24. 12,) the Divine Spirit writes or impresses a conviction of duty on the *hearts* or *natural consciences* of men. Note, John 1. 4; Heb. 8. 10. **Accus-ing...excusing**—The moral thoughts are ever testifying for or against each other as they are shown to be right or wrong in this court of conscience. Comp. John 8. 9; Acts 23. 1; 24. 16.

16. In the day—This verse is connected in sense with verse 12; what intervenes (vs. 13-15) is a parenthesis. But verse 12 teaches that the whole judicial process which takes place here in every man's conscience is a prelude of the final judgment at the last day. Note, verses 5, 6. **The secrets**

—The hidden *conscience* and *thoughts of men* (verse 15) will then be *revealed* and *judged*. Verse 5; Eccles. 12. 14; Jer. 17. 10. **By Jesus Christ**—Note, Acts 17. 31; 1 Cor. 4. 5. Described as the *all-seeing* and *heart-searching* word of God. Note, Heb. 4. 12, 13; Rev. 19. 11-15. **According to my gospel**—This doctrine is revealed in the gospel preached by Paul. Acts 17. 31; 1 Cor. 4. 5; 2 Cor. 5. 10; 2 Thess. 1. 7-10.

17-24. Called a Jew—Paul in these verses contrasts the pride of the Jews in their law and their God (verses 17-20) with their disobedience of both. Verses 21-24. **Restest...boast**—Compare Matthew 3. 9; John 8. 33. **Approvest...being instructed**—By testing the things that differed, they approved the excellent. Comp. Phil. 1. 10. **Guide of the blind**—Comp. Matt. 15. 14; 23. 16, 24; John 9. 39-41. The Jews called the Gentiles *blind*; and, also, *foolish* and *babes*. Ver. 20. **Hast the form**—That is, the true form of doctrine, as in ch. 6. 17; 2 Tim. 1. 13. This they *had*, but not the practice. Vs. 21-29; 2 Tim. 3. 5; Tit. 1. 16. **Teachest...not thyself**—Comp. Matt. 23. 3, 4. **Dost thou steal**—Comp. Psa. 50. 18-20; Matt. 23. 14. **Adultery**—Comp. Jer. 7. 9-11; Matt. 12. 39. **Idols...sacrilege**—Rather, *thou who abhorrest idols, dost thou rob their temples?* referring to the law which they often broke, and thus dishonored God. **God is blasphemed**—The Jews of Paul's day, by thus dishonoring the God of their boast, (verse 3,) had given the Gentiles occasion to speak against and dishonor him. **As it is written**

ten. **25** For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. **26** Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? **27** And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? **28** For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: **29** But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

—Of the Jews of old. 2 Sam. 12. 14; Isa. 52. 5; Ezek. 36. 20–23; Mal. 2. 8, 9.

25–29. Circumcision—Under this word Paul here includes the whole covenant relation between God and the Jews, of which circumcision was the sign and seal. Note, Acts 7. 8. **Profiteth**—It was useful, if, by directing their thoughts to that inward purity and consecration to God which it signified, it led them more fully to obey God, (Exod. 19. 5, 6; Deut. 26. 16, &c.) but if it did not, it did them no good; they would be treated no better than if they had not been circumcised. Note, vs. 26, 27. **The uncircumcision**—Alluding especially to the Gentiles. Note, ch. 3. 30. **Counted for circumcision**—His obedience being accepted of God, though he be not of Jewish race. 1 Cor. 7. 19; Gal. 5. 6; 6. 15. **Uncircumcision... by nature**—The Gentiles, who by the light of nature fulfill the law, verse 14. **Judge thee**—Condemn thee, i. e., at the day of judgment. Note, Matt. 12. 41, 42. **By the letter**—With the written law. Note, ver. 12. **He is not a Jew**—These vs. (28, 29) plainly teach the spiritual import of circumcision, which demands a renewed and purified heart, without which purity no outward ceremony or descent from Abraham is accepted of God. Ch. 9. 6, 7; Matt. 3. 9; Gal. 5. 6; 6. 15; Phil. 3. 3; Col. 2. 11. **Praise... of God**—Who, unlike men, regards the heart rather than the outward appearance. 1 Sam. 16. 7; 1 Cor. 4. 5; 2 Cor. 10. 18; 1 Thess. 2. 4.

CHAPTER III.

1, 2. **What advantage**—If the final judgment will turn solely on the state of the heart, and this may be as good

CHAPTER III.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision? **1** Much every way: chiefly, because that unto them were committed the oracles of God. **2** For what if some did not believe? shall their unbelief make the faith of God without effect? **3** God forbid: yea, let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. **4** But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? I speak as a man; **5** God forbid: for then how shall God judge

in the Gentile as in the Jew, in what does the advantage of the Jews consist? Note, verse 9. **Much every way**—As stated. Ch. 9. 4, 5. **Chiefly**—Rather, *first of all*, i. e., as containing all others. **Oracles of God**—Referring to the O. T. Scriptures. Note, Acts 7. 38. These were *committed* to the Jewish Church, as their trustee and guardian, till the coming of Christ. Ch. 9. 4, 5; Psa. 147. 19, 20. They are now committed to all. Note, ch. 15. 4; 2 Tim. 3. 15–18.

3, 4. **Some did not believe**—Rather, *were unfaithful*, i. e., to their part of God's covenant with them, as most of the Jews were. Note, ch. 10. 16–21; Acts 7. 51–53; 1 Cor. 10. 5, &c. **Faith of God without effect**—Shall unfaithfulness on their part cause God to prove unfaithful on his part? Note, verse 4. **God forbid**—Rather, *Let it not be so*; an expression of abhorrence found in the N. T. only in Paul's epistles. Vs. 6, 31; ch. 6. 2, 15; 7. 7, 13; 9. 14; 11. 1, 11; 1 Cor. 6. 15; Gal. 2. 17; 3. 21; 6. 14. **Let God be true**—Let it be admitted that God is always true or faithful, even should it follow that every man is a liar, or false. Ver. 3. Compare Num. 23. 19; 1 Sam. 15. 29; Psalm 116. 11; 2 Tim. 2. 13; Tit. 1. 2. **It is written**—Quoting from the Greek version of Psa. 51. 4.

5–8. **Our unrighteousness**—If our sins are made the occasion of showing more clearly the truth and justice of God, they are a means to a good end, and hence, to punish them is unrighteous. Note, vs. 6, 7. **I speak as a man**—As an unlightened, erring opponent might speak. Comp. ch. 6. 19; Gal. 3. 15. **How... judge the world**—In other words, speaking *affirma-*

the world? **7** For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? **8** And not *rather*, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just. **9** What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gen'tiles that they are all under sin; **10** As it is written, There is none righteous, no, not one: **11** There is none that understandeth, there is none that seeketh after God. **12** They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. **13** Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: **14** Whose mouth is full of curs-

tively, God, who judges the *whole world* righteously, (ch. 2. 5; Acts 17. 30, 31,) must also judge justly in any single case. Note, vs. 5, 7. **The truth of God**—If the lie, or unfaithfulness of men, redound to God's glory, why are they punished as *sinner*s? Note, vs. 5, 6. **Some affirm**—In thus *speaking as a man*, (note, verse 5,) Paul was *slanderously reported* as teaching, **Let us do evil**, &c. This maxim Paul rejects, (chapter 6. 1, 15,) together with those who teach and practice it, as deserving **damnation**. Compare 2 Peter 2. 1-3; Jude 15.

9-18. Are we better—Are we *Jews* any better than *Gentiles*? Meaning, not as to *advantages*, (note, vs. 1, 2,) but in *condition*, as to the ground of justification. Note, vs. 29, 30. **In no wise**—Not in the least; because both are sinners, and if saved, it must be in the same way. Note, vs. 20-23. **Before proved**—Rather, *charged* what he will now prove, verses 10, &c. **As it is written**—Paul here, to *prove* his charge, (verse 9,) appeals to the written word, as in chap. 9. 33; 11. 8. **None righteous**—That is, by nature. Note, chap. 5. 12; Eph. 2. 3. Comp. vs. 10-12; Psal. 14. 1-3; 53. 1-3. **Open sepulcher...deceit**—As treacherous, and ready to swallow up the once living, as is the grave. Psal. 5. 9; Prov. 1. 12; Jer. 5. 16. As the odor of an open tomb so is their language. Matthew 15. 19, 20; James 3. 8; 2 Peter 2. 7, 8, 18. **Poison of asps**—Comp. Psal. 58. 4; 140. 3; Deut. 32. 33; Job 20. 16. **Full of cursing**—Compare vs. 15-18 with Psalm 10. 7; Prov. 1. 16; Isaiah 59. 7, 8. With this graphic picture of

ing and bitterness: **15** Their feet *are* swift to shed blood: **16** Destruction and misery *are* in their ways: **17** And the way of peace have they not known: **18** There is no fear of God before their eyes. **19** Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. **20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. **21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; **22** Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference; **23** For all have sinned, and come short of the glory of

human depravity compare Genesis 6. 5; Isa. 1. 5, 6; Jer. 17. 9; Matt. 15. 19.

19, 20. What...the law saith—The description of men given in the *law*, i. e., the O. T. Scriptures, (verses 10-18,) applies to them **under the law**, i. e., the Jews, (ver. 2; ch. 2. 17, 18,) and does not apply to those who have not the written law. Ch. 2. 12. **Every mouth...stopped**—As all are guilty before God, so all are without excuse, (chap. 1. 20,) especially the Jews. Dan. 9. 5-8; John 15. 22, 24. **By the deeds of the law**—By their own works in obedience to the law, none of the human race can be declared just or righteous before God. Psal. 143. 2; Acts 13. 39; Gal. 2. 16; 3. 11. **Knowledge of sin**—The law gives *only* the knowledge of sin, without removing it. Ch. 4. 15; 7. 7, &c.

21-23. Righteousness...without the law—That which God freely gives to all sinners on condition of true faith in Christ. Note, vs. 20, 22-28; chap. 1. 17. **Manifested**—This justifying faith is now fully revealed in the advent of Christ as promised and foreshadowed in the O. T. Gen. 15. 5, 6; Isa. 45. 24, 25; 53. 11, 12; 56. 1; Daniel 9. 24; Jer. 23. 6; 33. 14-16; note, Acts 10. 43. **By faith of Jesus Christ**—That which he requires. Note, verses 24-26. **Unto...upon all**—Offered *unto all*, and actually bestowed *upon all* who believe. Note, John 1. 11, 12; 1 Tim. 2. 4-6; 4. 10. **No difference**—As to the way and terms of salvation. Note, ch. 10. 11-13; Acts 4. 12; 10. 35; Gal. 3. 28; Col. 3. 11; Rev. 22. 17. **All have sinned**—Note, ver. 9, &c.

God; **24** Being justified freely by his grace through the redemption that is in Christ Je'sus: **25** Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; **26** To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Je'sus. **27** Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. **28** Therefore we conclude that a man is justified by faith without the deeds of the law. **29** *Is he* the God of the Jews only? *is he* not also of the Gen'tiles? Yes, of the Gen'tiles

24-26. Freely—If justified at all, it is an act of pure **grace**, though conditioned upon faith. Vs. 25, 26; chap. 4. 16; Eph. 2. 7, 8. **Through the redemption**—That is, *by the payment of a ransom*—the blood of Christ—in Christ's death. Note, verse 25; Matt. 20. 28; Gal. 3. 13; Eph. 1. 7; 1 Tim. 2. 6; Tit. 2. 14; 1 Pet. 1. 18, 19. **Set forth**—Exhibited to all. Lk. 2. 30, 31. As a **propitiation** or *sacrifice* for the sins of the world. Lk. 2. 30-33; John 1. 29; 1 John 2. 2; 4. 10. **Through faith in his blood**—That is, in his sacrificial death; upon the efficacy of which man must rely for pardon and salvation. Note, verse 24. **Remission of sins...past**—Rather, *pre-emption* or *passing by* of sins committed before the death of Christ; showing that his sacrificial death reflected back its efficacy upon past generations, with whom God had shown **forbearance**. Note, Acts 17. 30; Heb. 9. 15. And whatever remission there was under the O. T. was granted through a trustful anticipation of that sacrifice. Chapter 4. 2-8. **At this time**—The same as *now*, (verse 21,) in contrast with the time *past*. Verse 25. **Just, and the justifier**—That is, in the death of Christ, God is seen as being *just* in punishing sin and *justifying* the sinner; that is, Christ thus became the sinner's substitute, and his death a satisfaction to justice in the bosom of God, angels, and men. Isaiah 53. 5, 6, 10-12; 2 Cor. 5. 21; Gal. 3. 13; 1 Peter 2. 24. **Which believeth**—Note, vs. 22, 24.

27-31. Where is boasting—What ground has the Jew for his *boast* of God and the law, (note, ch. 2. 17, 23,) or of his being *better* than the Gentile?

also: **30** Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. **31** Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV.

WHAT shall we say then that A/bra-ham, our father, as pertaining to the flesh hath found? **2** For if A/bra-ham were justified by works, he hath *whereof* to glory; but not before God. **3** For what saith the Scripture? A/bra-ham believed God, and it was counted unto him for righteousness. **4** Now to him that worketh is the reward not reckoned of

Ch. 3. 9. **Excluded**—On the ground that men are justified, not by their meritorious obedience to the law, but by faith in the merits of Christ. Note, vs. 20, 28; Eph. 2. 9. **Without the deeds of the law**—Note, vs. 20, 21. **God of the Jews only**—Equivalent to saying he is the God and Saviour of all men, on the same condition. Note, vs. 22, 30. **Circumcision...uncircumcision**—Jews and Gentiles, who are often thus designated. Ch. 2. 26; 4. 9, 12; 15. 8; Gal. 2. 7, &c.; Col. 3. 11. **By...through faith**—That is, by means of their faith. Note, verses 22, 25, 26. In defending that which the law witnesseth, (verses 21, 22,) we **establish** rather than **make void** the law; a declaration like that of Christ. Matt. 5. 17. **God forbid**—Note, ver. 4.

CHAPTER IV.

1-3. Abraham, our father—Note, Matt. 3. 9; John 8. 39. **Hath found**—Rather, What did Abraham find as **pertaining to the flesh**; that is, find in legal works as a means of justification. Note, verse 2. Abraham might **glory** in his works as the meritorious ground of his salvation, and take to himself the praise, but he had nothing **before God** whereof to glory. Note, verse 3. **The Scripture**—Compare Gen. 15. 6; Gal. 3. 6; James 2. 23. **Counted...for righteousness**—His faith was the ground of his being accepted as righteous. Ver. 5. The same Greek word is rendered *counted*, *reckoned*, *imputed*. Verses 3-6, 8-11, 22-24.

4-8. Worketh—If in obedience to law a person is justified, his salvation is *merited*, as wages due, and is not bestowed as a work of *grace*. Note, chap.

grace, but of debt. **5** But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. **6** Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, **7** *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. **8** Blessed is the man to whom the Lord will not impute sin. **9** *Cometh* this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to A'bra-ham for righteousness. **10** How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. **11** And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: **12** And the father of circumcision to them who are not of the circumcision only,

3. 24. Worketh not—Every penitent sinner who, instead of depending on his works, **believeth** in Christ for justification, is counted as righteous. Note, vs. 6-9. **As David**—In Psalm 33. **12. Forgiven...covered...not impute**—Three ways of expressing pardon. Comp. Acts 3. 19.

9-12. This blessedness—That described vs. 6-8. **The circumcision only**—The answer is given vs. 10-12. Note, ch. 3. 29, 30. **For we say**—Note, verse 3. **How...reckoned**—The answer is, that Abraham was justified before he was circumcised. Vs. 11, 12. **He received the sign**—Circumcision, as the *sign* or *token* of the covenant. Note, Acts 7. 8. **A seal**—Or visible sign, that by means of his faith he was justified—accepted of God as righteous. Note, verse 3. **The father of all**—The spiritual father of all true believers; the original witness of justifying faith, after whose type, as the first public example of it, all were to be molded, whether Jew or Gentile, who should thereafter attain unto salvation. Note, vs. 16-25. **The Father of circumcision**—Of the Jews as well as the Gentiles, provided they have like faith with him. Note, verse 11.

13-15. Heir of the world—The same as *father of all nations*. Note, verse 18; Gal. 3. 8; i. e., through his spiritual seed, the Messiah. Note, Gal. 3. 14, 16, 29. Compare Ps. 2. 8; Dan. 7. 14, 27. **Not...through the law**—Not in virtue of obedience to the

but who also walk in the steps of that faith of our father A'bra-ham, which he had being yet uncircumcised. **13** For the promise, that he should be the heir of the world, *was* not to A'bra-ham, or to his seed, through the law, but through the righteousness of faith. **14** For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: **15** Because the law worketh wrath: for where no law is, *there is* no transgression. **16** Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of A'bra-ham; who is the father of us all. **17** (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were: **18** Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. **19** And being not weak in faith,

law, but of his faith. Note, verses 2, 3. **If they...of the law**—If, by keeping the law, we are heirs of the promise, the promise which God made to faith is useless. Gal. 3. 18, 21. **Law worketh wrath**—Condemns men by revealing sin as transgression. Note, chap. 1. 18; 3. 20; 5. 13, 20; 7. 7-13; 1 Cor. 15. 56. **No law...no transgression**—And therefore no wrath, nor can the one exist without the other. Note, ch. 5. 13; 7. 7-13; 1 John 3. 4.

16-17. Therefore—The inference drawn from vs. 14, 15. As what is there supposed cannot be, that must be true which is stated. Vs. 11-13. **By grace**—Through Jesus Christ to all who believe, as did Abraham. Note, vs. 3, 4; chap. 3. 24. **Father of us all**—Note, verse 11. **Of many nations**—Gen. 17. 5. Note, ver. 13. **Quickeneth the dead**—Referring to Abraham's faith in the power of God to fulfill his promise as being an act no more difficult than for him to raise the dead to life, (Acts 2. 24,) and call into existence things which do not exist. Isa. 46. 40. Note, vs. 18-21; Heb. 14. 3.

18-22. Against hope...in hope—Abraham believed in the hope of promise where reason saw no hope, that God's promise would certainly be fulfilled, though against all human expectation and apparent possibility. Note, vs. 19-21. **According to**—On fulfillment of the promise. Gen. 15. 5; 22. 17. **Not weak in faith**—But

he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: **20** He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; **21** And being fully persuaded, that what he had promised, he was able also to perform. **22** And therefore it was imputed to him for righteousness. **23** Now it was not written for his sake alone, that it was imputed to him; **24** But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; **25** Who was delivered for

our offenses, and was raised again for our justification.

CHAPTER V.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: **2** By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. **3** And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; **4** And patience, experience; and experience, hope: **5** And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto

strong. Note, verse 20. **Own body now dead**—Did not let his advanced age, or that of Sarah his wife, prevent him from believing that they should have a son and receive the blessings promised. Gen. 17. 4, 5, 15-17; 18. 10; Heb. 11. 11, 12. **Staggered not**—Did not waver through weakness of faith, (verse 19,) but with a **strong** faith gave **glory to God**; as every act which honors God is said to do. Josh. 7. 19; Jer. 13. 16; Lk. 17. 15, 18; John 9. 24. **Fully persuaded**—Of God's *ability* and *faithfulness* to fulfill his promise. Gen. 18. 14; Heb. 11. 19. Note, ch. 3. 4. **Therefore...imputed**—Because by his strong faith he gave glory to God. Note, verse 20.

23-25. Not...for his sake alone—This record of Abraham's faith (verses 3, 17-22) was not only designed to honor him who had so highly honored God, (ver. 20, James 2. 23, 1 Sam. 2. 30,) but to represent him as the type and pattern of believers. Note, ver. 11. All historical Scripture has a similar universal purpose. Note, ch. 15. 4; 1 Cor. 10. 6, 11; Gal. 3. 8, 9. **Believe...raised up Jesus**—Referring not to a mere historical faith, but a *confiding, justifying* reliance. Note, chap. 3. 22, 24. Christian faith is specifically a faith in the risen Christ. Note, ch. 1. 4; 10. 9; 1 Cor. 15. 1-4, 12-23; 1 Pet. 1. 3, 21. Such essentially was Abraham's faith. Note, ver. 17; Heb. 11. 19; John 8. 56. **Delivered**—To death **for our offenses**—To make atonement for our sins. Isa. 53. 5-12. Note, chap. 3. 24, 25; 5. 6; 2 Cor. 5. 21; Gal. 1. 4; 1 Pet. 2. 24; 3. 18. **Raised...justification**—Since without his resurrection the death of Christ would be of no avail. 1 Cor. 15. 17. Note, verse 24.

CHAPTER V.

1, 2. Being justified by faith—If justified at all, as fully proved chap. 3. 20-30; 4. 1-5. **Peace with God**—Being saved from his *wrath*, (chap. 1. 18,) the result of his being reconciled to us and we to him through Christ. Note, vs. 9, 10; Eph. 2. 14-17; Col. 1. 20. From the experience of this reconciliation flows an inward peace of soul. Isa. 26. 3; 32. 17; Psa. 119. 165. Note, ch. 15. 13; Phil. 4. 7. Not so the wicked. Isa. 57. 20, 21. **Access...into this grace**—Believers have continual access into this gracious state of peace, (ver. 1,) through the intercessions of Christ. Note, ch. 8. 34; Heb. 4. 14, &c. **Hope of the glory**—That future glory which is promised to the faithful. Note, ch. 8. 17, 18; John 17. 24; Heb. 3. 6; 1 Pet. 1. 3-9.

3-5. Glory in tribulations—Not because they are pleasant, but useful. Note, vs. 4, 5; Matt. 5. 10-12; Acts 5. 41; 2 Cor. 4. 8-18; 12. 7-10; Heb. 12. 11; James 1. 2-4, 12; 1 Pet. 1. 7; 4. 12, 13; Rev. 7. 14, &c. **Patience...experience**—Rather, *tribulation worketh endurance, and endurance approval or proof*. Comp. 2 Cor. 2. 9; 13. 5; Phil. 2. 22. That is, trials rightly endured bring us into a state of approval with God. Note, ver. 3. **Hope**—The Christian's desire and confident expectation of the glory of God. Note, verse 2. **Not ashamed**—Not deceived or disappointed. Note, chap. 10. 11; Phil. 1. 20; 2 Timothy 1. 12; Heb. 6. 18, 19. Contrast Job 8. 13, 14; 27. 8; Prov. 11. 7. **Love...by the Holy Ghost**—A heart-felt assurance of God's love to us individually, and of our love to him, is given us by the Holy Ghost, as the earnest or pledge of the future

us. **6** For when we were yet without strength, in due time Christ died for the ungodly. **7** For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. **8** But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. **9** Much more then, being now justified by his blood, we shall be saved from wrath through him. **10** For if, when we were enemies, we were reconciled to God by

glory. Note, chap. 8. 16, 17; 2 Cor. 1. 22; Eph. 1. 13, 14.

6-8. Without strength—Sinners are here represented not merely as *wholly unable* to save themselves, but as **ungodly**, i. e., as altogether repulsive to God, by doing their utmost to resist the saving help of Christ. Note, verses 7-10. **In due time**—In God's time. Isa. 60. 22. The foretold and proper time. Ezekiel 21. 27; Dan. 9. 24, 27. Note, Mark 1. 15; Gal. 4. 4. **Righteous. . . good man**—A *good* man is not only *righteous*, or just, but kind, benevolent; one for whom some might, perhaps, be willing to sacrifice their life; but scarcely one will die for the merely upright man. Yet some think the two terms are here used synonymously, as in chapter 7. 12; Matthew 5. 45; Luke 23. 50. **God commendeth his love**—In contrast with the love of man, verse 7 shows the love of God to be unspeakably greater than all that men will do for one another. Jn. 15. 13. Christ died for men who were neither **good** nor *righteous*, but **sinners** and **enemies**. Vs. 8, 10. Note, John 3. 16; 1 John 3. 16.

9-11. Much more—Since God has performed for *sinners* and *enemies* the *greatest service*, he will certainly not leave unfinished for the **reconciled** and **justified** the *much smaller* remaining part of his work. Note, vs. 9, 10; ch. 8. 32; Phil. 1. 6. **Justified by his blood**—Note, ch. 3. 25. **Saved from wrath**—That which abides upon the unrighteous and unbelieving. Ch. 1. 18; John 3. 18, 36. **Reconciled**—Through faith in the atoning death of Christ. Verse 11. Note, 2 Cor. 5. 18-20; Col. 1. 20, 21. **Saved by his life**—His risen life, in which he ever intercedes for his saints. Note, chap. 8. 34; Hebrews 7. 25; John 14. 16. **Joy in God**—Not only as in verse 2, but especially in the gift of his Son, by whose

the death of his Son; much more, being reconciled, we shall be saved by his life. **11** And not only so, but we also joy in God through our Lord Je'sus Christ, by whom we have now received the atonement. **12** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **13** For until the law sin was in the world: but sin is not imputed when there is no law. **14** Nevertheless

atonement, or, rather, *reconciliation*, we are saved. Note, verse 10; chapter 3. 24, 25.

12. Wherefore—Referring back to the whole preceding argument concerning man's sin and redemption. Chapter 1. 18; 5. 11. **By one man**—By *Adam*, as the representative of his race. Note, ver. 14. Not including *Eve*, though the names *man* and *Adam* are applied to both in their unity, (Gen. 1. 27; 5. 2;) and though *Eve*, personally, was first in sin. Note, 1 Tim. 2. 14. Nor does the account include *Satan*, with whom sin originated. Note, John 8. 44; 1 John 3. 8. **Sin entered**—Adam's first sin changed his whole moral nature, and so, by the law of propagation, like nature begetting like nature, sin entered the human world, and became the fruitful curse of all Adam's descendants. Job 15. 14; Psa. 51. 5; 58. 3; note, James 1. 14, 15. **Death by sin**—The Bible uniformly connects *sin* and *death* as cause and effect; the term *death* including both temporal and spiritual death. Comp. vs. 17, 21; ch. 6. 16, 23; 7. 9-13; Jam. 1. 15; Gen. 2. 17; Prov. 11. 19; Jer. 31. 30; Ezek. 18. 4, 24. Adam in his innocence was not subject to death, and even after he sinned, death would have been prevented by eating of the tree of life. Gen. 2. 17; 3. 22, 24. **Death passed upon all**—As the *nature* of Adam's posterity became *sinful* because he sinned, so all in him became naturally and penally mortal. Note, 1 Cor. 15. 22.

13, 14. Until the law—All the time from Adam to the giving of the law through Moses, *sin was in humanity*. Note, ver. 12. **Sin is not imputed**—Men are not held responsible and punished for sin *where there is no law*. Note, chap. 4. 15; 1 John 3. 4. It follows, then, that there was a law binding on men before the written law by Moses; a law written upon the hearts

death reigned from Ad'am to Mo'ses, even over them that had not sinned after the similitude of Ad'am's transgression, who is the figure of him that was to come. **15** But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God and the gift by grace, *which is* by one man, Je'sus Christ, hath abounded unto many. **16** And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offenses unto justification. **17** For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Je'sus Christ. **18** Therefore, as by the offense of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto

of all men as moral beings. Note, ch. 2. 14, 15. **Death reigned**—As a tyrant; implying the universal reign of sin as its cause. Note, verse 12; ch. 6. 12-14. **Even over them**—Who did not transgress a revealed law from the mouth of God, as did Adam, (Gen. 2. 17, 3. 17,) but only the natural law within them. Note, verse 13. **The figure**—Rather, *a type of the Coming One*; meaning the expected Messiah, who is often thus designated. Note, Matt. 11. 3. The *type* refers to the *public character* which both Adam and Christ sustained as *representative* men. Note, 1 Cor. 15. 21, 22, 45.

15-17. Not ... offense—Though Adam is a type of Christ, (note, verse 14,) yet the work and its effects are very different in the two cases, both in the kind and extent of influence; that of Adam works *death* upon all, (ver. 12;) that of Christ brings to all who receive him as free agents, *all-sufficient grace and life*. Note, John 10. 10; 1 Tim. 1. 14-16; Tit. 2. 11-14. This grace is unconditional in the case of infants and idiots, who are not free agents. Note, Matthew 19. 14; John 6. 37-40; 12. 32. **Much more the grace**—By this some understand that we get much more of good by Christ than of evil by Adam; others think it means that we have *much more* reason to expect that the *many* (i. e., all, ver. 18) should be benefited by the merit of Christ than that they should suffer for the sin of Adam. Vs. 16, 17; note, chap. 8. 32.

18-21. Therefore—These verses present in varied language the same

justification of life. **19** For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. **20** Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: **21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Je'sus Christ our Lord.

CHAPTER VI.

WHAT shall we say then? Shall we continue in sin, that grace may abound? **2** God forbid. How shall we, that are dead to sin, live any longer therein? **3** Know ye not, that so many of us as were baptized into Je'sus Christ were baptized into his death? **4** Therefore we are buried with him by baptism into

argument as verses 15-17. See notes. **The law entered**—The moral law, given to men through Moses. Verse 14. The giving of this served, through men's voluntary disobedience, to aggravate their condemnation, and was thus effective to show them their need of salvation in Christ. Note, chap. 3. 19-22; Gal. 3. 19-24. The sin-offering was instituted as soon as the decalogue had revealed the sin of Israel. Lev. 4.

CHAPTER VI.

1-4. What... say—In view of what is stated, chap. 5. 20, 21. **Continue in sin**—Paul repels the thought as a total perversion of the doctrine of grace. Ver. 2; note, chap. 3. 7, 8. **God forbid**—Note, chap. 3. 4. **Dead to sin, live... therein**—To be *dead* to sin and yet *live* in it, is contradictory and absurd. Note, verses 7-22. *Sin*, as a state in the singular number; (chapter 7. 8; John 16. 9:) *sins* refer to *acts*. Jam. 5. 15, 20. To be dead to a state is, not to be in it, Col. 3. 3; to be dead to an act is, not to perform it. 1 Pet. 2. 24. **Baptized into Jesus**—True believers are by baptism so consecrated to Christ as to be followers of him by dying to sin as he was dead to sin, i. e., had no fellowship with it. Note, vs. 4-11; Gal. 2. 19, 20. **Buried with him**—A figure denoting the *completeness* of this death unto sin, (verse 3:) the burial confirms the death beyond doubt. Col. 2. 12. Some quote this text to prove that *immersion* is the only proper mode of Christian baptism; but *sprinkling* and *pouring* are used as the more suitable symbols of spiritual

death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. **5** For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*: **6** Knowing this, that our old man is crucified with *him* that the body of sin might be destroyed, that henceforth we should not serve sin. **7** For he that is dead is freed from sin. **8** Now if we be dead with Christ, we believe that we shall also live with him: **9** Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. **10** For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. **11** Likewise reckon

baptism. Note, Matt. 3. 11, 16; Heb. 10. 22; Tit. 3. 5, 6. **As Christ was raised**—If united to the likeness of Christ's death, so shall we be also to his resurrection; which is to us a new life of holiness. Note, vs. 5-13; chap. 8. 11; Phil. 3. 10, 11.

5-7. Planted together—Rather, *grown together*; i. e., if we are closely united to Christ in his death, we shall be also in his resurrection. Note, ver. 4. **Our old man**—A personification of our unregenerate nature, as the *new man* is of our regeneration. Note, Eph. 4. 22-24; Col. 3. 9, 10; 2 Cor. 5. 17. **Crucified with him**—Another way of expressing our likeness to the death of Christ. Note, vs. 4, 5; Gal. 2. 20; 5. 24; 6. 14. **Body of sin**—The *mass* or *entire being* of sin, chapter 7. 24; Col. 1. 22. **Destroyed**—Not repressed but exterminated; equivalent to the *old man crucified*. Note, chap. 7. 24; Col. 2. 11. **Dead**—Spiritually, as in verses 4, 5, 9, 10. **Freed from sin**—Greek, *justified*. Chapter 3. 25, 26.

8-11. Dead... live with him—Note, verses 4, 5; 2 Timothy 2. 11. **Christ... dieth no more**—Death never had *dominion* over Christ further than by his own permission. Note, John 10. 17, 18; Acts 2. 24. His voluntary surrender to death was to destroy its dominion over us. Note, Heb. 2. 14, 15. **Died unto sin once**—He died once for all to put away sin by the atoning sacrifice of himself. Note, Heb. 7. 27; 9. 12, 26, 28; 10. 10; 1 Pet. 3. 18. **He liveth unto God**—His resurrection life is devoted to God in the furtherance of the work of redemption. Note, chap. 3. 10. **Likewise**

ye also yourselves to be dead indeed unto sin, but alive unto God through Je'sus Christ our Lord. **12** Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **13** Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. **14** For sin shall not have dominion over you: for ye are not under the law, but under grace. **15** What then? shall we sin, because we are not under the law, but under grace? God forbid. **16** Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience

reckon ye—Be like Christ in dying to sin and living to God, (verse 10; i. e., put away sin and live a new life of holiness. Vs. 12, 13, 19. As there was an instant when Jesus died on the cross, so there is an instant when the believer dies unto original sin. 2 Cor. 7. 1. To **reckon** is to *trust* in the name and merits of Jesus that God doth now wholly sanctify the heart by the Holy Ghost. Compare the use of the same word in ch. 8. 18.

12-14. Let not sin... reign—That is, in your body, which sin has made *mortal*. Note, ch. 5. 12. Let not the mind be enslaved by the bodily *lusts*, or sinful propensities, which tend to death. Note, vs. 19, 21; Jam. 1. 14, 15. **Members as instruments**—Rather, *arms* or *weapons*. Comp. James 4. 1. Let none of your faculties or powers be employed in the service of sin, or made its weapons against you. Note, ch. 7. 5, 23; Col. 3. 5. **Yield yourselves**—Employ body and soul, with all your powers, in the righteous service of God. Vs. 18, 22; chap. 12. 1, 2. **Not have dominion over you**—That is, if you properly resist it; not as do those **under the law**, but as do those **under grace**, i. e., as Christians. Note, chapter 7. 4, 6; 8. 1-4; 1 Cor. 9. 21; Gal. 5. 16-18, 24.

15-18. Shall we sin... God forbid—Note, vs. 1, 2. **To whom ye yield**—His servants only are ye to whom ye voluntarily give, and pledge yourselves for, obedience. Vs. 17-20; 2 Peter 2. 19. Ye cannot serve two masters. Note, Matthew 6. 24. **Unto death... righteousness**—The sure fruits or wages of the two opposite services. Vs. 21-23. **God be thanked**

unto righteousness? **17** But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. **18** Being then made free from sin, ye became the servants of righteousness. **19** I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. **20** For when ye were the servants of sin, ye were free from righteousness. **21** What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. **22** But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. **23** For the wages of sin *is* death; but the gift of God *is* eternal life through Je'sus Christ our Lord.

—That ye, who were once the willing, obedient servants of sin, have now become servants to God, (verse 22,) in hearty obedience to the doctrine taught by Paul. **2 Timothy 1. 13; 2 Thess. 2. 13-15.** **Free from sin**—From its dominion and slavery. Verses 14, 19. **Servants to righteousness**—Or, servants unto God, the fruit of which service is righteousness and correspondent holiness. Note, verses 16, 22.

19-23. **After the manner**—Or, *as a man*. Note, chapter 3. 5. **The infirmity**—The weakness of your spiritual apprehension, caused by the remaining influence of your old fleshly nature. Note, 1 Cor. 3. 1-3. **Servants to uncleanness**—Referring to chapter 1. 24, &c. **Iniquity unto iniquity**—As in the service of sin men grow worse and worse, (note, Matthew 12. 45; 2 Timothy 3. 13; 2 Peter 2. 20,) so in the service of righteousness they become stronger and stronger. Job 17. 9; Psalm 84. 7; Proverbs 4. 18; note, 2 Cor. 3. 18; Hebrews 5. 14; 6. 1. **Servants of sin**—Wholly devoted to it. Verse 19; John 8. 34. **Free from righteousness**—The service of the two being incompatible. Note, verse 16. **What fruit**—What profit, what abiding satisfaction, have your former shameful practices yielded you, the tendency of which is **death**? Ver. 23; ch. 1. 32. **Free from sin**—Note, vs. 17-19. **Wages of sin**—Its just desert is *death*; temporal, spiritual, and eternal. Note, ver. 21; chap. 5. 12. **Gift of God**—The result of serving God is the opposite of the

CHAPTER VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? **2** For the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. **3** So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. **4** Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. **5** For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth

wages of sin; it is not an *earned reward*, but a *free gift of . . . eternal life* through Jesus Christ. Compare Luke 17. 10; Job 22. 2, 3; 35. 7, with chap. 5. 15-21; Eph. 2. 8, 9; Titus 3. 5-7. **Eternal life**—Note, Matthew 25. 46; John 3. 36; 5. 24; 1 John 5. 11, 12.

CHAPTER VII.

1-3. Them that know the law—The Roman Christians, including Jews and Gentiles, all of which knew more or less of God's moral law. Ch. 2. 14, 17. **Dominion over a man**—Rather, *person*, whether man or woman. Vs. 2, 3. **Bound . . . loosed**—Referring to the marriage law, which binds husband and wife during life. Note, Matthew 5. 32; 19. 3-9; 1 Cor. 7. 10-15, 39.

4-6. Dead to the law—As in the marriage relation the death of either party dissolves this relation between them, (vs. 2, 3,) so Christian believers are freed from the law, as a means of justification, **by the body of Christ**, i. e., his atoning death. Note, chapter 3. 21-28; 8. 2-4; 10. 4; Gal. 2. 19; 3. 23-25; Col. 1. 21-23. **Married to another**—That is, united with Christ by faith. Note, ch. 5. 1. The union of believers with Christ is often illustrated by this conjugal figure. Note, 2 Cor. 11. 2; Eph. 5. 23-32; Rev. 19. 7-9. **Fruit unto God**—Note, ch. 6. 22. **In the flesh**—In their natural, unregenerated state, as opposed to their renewed, or spiritual condition. Vs. 6, 14; chap. 8. 1-10. **Motions of sins**—That is, *sinful passions*, occasioned or excited **by the law**. Note, vs. 7-13. **Fruit**

fruit unto death. **6** But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. **7** What shall we say then? *Is the law sin?* God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. **8** But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. **9** For I was alive without the law once: but when the commandment

came, sin revived, and I died. **10** And the commandment, which *was ordained* to life, I found to be unto death. **11** For sin, taking occasion by the commandment, deceived me, and by it slew me. **12** Wherefore the law *is* holy, and the commandment holy, and just, and good. **13** Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. **14** For we know that the law is spiritual:

unto death—Note, vs. 9–13; ch. 6. 21. **Delivered**—The same as dead to the law. Note, verse 4. **Serve in newness**—Not as formerly, in the mere letter of the law, but in spirit and in truth, with the whole heart. Note, ch. 2. 29; Phil. 3. 3; 2 Cor. 3. 6.

7–12. **Is the law sin**—Is it then to be *blamed* because it is the occasion of sin in those who break it? Note, vs. 5, 13. **God forbid**—Note, chap. 3. 4. **Not known sin**—So far is the law from being sin, that it serves as its detector; exposing its existence and enormity as it lies concealed in the soul; for instance, **lust**, the coveting of forbidden objects, was first shown to be a **sin** by the law which forbids that act, (Exod. 20. 17,) even as a volition. Note, ver. 8; Matt 5. 28; James 1. 14, 15. **Sin, taking occasion**—Note, verses 5, 11. **Concupiscence**—That is, voluntary desire of every sort after what was forbidden. Note, verse 7. **Was dead**—In a dormant, inactive state, till *revived* by a Christian knowledge of law. Ver. 9; chap. 4. 15. **Alive without the law**—That is, during that state in which sin was dead. Note, ver. 8. I ignorantly deemed myself blameless as touching the law. Note, Phil. 3. 6; 1 Tim. 1. 13. **Commandment came**—When the law was brought home to my inmost soul, that is, was seen in its spirituality and extent, **sin revived**, as if sprung from the dead, (verse 8,) **and I died**, slain, not by *the law*, but by *sin*, as roused by the law. Note, vs. 11–13; 1 Cor. 15. 56. **Ordained to life... death**—Designed to give life by keeping it, and death by breaking it. Deut. 30. 15–19; Ezekiel 20. 11; 33. 8–19. **Sin...deceived...slew me**—Note, verses 8, 9. As sin and Satan did Eve and Adam. Note, 2 Cor. 11. 3, 13, 14;

James 1. 14, 15. **Law...commandment**—Synonymous, as in verse 9. **Holy...just...good**—Essentially and perfectly so in its nature and design, (Psalm 19. 7–9, 1 Tim. 1. 8,) as is every thing emanating from God. Psal. 145. 9, 17; James 1. 17.

13, 14. **Good made death**—Does the *blame* of my death lie with the *good* law? This thought is again repelled. Note, verse 7. **Might appear sin**—Such was the design of the law—to make, by its greater light, sin **appear**, as sin, **exceeding sinful**; as that which makes use of what is even good as a means of ruin. Note, vs. 7–11, 15–17, John 3. 19, 20; 9. 41; 15. 22; James 4. 17. **The law is spiritual**—Requiring perfect holiness of spirit, the agreement of every feeling of man with the mind of God, who is a Spirit. Note, John 4. 24; 2 Cor. 7. 1; 1 Thess. 5. 23; 1 Peter 1. 15, 16. **I am carnal**—That is, in the carnal state, called the *flesh* as opposed to the Spirit. Note, vs. 5, 6. He abhors what he *is*, as well as what he *has done*. Hence the need of the new birth, (John 3. 3–8; Gal. 6. 15,) and of holiness, Eph. 4. 24; Hebrews 12. 14. **Sold under sin**—In *captivity* to the law of sin, yet groaning for deliverance. Note, vs. 22, 23. As in 1 Kings 21. 20, 25; 2 Kings 17. 17, so here the man is *self-sold*. Comp. Isa. 50. 1; 52. 3. During the first three hundred years the Christian Church, with one accord, applied this passage (vs. 13–25) to the *unregenerate* man; and it was first applied to the *regenerate* man, about A. D. 420, by Augustine, who was driven to this interpretation, contrary to his former views, in defense of his predestinarian theory against the freedomists, who take the former view, as do Prof. M. Stuart and other modern Calvinists.

but I am carnal, sold under sin. **15** For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. **16** If then I do that which I would not, I consent unto the law that *it is* good. **17** Now then it is no more I that do it, but sin that dwelleth in me. **18** For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. **19** For the good that I would, I do not: but the evil which I would not, that I do. **20** Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. **21** I find then a law, that, when I would do good, evil is present with me. **22** For I delight in the law of God after the inward man: **23** But I see another law in my members, warring against the law of my mind,

The correct interpretation lies, probably, between the two extreme views. The passage evidently describes the *natural* man, yet not the man *without law*, as in verses 5, 8, 9; but the *awakened sinner* under the law, in the transition period in which he is led of the Spirit from the law to Christ. Note, vs. 15–25; chap. 8. 1–15; Gal. 3. 23–26.

15–23. I allow not—Rather, *know* not, in the sense of *approve*, as in Isa. 1. 6. We have here graphically described the conflict between the so-called *I* and *I*; the *flesh* and the *mind*; the *outward* and the *inward* man; the weaker *self* that *will* to do good, and the stronger *self* that makes vain this will; or, in other words, the warfare between *indwelling sin* and *conscience* in the awakened and convicted sinner. Note, verse 14; chapter 8. 7, 8; Gal. 5. 17.

24, 25. Oh wretched man—This is the despairing cry of the better, yet weaker, *I* in its hopeless conflict with the evil, yet stronger *I*—note, verses 15–23—the cry of the penitent sinner for help from without. Acts 2. 37; 16. 30. **Who shall deliver**—To this the only true answer is found. Chap. 8. 1–4; Lk. 4. 18; Gal. 1. 4. **Body of this death**—Or the *body of sin* which causes *death*. Note, chap. 6. 9, 23. **I thank God**—This stands contrasted with the sad complaint. Verse 24. It implies that the man then *out of Christ*, seeking deliverance, is now *in Christ*, exulting in his rescue. Note, ch. 8. 12. **So then**—This, then, is the sum of the whole matter concerning the awakened man as left to himself without Christ. Note, vs. 13–24.

and bringing me into captivity to the law of sin which is in my members. **24** Oh wretched man that I am! who shall deliver me from the body of this death? **25** I thank God through Je'sus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER VIII.

THERE is therefore now no condemnation to them which are in Christ Je'sus, who walk not after the flesh, but after the Spirit. **2** For the law of the Spirit of life in Christ Je'sus hath made me free from the law of sin and death. **3** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **4** That

CHAPTER VIII.

1, 2. Therefore now—Paul here resumes his description of freedom from the law by the Spirit, as commenced chap. 7. 6. **No condemnation**—Referring to the *thanks* for deliverance, (note, ch. 7. 25,) and to the continued justification of them who are vitally united to Christ by faith. Note, ch. 5. 1, 2; John 3. 18; 5. 24. **Walk not after the flesh**—Live not as the carnal nature suggests, but as prompted by the Spirit of Christ within. Vs. 4, 5, 9–11; Gal. 5. 24, 25. **The law of the Spirit**—The Spirit of Christ has freed the believer from the captivity of the law, (ch. 7. 23,) the reigning power of sin and death. Chapter 6. 14, 17, 18; 7. 6.

3, 4. For what the law could not do—It could not make atonement for sin, nor secure from the sinner justifying obedience. Note, chap. 3. 20; Acts 13. 39. **Weak through the flesh**—It is unable to subject the flesh, or carnal mind, to its commands. Note, vs. 7, 8; Heb. 7. 18. **Likeness of sinful flesh**—This does not mean that Christ took human nature *in part*, or in *appearance* only, but in *reality* and *fully*; yet in the *likeness* only of its *sinful* condition. Note, John 1. 14; Phil. 2. 7, 8; Heb. 2. 14, 17; 4. 15. **Condemned sin**—That is, Christ assumed human nature, sin excepted, that he might die on account of sin, the just for the unjust, (chap. 3. 26; 2 Cor. 5. 21,) and thus *condemn sin* as not belonging to the flesh, and restore men to perfect holiness in this life. Note, ver. 4; ch. 12. 1, 2; 2 Cor. 5. 21; Eph. 5. 25–27; Col. 1. 21–23.

the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. **5** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. **6** For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. **7** Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. **8** So then they that are in the flesh cannot please God. **9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. **10** And if Christ *be* in you, the body *is* dead

because of sin; but the Spirit *is* life because of righteousness. **11** But if the Spirit of him that raised up Je'sus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. **12** Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. **13** For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. **14** For as many as are led by the Spirit of God, they are the sons of God. **15** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. **16** The Spirit itself

Righteousness...fulfilled—That, by faith in Christ, we might attain to that righteousness which the law required, but could not give. Note, ver. 3.

5-8. After the flesh... Spirit—The outward conduct of men flows from their inward character, (Matthew 7. 18; 12. 35;) and they yield themselves to the dictates of the carnal or the spiritual mind, according as the one or the other of these has the mastery. Note, vs. 6-8; ch. 6. 16, 19; Gal. 5. 17.

Carnally minded—The same as to *mind* the things of the flesh, &c., ver. 5.

Death...life—Spiritual death, or spiritual life, in itself; and eternal death or life, in its results. Note, verse 13; ch. 6. 23; Gal. 6. 8.

Enmity...not subject—For the two things, enmity and subjection, are incompatible, and cannot exist together. Note, Matthew 6. 24; James 4. 4; 1 John 2. 15, 16.

Cannot please God—For the reason given ver. 7. See also Gal. 1. 10.

9-13. Ye are...in the Spirit—Note, vs. 1, 2. **Spirit of God...of Christ**—These are identical with the *Holy Spirit*, all being applied to the Divine spiritual indwelling. Vs. 11, 14; Gal. 4. 6; 1 Cor. 3. 16; 6. 15, 19; John 14. 23, 26.

None of his—Is not a true Christian unless vitally united to Christ. Note, chap. 2. 28, 29; John 15. 1-6.

If Christ be in you—By his indwelling Spirit. Note, verse 9.

The body is dead—The physical body, even of the believer, is a prey to death, because of sin. Note, ch. 5. 12.

The Spirit is life—The human spirit is made spiritually alive by the indwelling Spirit of Christ. Note, verses 2, 6.

Because of righteousness—Note, verse 4. **The Spirit...raised up Je'sus**—An act ascribed alike to God and

to Jesus himself. Note, Acts 2. 24.

Dwell in you—Note, vs. 9. **Quick-en your mortal bodies**—Make them alive to God's service in the present

life, (note, verse 2; chap. 6. 4-13; 7. 6; Eph. 2. 1, 5,) and finally raise them up spiritual and immortal, to be reunited with the soul, and be forever

with the Lord. Note, 1 Cor. 15. 42-54; Phil. 3. 20, 21; 1 Thess. 4. 14-17.

This is called the *better resurrection*. Note, Hebrews 11. 35; Phil. 3. 10, 11.

By his Spirit—Rather, *because* his Spirit has made the believer's body his holy temple. 2 Cor. 6. 16.

Debtors, not to the flesh—We owe no obedience to the flesh, which brings death, but all to the Spirit, which gives life. Note, verse 13.

14-15. Led by the Spirit—All the *spiritually minded*, who *follow after*, and *mind the things of the Spirit*, (vs. 4-6;) they, and they only, (ver. 9,) are

sons of God, i. e., by spiritual birth and adoption. Note, verse 15; John 1. 12, 13; 3. 5, 6.

Spirit of bondage—As under the law. Acts 15. 10; Gal. 4. 9; 5. 1; Hebrews 2. 15; 2 Tim. 1. 7.

Spirit of adoption—The Comforter is called the Spirit of adoption, because he assures the believer of his birth into the family of God. 1 John 3. 24.

Whereby we cry—Being so prompted by the Spirit of Christ within us. Gal. 4. 6.

Abba, Father—Abba is the Chaldee word for Father. Note, Mark 14. 36.

16-18. The Spirit itself—Rather, *the Spirit himself testifies with our spirit*, &c.; i. e., the Divine Spirit within us confirms our spirit or consciousness that we are God's children, and therefore heirs of God. Note, ver. 17. This is called the *first-fruits*, and *earnest* of

beareth witness with our spirit, that we are the children of God: **17** And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. **18** For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us. **19** For the earnest expectation of the creature waiteth for the manifestation of the sons of God. **20** For the creature was made subject to vanity, not willingly, but

the Spirit. Note, verse 23; 2 Cor. 1. 22; 5. 5; Eph. 1. 14; 1 John 3. 24; 4. 13; 5. 10. The Spirit is the direct witness; the fruits are the indirect witness. 1 John 3. 3, 9, 14. This testimony of the Spirit does not exclude him from witnessing to the fact of sin, (John 16. 8,) and of sanctification. 1 Cor. 2. 12; 1 John 2. 20, 27. **Joint heirs with Christ**—Entitled to be, with Christ, partakers of the same heavenly glory and sharers of his throne. Matthew 19. 28; John 17. 24. 1 Cor. 6. 2; Rev. 3. 21. **If... we suffer with him**—Implying that we are joint heirs on condition that we jointly suffer with Christ; i. e., suffer for his sake, who was made perfect through sufferings to bring us to glory. Heb. 2. 10; Luke 22. 28-30; Acts 5. 41; 2 Cor. 12. 9, 10; Phil. 1. 29, 30; 3. 10; Col. 1. 24; 2 Tim. 2. 12; 3. 12; 1 Pet. 4. 13. **The sufferings... the glory**—Those referred to ver. 17; the first of which is nothing in comparison with the latter. Note, 2 Cor. 4. 17; Heb. 11. 25, 26.

19-21. Earnest expectation—The Greek word implies an *intently-stretched-forward head*, and denotes the hope of the coming glory, (vs. 17, 18;) the eager longing and constant effort to obtain it. Note, vs. 20, 23, 25. **The creature**—In vs. 19-22 the word rendered *creature* and *creation* is the same in the original Gr., and may denote the whole creation, as in verse 22; Mark 10. 6; 13. 19; or any single creature, as in verse 39; Heb. 4. 13. But here, in vs. 19-21, the word is used only of the children of God as a part of the creation in distinction from the whole. Note, vs. 22, 23. **Manifestation of the sons of God**—When their bodies shall be redeemed from the *bondage* of death, (vs. 21, 23,) and be renewed in the glorious likeness of Christ at his

by reason of him who hath subjected *the same* in hope; **21** Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. **22** For we know that the whole creation groaneth and travaileth in pain together until now. **23** And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. **24** For we are saved

final coming. Note, verse 29; Phil. 3. 20, 21. **To vanity**—That is, Christians, as human beings, in common with all creation, (verse 22,) are subject to *vanity*, i. e., suffering and death. Job 7. 3, 16; Psalm 144. 4. This is **not willingly**, i. e., from their own choice, but by the sentence of God, as the result of Adam's sin. Note, ch. 5. 12. **In hope**—Of future glory and deliverance from present sufferings. Ver. 18. **The creature itself**—Rather, *this same creature*, as distinguished from all others. Note, vs. 19, 20. **Bondage... glorious liberty**—Referring to the *unwilling subjection*, and *hope* spoken of ver. 20.

22, 23. The whole creation groaneth—Referring here, not to Christians particularly, as in vs. 19-21, or to the whole human race merely, as in Mark 16. 15, Col. 1. 23, but to all animated nature and material things which have been perverted and subjected to evils through the fall of man. Gen. 3. 17-19. If for man's sin alone the earth was cursed, why should it not share in his recovery? And if so, to represent it as sympathizing with man's miseries, and as looking forward to his complete redemption as the period of its own deliverance from its present sin-blighted condition, is a beautiful thought, and in harmony with the teaching of Scripture on the subject. Ezekiel 34. 25-29; 36. 33-37; Amos 9. 13, 14; Isa. 11. 6-9; 35. 6-10; 65. 17-25; note, 2 Pet. 3. 10-13; Rev. 21. 1-4; 22. 1-5. **Not only they**—Rather, *it*, referring to the whole creation. Verse 22. **Ourselves groan... waiting**—Christians, who have the *first-fruits* or earnest of the Spirit, (note, verse 16,) being a part of creation, share in this universal groaning, patiently waiting the adoption, &c. Note, vs. 19-21.

24, 25. Saved by hope—Rather, *in*

by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? **25** But if we hope for that we see not, *then* do we with patience wait for it. **26** Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. **27** And he that searcheth the hearts knoweth what *is* the mind of the Spirit, be-

hope, i. e., hope of future glory sustains us in our present probationary trials and duties. Vs. 18, 20, 23. **Hope... seen is not hope**—Referring to the *object* of hope, which if *seen*, i. e., present and possessed, we cannot be said to hope for it. Verse 25; 2 Cor. 5. 7. **Hope for that we see not**—Christians, in the hope of future glory, patiently continue in the course needful to obtain it. Note, 1 Cor. 9. 24–27; Heb. 3. 6–14; 10. 34–39.

26, 27. The Spirit also—The Holy Spirit, in addition to his other offices in behalf of Christians, (verses 11, 16,) **helpeth our infirmities**, or rather, *infirmity*, referring especially to our ignorance respecting **what we should pray for**. Compare Matthew 20. 22; 2 Cor. 12. 8, 9. **Intercession for us**—That is, the Spirit inspires in us those intense desires and fervent longings called **groanings**, which cannot be expressed in human language, but which are understood of God. Note, verse 27. **He that searcheth the hearts**—That is, God. 1 Chron. 28. 9; Jer. 17. 10. This is also ascribed to Christ and the Spirit. Note, Acts 1. 24; 1 Cor. 2. 10. **Knoweth... mind of the Spirit**—Knows the feelings and desires he inspires in the hearts of Christians, called **the saints**, i. e., his *holy ones*. Note, chap. 1. 7. He knoweth these unutterable things, (ver. 26,) and delights to answer them because in accordance with his will. Note, 1 John 5. 14, 15.

28. All things work... for good—To *them who truly love God*, all things by the Spirit and providence of God are made to co-operate and contribute to their good: for nothing can effectually *be against them*. Note, ver. 31; 2 Cor. 4. 15–18; 12. 7–10; Heb. 12. 5–12; 1 Pet. 3. 13–17. **The called**—Those who obey the call. Note, ver. 30; ch. 1. 6, 7. **According to his**

cause he maketh intercession for the saints according to *the will of God*. **28** And we know that all things work together for good to them that love God, to them who are the called according to *his purpose*. **29** For whom he did foreknow, he also did predestinate *to be conformed* to the image of his Son, that he might be the first-born among many brethren. **30** Moreover, whom he did predestinate, then he also called: and whom he called, then he also justified:

purpose—God's purpose to glorify *them that love him*, and are acknowledged as his adopted children and heirs. Verses 14–17. This purpose of God embraces the whole series of divine arrangements, appliances, and operations connected with the salvation of men as *free agents*. Note, verses 29, 30; chap. 9. 11; Eph. 1. 4–13; 2. 8–10; 2 Thess. 2. 13, 15; 2 Tim. 1. 9; Tit. 3. 4–8; 2 Pet. 1. 2–11.

29. Whom he did foreknow—Or prerecognize as the called of God according to his purpose, and freely obeying the call. Note, vs. 28–30; 2 Tim. 2. 19. On *foreknowledge* see note Acts 2. 23. **Predestinate... conformed**—That is, God predetermined to glorify all whom he foreknew as being conformed to the image of his Son, including repentance, faith, and all the conditions requisite for that glorification. Note, vs. 28, 30. **Image of his Son**—That entire form of glorification in body and sanctification of spirit of which Christ is the perfect pattern and all his people shall be partakers. Note, John 17. 22–24; 2 Cor. 3. 18; Phil. 3. 21; 1 John 3. 2. **First-born... many brethren**—Referring to the resurrection, when Christ, the head of the Church, and the firstborn from the dead, (note, Col. 1. 18,) shall come to be glorified in and with his adopted brethren. Vs. 17. 18. Note, 1 Thess. 4. 14–17.

30. Predestinate—Note, verse 29. **Called**—Note, verse 28. **Justified**—Upon their faith in Christ. Note, ch. 3. 22, 24; 5. 1. There is here no mention of regeneration or sanctification, but the term justification is evidently meant to include all the prerequisites to glorification. Comp. 1 Cor. 1. 2, 30; 6. 11; Eph. 5. 26, 27; Tit. 3. 5–7; 2 Pet. 1. 3–11. **Glorified**—With Christ at his final coming. Note, vs. 17, 18, 29. Paul does not here teach that all who are called and justified are certainly and inevitably glorified; or that

and whom he justified, them he also glorified. **31** What shall we then say to these things? **If God be for us, who can be against us?** **32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? **33** Who shall lay any thing to the charge of God's elect? *It is God that justifieth.* **34** Who is he that condemneth? *It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* **35** Who shall separate us from the love of Christ? *shall tribu-*

there can be no possible failure between the call and the ultimate glorification; for he uniformly teaches the opposite. Note, 1 Cor. 9. 27; 10. 12; 1 Tim. 1. 19, 20; Heb. 6. 4-8; 10. 26-29, 35-38; 12. 14-17.

31-34. What... then say—What follows from the facts stated, verses 28-30. **If God be for us**—The question implies a certainty, *God is for us*, as is stated verses 26-30. **Who... against us**—So as to hinder our salvation, or do us any real harm. 1 Pet. 3. 13. Note, vs. 32-39. Before our Divine protector every opposing power of man or devils is as nothing. 2 Chron. 32. 7, 8; Psal. 27. 1; Job 34. 29. Note, Acts 5. 39; Heb. 13. 6. **Spared not his own Son**—Note, ch. 4. 25; 5. 6-10; John 3. 16, 18. **Give us all things**—All good and needful things. Psalm 34. 10; 84. 11; Josh. 21. 45; Matt. 7. 11. Note, verse 28; 1 Cor. 3. 21-23. **Lay any... charge**—So accuse as to cause their condemnation. Verse 34. **God's elect**—They who love him. Verse 28. His adopted children. Verses 15, 16. On the word *elect*, see note, Matt. 24. 24. **Justifieth**—Note, verse 30. **Condemneth**—To them who are in Christ there is no condemnation. Verse 1. Comp. Isa. 50. 7-9. Note, Acts 24. 16; 1 John 3. 20, 21. **Christ that died... risen**—Note, verse 32; chap. 4. 25; 5. 8-11. **Right hand of God**—Note, Matthew 22. 44; Acts 2. 33. **Maketh intercession**—As our everliving Mediator and Advocate with the Father. Note, Heb. 7. 25; 1 John 2. 1.

35-37. Separate... love of Christ—Nothing from without can separate them who are thus united to Christ by love. Note, vs. 37-39. Yet the best of Christians are left free, and liable to effect a complete and final separation by their own apostasy. Note, ch. 11. 20-22; 1 Cor. 9. 27; 10. 12; John 10.

lation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. **37** Nay, in all these things we are more than conquerors through him that loved us. **38** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, **39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Je'sus our Lord.

28, 29; 15. 1-6; 17. 12; Col. 1. 23; 1 Tim. 1. 19, 20; Heb. 3. 6-19; 6. 4-8; 10. 26, &c.; 2 Peter 2. 20, 21; Rev. 2. 4, 5. **Tribulation**—Seven forms of trials are here named (verse 35) as assailing true Christians, not only without harm, but for their good. Vs. 28, 37. **Killed all the day**—Paul here quotes from Psal. 44. 22, to show that the Christians of his day were subject to trials similar to those of the O. T. martyrs. Compare Matthew 5. 11, 12; 23. 34; 1 Thess. 2. 14, 15; 2 Tim. 3. 12. **More than conquerors**—These trials shall not only fail to separate us from Christ, but they shall serve to make our victory more sure and triumphant through Christ. 2 Cor. 4. 16, 17; 12. 9, 10; Heb. 12. 3-11.

38, 39. Persuaded—Expressing no doubt, but the most positive assurance. 2 Tim. 1. 12; 4. 18. **Death nor life**—Neither the fear of death nor the love of life: two mighty influences, (Job 2. 4,) yet overcome by this love. Ch. 14. 7, 8; Acts 20. 24; 21. 13; 2 Tim. 4. 6; Phil. 1. 20-23; Revelation 12. 11. **Angels... powers**—Alluding to the different classes of such spiritual evil agencies as are permitted of God to afflict and test the fidelity of his people. Psal. 78. 49; Job 1. 4-12; Eph. 6. 12. The same terms are also applied to good agencies. Eph. 1. 21; 3. 10; Col. 1. 16; Tit. 3. 1. **Things present**—No condition of the present life, and none of the unknown possibilities of the life to come. Note, 2 Tim. 4. 18. **Height nor depth**—Terms used to denote the opposite extremes of space, as in chap. 10. 6, 7. **Any other creature**—No opposing power that can be mentioned or thought of **shall be able to separate us**. Note, vs. 31, 35. Willful sin and apostasy only can cause a separation. Isa. 59. 2; Ezek. 33. 10-13. Note, Heb. 10. 26-29, 38.

CHAPTER IX.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, **2** That I have great heaviness and continual sorrow in my heart. **3** For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: **4** Who are Is'ra-el-ites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; **5** Whose

CHAPTER IX.

1-3. **I say the truth in Christ—**

As one united to Christ, (ch. 8. 1, 2;) and bound to be faithful to him. Note, 1 Cor. 7. 25; 1 Tim. 2. 7. **My conscience**—As enlightened and directed by the Holy Ghost. Acts 24. 16; Heb. 13. 18. **Great heaviness**—In view of the great blessings from which the unbelieving Jews excluded themselves. Note, vs. 3-7; ch. 10. 1-3, 21. **I could wish**—Not I *do* wish, but I *could* wish; i. e., were the thing wished for allowable or possible, implying an insurmountable obstacle. Comp. Matthew 26. 39; John 12. 27. **Accursed from Christ**—The Greek word *anathema*, here rendered *accursed*, is equivalent to the Hebrew *cherem*, which in the O. T. denotes a thing devoted to destruction, and subject to the *curse* of God, (Lev. 27. 28, 29; Josh. 6. 17, 21;) so in the N. T. the Jews, in rejecting the Gospel, were *accursed* from Christ, (Gal. 1. 8, 9;) and what Paul here *could wish* is, that he might take their place as a substitute in suffering for their sin, if by this means they could be saved; or he *could wish*, in place of the Jews, to be *forsaken by Christ*, as if accursed, as Christ was *forsaken of the Father*, (note, Matt. 27. 46,) in being made a *curse* for us. Note, Gal. 3. 13. Comp. Exodus 32. 30-32; note, John 15. 13; Philippians 2. 17; 1 Thessalonians 2. 8; 1 John 3. 16.

4-5. Israelites—Descendants of Jacob, whose name was changed to *Israel*: (Genesis 32. 28;) a name of Jewish boast. Chapter 11. 1; 2 Cor. 11. 22; Phil. 3. 5. **The adoption**—Of the nation to be regarded as the peculiar people of God. Deut. 7. 6-8; 10. 15; 14. 2. **The glory**—The visible emblem of the divine presence. Exod. 40. 34; 1 Kings 8. 10, 11; Psalm 63. 2. **Covenants**—Made with Abraham,

and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. **6** Not as though the word of God hath taken none effect. For they *are* not all Is'ra-el, which are of Is'ra-el: **7** Neither because they are the seed of Abraham, *are they* all children: but, In I'saac shall thy seed be called. **8** That is, They which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed. **9** For this is the

Isaac, and Jacob at different times. Gen. 17. 1-10; 26. 3-5, 24; 28. 12, &c. **Giving of the law**—Compare Exod. 20. 1-17; Psalm 147. 19; Acts 7. 38. **The service**—The ritual service, including the temple worship, by which they drew near to God. Note, Heb. 9. 1-10. **Promises**—Of the Messiah. Note, Acts 13. 32; 26. 6, 7; Galatians 3. 16-19. **The fathers**—The three great fathers of the covenant, (ver. 4,) including the whole line of Jewish ancestors, through whom, as to his human nature, Christ descended. Note, ch. 1. 3; Matthew 1. 1-17. **Over all, God**—Rather, *God over all*. Note, 1 Cor. 15. 27; 2 Cor. 11. 31. The title imports the supreme divinity of Christ. Note, John 1. 1; 20. 28; Matt. 1. 23; Phil. 2. 6; Col. 2. 9; 1 Tim. 3. 16; Heb. 1. 8. **Amen**—Note, Matt. 6. 13.

6-9. Not as though—The Jews thought that God's covenant with Abraham bound him to save all his descendants, without respect to their own personal faith and obedience, and that if he did not his word became of **none effect**, or void. This Paul denies. Note, chap. 3. 3, 4. **Not all Israel**—Not all the natural descendants of Israel are in spirit true Israelites. Note, verses 7, 8; chap. 2. 28, 29. **Neither ... all children**—That is, not children in the sense of being heirs of Abraham's promise. Gal. 3. 7-9, 29. **In Isaac**—This was the promise. Gen. 21. 12. It shows that the true children of Abraham are those which are born, as Isaac was, not by the law of nature or of the flesh, but by faith in the promise. Note, chap. 4. 17-21; Heb. 11. 17-19. **Children of the flesh ... of God**—Not Abraham's children by mere natural descent are counted the true children of God, but *the children of promise*, i. e., such only as are of the faith of Abraham. Note, ch. 4. 16; Gal.

word of promise, At this time will I come, and Sa'rah shall have a son. **10** And not only *this*; but when Re-bee'ca also had conceived by one, *even* by our father I'saac, **11** (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.) **12** It was said unto her, The elder shall serve the younger. **13** As it is written, Ja'cob have I loved, but E'sau have I hated. **14** What shall we

say then? *Is there* unrighteousness with God? God forbid. **15** For he saith to Mo'ses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. **16** So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy. **17** For the Scripture saith unto Pha'raoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

3. 7-9, 29. **This is the word**—Referring to the promise (Gen. 18. 10, 14) in exact fulfillment of which Isaac was born. Gen. 21. 1, 2.

10-13. **Not only this**—Not only Sarah, (verse 9,) but **Rebecca also**, had a wonderful promise. Note, vs. 12, 13. **Isaac**—The husband of Rebecca, and the father of Jacob and Esau. Ver. 13; Gen. 25. 20-26. **The children**—Rather, *nations*, according with Gen. 25. 23. **Neither...good or evil**—Paul here incidentally suggests that no person can be responsible for any act or emotion before their birth, or in any supposed state of pre-existence. Jacob was preferred above Esau, not because of any previous merit or demerit in either, for the preference was before their birth. Verses 12, 13.

Purpose of God...election—Note, ch. 8. 28, 33. God's purpose in regard to the election of Jacob and his posterity, in preference to Esau and his posterity, was founded, not upon a previous *decree* of God, but upon his previous *knowledge* that the latter would prove unfaithful, and the former faithful, to God. Note, vs. 12, 13. **It was said**—The Lord said to Rebecca, in answer to her prayer. Gen. 25. 22, 23.

The elder shall serve—Rather, *will serve*, &c. This was a prediction respecting, not the *persons* of the two brothers, but their descendants, the *Edomites* in Esau, and the *Israelites* in Jacob. Note, ver. 13. **As it is written**—Paul here quotes Mal. 1. 2, &c., uttered long afterward, to show that this prediction (ver. 12) was verified in the fact that the Edomites were ever subject to the Israelites. Comp. Gen. 25. 29; Num. 20. 14-21. **Loved...hated**—These words are often used comparatively, in the sense of loving one thing *more* or *less* than another. Genesis 29. 30-33; Deut. 21. 15-17;

Prov. 13. 24; note, Luke 14. 26. God loves all who love him, (Prov. 8. 17,) and deals with individuals and nations according as they love or hate him. 1 Sam. 2. 30; note, verse 15; Luke 7. 47; 12. 47, 48.

14-16. **What...then...God forbid**—Paul repels the idea, as in chap. 3. 5, 6. **I will have mercy**—Quoting from the Gr. version of Exod. 33. 19. The passage does not declare to whom God showeth mercy—i. e., pleases to accept to his favor—but simply that he suffers no one to dictate conditions of salvation; in other words, that he will save men in his own way and on his own terms; and this he has clearly revealed in his word. Gen. 4. 7; Exod. 20. 5, 6; Deut. 7. 9, 10; Isaiah 55. 7; Jer. 18. 7-10; 32. 18, 19; Ezek. 18. 4-32; Mal. 3. 16-18; note, ch. 10. 12, 13; 12. 1, 2; Acts 10. 34, 35; 1 Tim. 1. 15, 16; 2. 3, 4; Titus 2. 11-14. **Not...willeth...runneth**—Both the *willing* and the *running*—that is, the inward *desire* and the active *effort* of men—are indispensable to salvation, yet salvation is purely a work of divine mercy. Note, 1 Cor. 9. 24-27; Phil. 2. 12, 13; Eph. 2. 8-10; Tit. 3. 5-8.

17, 18. **Saith unto Pharaoh**—The Scripture represents God as speaking thus. Exod. 9. 13, 16; compare chap. 10. 19, 20. Such Scriptures are permanent, and intended to apply to all analogous cases. Note, ch. 15. 4. **Purpose...raised thee up**—Hebrew, *caused thee to stand*, i. e., preserved him alive amid a series of deadly plagues. Exod. chaps. 7-10. Though he had forfeited his life, his deserved destruction was deferred to a later day, in order that he might be made, in his final overthrow, a monument of God's penal justice and wrath. Note, ver. 22. **That my name**—That God's omnipotent power might be known in all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. **19** Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? **20** Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? **21** Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? **22** *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: **23** And that he might make known the riches of his glory on the vessels of mer-

Exod. 14. 4, 17, 18; 15. 1, &c.; Psalm 76. 10. **Therefore hath he mercy**—Note, ver. 15. **He hardeneth**—As he did Pharaoh, (ver. 17,) by judiciously abandoning him to the hardening influences of sin itself. Psalm 81. 11, 12; note, ch. 1. 24, 26, 28; ch. 11. 8; Acts 7. 42; 2 Thess. 2. 11, 12. This view of the hardening of Pharaoh accords with the history, which ascribes the act both to Pharaoh and to God. Exod. 8. 15, 32; 9. 7, 12, 35.

19-21. Why . . . find fault—If God has it all *his* own way, how can he blame men for doing wrong? or if he has decreed the destruction of a person, and foreordained his sins as means to the end, how can the sinner be held accountable? But this predestinarian, fatalistic assumption, which makes men mere machines to carry out the irresistible will of God concerning them, Paul rebukes and refutes. Note, ver. 20, &c.

Repliest against God—By assuming a false course as pursued by him, and reproaching him for it. Ver. 19. **Shall the thing formed**—Would it be proper for any creature to call its maker to an account? Isa. 29. 16; 45. 9-11.

Potter power over the clay—A common figure, illustrative of God's dealing with men. Psa. 2. 9; Isa. 64. 8; Jeremiah 8. 2-10; 19. 11; Lam. 4. 2.

Honor . . . dishonor—God loves them who love him, (Proverbs 8. 17; John 14. 21, 23,) and he will honor or dishonor men according as they honor or dishonor him by their obedience or disobedience. 1 Sam. 2. 30; Psa. 18. 23-27; Jer. 18. 9, 10; note, 2 Tim. 2. 20, 21.

22-24. Willing to show his wrath—Judged it best, and determined not merely to *feel*, but actually *reveal*, his just wrath against such self-hardened

ev, which he had afore prepared unto glory, **24** Even us, whom he hath called, not of the Jews only, but also of the Gen'tiles? **25** As he saith also in Ho-se'a, I will call them my people, which were not my people; and her beloved, which was not beloved. **26** And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. **27** E-sa'us also crieth concerning Is-ra-el, Though the number of the children of Is-ra-el be as the sand of the sea, a remnant shall be saved: **28** For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

sinner, and thus show his power to destroy them. Note, vs. 17, 18; chap. 1. 18; 2. 2-5, 8, 9. **Endured . . . long-suffering**—As in the case of Pharaoh. Verse 17; 1 Peter 3. 20; 2 Peter 3. 9. **Vessels of wrath**—Men who persistently refused to obey God and be saved, (verse 17,) contrary to his will and appointment. 1 Thess. 5. 9; 1 Tim. 2. 4. **Fitted to destruction**—Self-fitted by their own willful obduracy. Proverbs 1. 31, 32; 29. 1; Psalm 94. 23; Isaiah 3. 9-11; 59. 1, 2; Hosea 13. 9; Acts 3. 23; 2 Peter 2. 1. **Riches of his glory . . . vessels of mercy**—Manifest his abundant mercy and grace in calling, and ultimately bringing to glory, all who comply with the required conditions of salvation. Note, vs. 24-26; chap. 8. 28-30; Eph. 1. 3-14, 18, 19. **Even us**—All who believe in Christ, whether Jews or Gentiles. Note, ch. 3. 22; 10. 9-12.

25-29. O see—The Gr. form of the Hebrew name Hosea, as *Esaias* is of Isaiah. Vs. 27, 29. **Call them my people**—The two passages (vs. 25, 26) express the general sense of Hos. 1. 10; 2. 23. The prophet's description of the recovery of the Jews from their apostasy and captivity Paul here compares to God's dealing with Jew and Gentile believers under the Gospel. Note, vs. 24, 26-33; chap. 11. 5-32; 15. 8-12; Acts 15. 14-17; 1 Pet. 2. 10. **Esaias . . . crieth**—Proclaimeth publicly. Note, Matt. 3. 3. **Though the number**—A quotation from the Greek version of Isaiah 10. 22, 23. **A remnant**—A few only of the Jews, compared with the whole, will be saved through faith in the Messiah. Note, chap. 11. 5, 7; Acts 28. 26-28; 2 Cor. 3. 14-16. **Cut it short in righteousness**—God will speedily ex-

29 And as E-sa'ias said before, Except the Lord of Sab-a'oth had left us a seed, we had been as Sod'om, and been made like unto Gomorrah. **30** What shall we say then? That the Gen'tiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. **31** But Is'-ra-el, which followed after the law of righteousness, hath not attained to the law of righteousness. **32** Wherefore? Because *they sought it not by faith, but as it were by the works of the law.* For they stumbled at that stumbling-stone; **33** As it is written, Behold, I lay in Zi'on a stumbling-stone and rock of offense:

ecute his just wrath upon those who have thus fitted themselves for destruction. Prov. 29. 1; note, ver. 22; 2 Pet. 2. 1. **Esaias said before**—Quoting here Isa. 1. 9 as an earlier passage than that quoted vs. 27, 28. **Lord of Sabaoth**—Heb., *Lord of hosts.* Psa. 24. 10; James 5. 4. **A seed**—The same as remnant. Ver. 27. **As Sodom**—Destroyed like Sodom and Gomorrah. Note, Matt. 10. 15.

30-33. What...say then—Paul here returns to his statement, verses 24-26. **The Gentiles**, as a mass, did not know God, and did not seek his favor, yet many of them **attained** the righteousness or justification which is of faith. Note, chap. 3. 22; 10. 8-12. **But Israel**—The Jews, as a mass, following a law of righteousness, i. e., the law of *works*, ver. 32, have not attained to the true law of righteousness, i. e., that which is of *faith*. Note, chap. 10. 3-6. **Sought...by the works**—That is, as if righteousness or justification were thus attainable, and not by faith. Note, verse 31; Acts 13. 39. **They stumbled**—Note, ver. 33. **As it is written**—This verse 32 combines two O. T. passages, both of which the Jews applied to the Messiah. Isa. 8. 14; 28. 16. **In Zion**—Zion was one of the three hills upon which Jerusalem was built. Note, Matthew 2. 1. The word here, as often elsewhere, is used figuratively to denote the Church of God. Psa. 2. 6; 149. 2; Isaiah 12. 6; 35. 10; 62. 1; 66. 8; Jer. 50. 5. Note, Heb. 12. 22. Of this Church Christ is the foundation and the chief corner-stone. 1 Cor. 3. 11; Eph. 2. 20; Matt. 21. 42. **A stumbling stone**—Referring to Christ. 1 Cor. 1. 23. The two quoted passages treat of two classes of men, those to whom Christ would be only

and whosoever believeth on him shall not be ashamed.

CHAPTER X.

BRETHREN, my heart's desire and prayer to God for Is'-ra-el is, that they might be saved. **2** For I bear them record that they have a zeal of God, but not according to knowledge. **3** For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. **4** For Christ is the end of the law for righteousness to every one that believeth. **5** For Mo'ses describeth

a stone of stumbling, and those to whom he would be the corner-stone of all their hopes; those who, by believing on him, whether Jews or Gentiles, would be saved; and those who, through rejecting him, would be lost. Note, Matthew 21. 42-44; 1 Peter 2. 6-8. **Not be ashamed**—With disappointment. Note, chap. 10. 11; 5. 5.

CHAPTER X.

1-3. My heart's desire—Of this, Paul's earnest desire for the salvation of Israel, he already has given ample proof. Note, ch. 9. 1-3. **I bear them record**—Or, *bear them witness*, &c., as Paul well could from his own experience. Note, Acts 21. 20; 22. 3. **Zeal of God**—A blind jealousy for the honor of Jehovah. Note, Acts 26. 9. **Not according to knowledge**—Not enlightened, or according to truth, (ver. 3,) yet having some ground of hope. Note, 1 Timothy 1. 13. **Being ignorant**—Rather, *ignoring*, &c., for it seems they did *know* better than they *practiced*. Note, vs. 19, 21. **God's righteousness**—That scheme of justification which he has provided through faith in Christ. Note, verse 4; chapter 1. 17; 3. 22, 26. **Going about**—That is, they *sought* or *strove* to save themselves by the works of the law, without submitting their hearts to be saved through faith. Note, chapter 9. 31, 32.

4-9. Christ is the end of the law—The true end or aim of the law is to bestow righteousness and eternal life on those who fully obey it. Note, ver. 5. This, which the law points out, but can never give, is found by believing in Christ. Note, vs. 6-9; chap. 3. 20; Acts 13. 39; Gal. 3. 21-26. **Moses describeth**—In Lev. 18. 5. Comp. Ezek.

the righteousness which is of the law, That the man which doeth those things shall live by them. ¶ But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down *from above*: 7 Or, Who shall descend into the deep? that is, to bring up Christ again from the dead. ¶ But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; ¶ That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession

is made unto salvation. 11 For the Scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For E-sa'ias saith,

20. 11, 13, 21. **Righteousness... of faith**—Note, ch. 9. 30. **Speaketh**—Is described in this way. Deut. 30. 11-14. **Ascend into heaven... descend**—Note, chap. 8. 39; Matt. 11. 23. Proverbial expressions of unbelief, or of impossibility. Psalm 139. 8; Prov. 30. 4; Amos 9. 2, &c. **The word is nigh**—The gospel word as preached by Paul is easily accessible, ready to be received by faith in **thy heart**, and confessed with thy **mouth**. Note, verses 9, 10. **Confess... believe**—These two things—the inward faith in Christ and the outward confession of him—are named as necessary to salvation. Note, verse 10. **Believe... raised from the dead**—For heart belief in this includes saving faith in him as the Messiah and Saviour of the world. Note, chapter 1. 4; 1 Corinthians 15. 1-4, 11-17; 1 Peter 1. 3, &c.

10-13. **With the heart man believeth**—Note, verses 8, 9. The faith here referred to as essential to salvation includes that belief of the intellect, consent of the will, and outgoing of the affections, by which the soul fully trusts itself to the keeping of Christ its Saviour in well doing. Note, verse 9, chap. 3. 22, &c.; 1 Pet. 4. 19; 2 Tim. 1. 12. **The mouth**—Or tongue, as the instrument of confession. Phil. 2. 11. The life cannot be a substitute, yet it is a requisite accompaniment. Isaiah 29. 13; Ezek. 33. 31, 32. **Confession... salvation**—The constant profession of our faith in Christ is made as really important as believing, since there can be no true belief in the heart which does not manifest itself in the life, including the observance of every duty enjoined by Christ. Note, Matt.

7. 2, &c. **Scripture saith**—A free quotation from the Greek version of Isaiah 28. 16. **Ashamed**—His faith and hope in Christ shall not disappoint him. Note, chap. 5. 5; 9. 33. **No difference... Jew... Greek**—All may be saved by the same Lord Jesus and in the same way. Note, chapter 1. 16; 3. 22; 1 Tim. 2. 4-6; 4. 10; Gal. 3. 28; Col. 3. 11. **Whosoever**—Note, Acts 2. 21.

14, 15. **How then shall they call**—Referring to what is said vs. 12, 13. In a form of a series of questions Paul here declares that this *calling upon the Lord* requires *believing*, and believing *hearing*, and hearing *preaching*, (verse 17,) and preaching a *mission to preach*. Note, ver. 15. **They be sent**—The word *sent* here is the very verb from which the word apostle is formed; thus showing, that, as the first *apostles* were *sent* by Christ to be *preachers*, (Matt. 10. 7, Mark 16. 15,) so every *sent preacher* to the end of time is, *so far*, a true successor of the apostles. Note, Matt. 10. 2; 28. 19, 20. Nor are the preachers thus sent limited to any particular sex, class, or race of men. Note, chapter 16. 2; Acts 2. 17, 18; 8. 4; 13. 1. **It is written**—A free quotation from Isa. 52. 7. **Beautiful are the feet**—Suggesting that they were not to be *stationary* or *settled*, but *itinerant* preachers, (note, Matt. 28. 19,) like Paul, (chap. 1. 15, 16; 15. 19, &c.,) and Christ himself. Note, Matt. 9. 35; Mark 1. 38; Luke 4. 43; 13. 22; Acts 10. 38.

16-18. **Not all obeyed**—Did not so hear as to believe, and call on the Lord, (verse 14,) referring especially to the Jews as a mass. Note, ver. 21;

Lord, who hath believed our report? **17** So then faith *cometh* by hearing, and hearing by the word of God. **18** But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. **19** But I say, Did not Is-ra-el know? First Mo'ses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. **20** But E-sa'ias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. **21** But to Is-ra-el he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

chap. 3. 3; Acts 13. 46. **Esa'ias saith**—Quoting Isa. 53. 1. **Who hath believed**—The prophet speaks as if next to none—a mere *remnant* (ch. 9. 27)—would believe the gospel report of good things. Ver. 15; note, John 12. 38, &c. **Faith . . . by hearing**—Note, verse 14; Acts 17. 11, 12. **Haveth they not heard**—As much as to say, They have all heard, (verses 19, 21,) though they have not all believed and obeyed the Gospel. Ver. 16. **Their sound . . . all the earth**—A free quotation from Psa. 19. 1-4. This instruction, given by the heavens, Paul applies to the extensive spread of gospel truth; if not by the preaching of men, yet by the voice of nature in creation and in their hearts. Note, ch. 1. 19, 20; 2. 14, 15. The Gospel, as preached by the apostles and their successors, (note, vs. 14, 15,) had not then been preached in all the world, as commanded, (Mark 16. 15,) and as it ultimately will be. Note, Matt. 24. 14; Col. 1. 6, 23.

19-21. Did not Israel know—Implying that they did *know*, but that they *ignored*. Ver. 3. **Moses saith**—Quoting Deut. 32. 16, 21. They knew by this and other O. T. scriptures that the Gentiles were to hear the Gospel, and that many of them would embrace it, (ver. 20,) while the mass of the Jews, for their unbelief, were to be rejected. Comp. Psa. 2. 8; Isa. 54. 1-3; 60. 3-5. Note, vs. 16, 21; Acts 13. 46-48. **Provoke . . . jealousy**—Arouse to an emulation for seeking like blessing. Ch. 11. 11. **No people . . . foolish**—Alluding to the Gentiles as stupid idolaters, and not worthy to be called a people in contrast with the people of God. Note, chap. 9. 25, 26; 1 Pet. 2. 9, 10. **Esa'ias is very bold**—In speaking

CHAPTER XI.

I SAY then, Hath God cast away his people? God forbid. For I also am an Is-ra-el-ite, of the seed of A/bra-ham, of the tribe of Ben-jamin. **2** God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of E-li'as? how he maketh intercession to God against Is-ra-el, saying, **3** Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. **4** But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image* of Ba'al. **5** Even so then at this present time also there is a rem-

openly and plainly. Isa. 65. 1. **Sought me not**—The Gospel was then being preached to the Gentiles before they had sought it. Note, ch. 9. 30; 15. 16-21. **To Israel he saith**—Isaiah, in the name of God, saith with respect to the unfaithful Jews. Isa. 65. 2. **All day long**—Denoting the long-suffering of God. **Stretched forth my hands**—The attitude of gracious entreaty; as a mother calling back her perverse children to her embrace. Isa. 1. 2-4; 5. 1-7. Note, Matthew 23. 37.

CHAPTER XI.

1-4. Cast away his people—Cast off the Jews as his covenant people beyond recovery; the thought is rejected with the usual **God forbid**. Note, ch. 3. 3, 4. Comp. Jer. 31. 35-37; 33. 20-26. **For I also**—Note, 2 Cor. 11. 22; Phil. 3. 4, 5. Paul cites himself as an example of the *remnant* saved by grace, (note, ver. 5,) though as a persecutor he deserved to be cast off. Note, 1 Cor. 15. 9, 10; 1 Tim. 1. 13-16. **He foreknew**—As the believing, and hence, elect remnant. Note, vs. 5, 7. **Wot ye not**—Note, Acts 3. 17. **Saith of Elias**—Rather, *in Elias*, or Elijah, i. e., in the section of scripture which relates to him. 1 Kings 19. 10. See a similar mode of scripture reference, Lk. 20. 37. **They have killed**—Quoting the Greek version of 1 Kings 19. 10, 14. **Saith the answer**—Comp. 1 Kings 19. 18. **Baal**—Called also *Baalim*, (Judges 2. 11; 10. 10,) the name of an idol which many in the days of Elijah worshiped, as described 1 Kings 18. 18, &c.; Jer. 7. 9; 19. 5, 6.

5, 6. Even so . . . a remnant—A small number of the Jews were faithful in Paul's day, as in that of Elijah.

nant according to the election of grace. **6** And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. **7** What then? *Is'-ra-el* hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded; **8** According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. **9** And Da'vid saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: **10** Let their eyes be darkened, that they may not see, and bow down their back alway. **11** I say then, Have

they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gen'tiles, for to provoke them to jealousy. **12** Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gen'tiles; how much more their fullness! **13** For I speak to you Gen'tiles, inasmuch as I am the apostle of the Gen'tiles, I magnify mine office: **14** If by any means I may provoke to emulation *them which are my flesh*, and might save some of them. **15** For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? **16** For if the first-fruit *be* holy, the lump *is also holy*: and if the root *be* holy, so *are* the branches.

Verse 4. The election of grace—

Note, Matt. 24. 24. God's gracious choice of them on account of their true faith. Note, vs. 7, 28; Eph. 1. 4, &c., 2. 8-10; 2 Thess. 2. 13, 14; 1 Pet. 1. 2. **No more of works**—Their election was not on the ground of *meritorious works*, because if it were it would be of debt and not of **grace**. Note, chap. 4. 1-5; 2 Tim. 1. 9; Titus 3. 5-8.

7-10. Israel hath not obtained—Note, ch. 9. 31, 32. **The election hath**—Those of verse 5. Note, ch. 9. 30; 10. 20. **Blinded**—Or *hardened*; i. e., in refusing the true light, they were naturally and judicially given over to the hardness of their own hearts. Note, vs. 8-10. **As it is written**—The several passages here cited (vs. 8-10) are freely collated from Deut. 29. 4; Isaiah 6. 9, 10; Jer. 5. 21; Ezek. 12. 2; Psa. 69. 22, 23; 81. 11, 12. **God hath given them**—Judicially, and by his established laws of cause and effect in the moral as in the natural world. Note, Gal. 6. 7, 8. All these sad effects (vs. 8, 10) are simply predictions of what would follow from their own perverse conduct, not from God's decree. Prov. 1. 29-32; Isaiah 3. 9-11. Note, Matt. 13. 14, 15; John 12. 39, 40.

11-14. Stumbled... fall—So stumbled at Christ (ch. 9. 32) as to hopelessly continue in unbelief and be finally lost? Note, vs. 23-28; 2 Cor. 3. 14-16. **God forbid**—Note, ch. 3. 3, 4. **Through their fall**—The rejection of Christ and his Gospel by the Jews was made the occasion of their being offered and received by the Gentiles. Note, Matthew 21. 32, 42, 43; Acts 13. 46-48; 28. 26-28. **Provoke... jealousy**—Note, ver. 14; ch. 10. 19. **If the fall**—And *diminish-*

ing of the Jew to a mere remnant (ver. 5) be the occasion of such great good to the Gentile world, (ver. 11,) *how much more* will the **fullness** of their restoration be the occasion of greater good. Note, vs. 15, 25. **I speak to you**—To the Gentiles as well as to the Jews at Rome. Ch. 1. 7, 13. **Magnify mine office**—Hold it as highly honorable to be the apostle of the Gentiles. Ch. 15. 15-18; Acts 9. 15; Gal. 1. 16; 2. 2, 7-9; Eph. 3. 8; 1 Tim. 2. 7; 2 Tim. 1. 11. **May provoke**—Note, ver. 11. **My flesh**—His kinsman, the Jew. Chap. 9. 3. **Save some**—To secure this, Paul would use *any means*, i. e., *all means permissible*. Note, chap. 9. 3; 1 Cor. 9. 19-23.

15-18. The casting away—Referring to what is said vs. 11, 12. **Life from the dead**—The saving effect upon the world of the future general conversion of the Jews, will be so great and wonderful as to seem like a resurrection from the dead. Comp. Ezek. 37. 1-14; 47. 1-9; note, chap. 6. 3-8; John 5. 24, 25; Eph. 2. 1-22. **The first-fruit... lump**—As Israel was required to offer a cake of the first dough of the new harvest as *holy*, i. e., consecrated to God; and as this was representative of the whole *lump* or mass of dough, (Numbers 15. 19-21,) so the Jews were to the patriarchs what the *lump* was to the *first dough*, sacredly set apart in divine covenant, *for the father's sake*. See vs. 27-29. **The root**—Another figure of the same import. Note, vs. 17, 18. **Some of the branches**—Called the *natural branches*, (vs. 21, 24.) referring to the Jews as the natural descendants of Abraham and the fathers. Chap. 9. 5, 7. **Broken off**—Cast out of the Church of God for their un-

17 And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree: **18** Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. **19** Thou wilt say then, The branches were broken off, that I might be grafted in. **20** Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: **21** For if God spared not the natural branches, *take heed* lest he also spare not thee. **22** Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in

belief. Note, verse 20. **And thou—**The Gentiles. Verse 13. **Wild olive . . . grafted in—**The true Church of God is here compared to a *good olive-tree*, because of its *fatness* or richness of *goodly fruit*, (Jer. 11. 16,) as opposed to a *wild olive*, i. e., one uncultivated and unfruitful. Verse 24. Contrary to custom in the art of ingrafting, the graft or cutting of the inferior tree is here inserted into the superior tree and partakes of its nature; so to be united by faith to Christ is to partake of his life and be conformed to him. Note, chap. 6. 3-6; 8. 1-4, 10, 11; John 15. 1-8; 2 Cor. 5. 17; Gal. 2. 20. **Boast not . . . branches—**The believing Gentiles should not exult over the unbelieving Jews, or rejected branches, as if the former were naturally better, and were in no danger. Note, vs. 19-24, 30-32. **Bear-est not the root—**The *root* of the good olive, or the original Church, into which the Gentiles were grafted. Note, ver. 17.

19-24. Thou wilt say—As a plea for boasting. Verse 18. **Standest by faith—**This shows that true and continued faith in Christ was essential to their continuance as the people of God. Note, vs. 21, 22; Heb. 3. 6, 14. **High-minded . . . fear—**Be cautious and not wise in your own conceits, (verse 25,) since faith, by which you stand, cannot live in the soul that is lifted up. Hab. 2. 4. Note, 1 Cor. 10. 12; Phil. 2. 12; Heb. 4. 1, 11. **If God spared not—**A good reason why all should *fear*. Note, verse 20. **Goodness—**God's gratuitous favor shown in grafting in the believing Gentiles. **Severity—**His just punishment of the unbelieving Jews, as shown in their rejection. Verses 17, 20. **Continue in his goodness—**By continuing to believe.

his goodness: otherwise thou also shalt be cut off. **23** And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. **24** For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree? **25** For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Is'ra-el, until the fullness of the Gen'tiles be come in. **26** And so all Is'ra-el shall be saved: as it is written, There shall come out of Zi'on

Note, verse 20; Hebrews 10. 38, 39. **Abide not . . . God is able—**These verses (22, 23) prove the possibility of falling from grace, and of being restored after falling. Note, Lk. 22. 32; Rev. 2. 4, 5. They also prove that the exertion of *God's ability* to preserve his people from falling, and to restore the fallen, is not absolutely secured to any, but conditioned on their faith or fidelity to him. Ezek. 18. 20-32; note, verses 22, 31. **Cut out . . . grafted—**Referring to what is said of the Gentiles. Note, ver. 17. **How much more—**The future restoration of the Jews is, in itself, a more probable event than was the introduction of the Gentiles. Note, vs. 25-28.

25-27. Would not . . . ignorant—Note, chapter 1. 13. **This mystery—**Something before kept secret, either wholly or for the most part, and now only fully disclosed. Note, ch. 16. 25, 26; Matt. 13. 11. **Own conceits—**Or high-minded. Note, verse 20; chap. 12. 16. **Blindness in part—**Come upon the unbelieving part of Israel. Note, vs. 7-10. **Gentiles be come in—**Into the Church of Christ. Note, John 10. 9, 16. By the *fullness* here, and in ver. 12, is probably meant the totality of the Gentiles, not necessarily as individuals, but as *nations*. Comp. Gen. 17. 4; 18. 18; Psal. 22. 27, 28; note, Matt. 24. 14; 28. 19; Rev. 5. 9; 21. 24, 26. **All Israel . . . saved—**That is, as a *nation*, (2 Cor. 3. 16,) and not, as now, a mere remnant. Ver. 5. The general conversion of the Gentiles (note, ver. 25) will not only precede, but largely contribute to bring about, the general conversion of the Jews. Note, vs. 15, 31. **As it is written—**The quotations here (vs. 26, 27) are a combination of dif-

the Deliverer, and shall turn away ungodliness from Jacob: **27** For this *is* my covenant unto them, when I shall take away their sins. **28** As concerning the gospel, *they are enemies for your sakes*: but as touching the election, *they are beloved for the fathers' sakes*. **29** For the gifts and calling of God *are without repentance*. **30** For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: **31** Even so have these also now not believed, that through your mercy they also may obtain mercy. **32** For God hath concluded them all in unbelief, that he might have mercy upon all. **33** Oh the

ferent passages. Comp. Isa. 59, 20, 21; Psalm 14, 7; Jer. 31, 31-34; Hebrews 10, 16, 17. The **Deliverer** is Christ the Redeemer, who was to come both *out of* and *to* Zion. Isa. 59, 20. **Turn . . . from Jacob**—Rather, *unto them that turn from transgression in Jacob*; Jacob being the former name of Israel. Gen. 32, 28. The *turn away* and *take away* are here ascribed to God, (verses 26, 27;) but this is conditioned on the voluntary turning of the people from their sins to God. 2 Chron. 15, 2-4; Jer. 29, 12-14; Ezek. 18, 30-32; Zech. 1, 3; Mal. 3, 7; note, 2 Cor. 3, 16.

28-32. Enemies for your sakes—In respect to the Gospel the Jews are its enemies; yet their rejection of it was the occasion of its being offered to the Gentiles. Note, vs. 11, 12, 15, 30; Acts 13, 46, 47; 28, 26-28. **The election**—On account of God's choosing the Jewish **fathers** as his covenanted people (Deut. 10, 15, note, ch. 9, 4, 5, 11) the Jews are still **beloved**, i. e., favorably remembered, and in due time they will be graciously restored through faith, as are now the *elect remnant*. Note, vs. 5, 7, 23, 26, 31. **Gifts . . . calling of God**—The *gifts* here relate especially to the Jews, and the *calling* to the Gentiles. Chap. 9, 4-7, 11, 24-26. **Without repentance**—On the part of God. Note, ch. 3, 3, 4. The promises of God are immutable and irrevocable. Num. 23, 19; Deut. 7, 8, 9; note, 2 Cor. 1, 20; Hebrews 6, 13-18. The Abrahamic covenant still endures in the *spiritual* seed of Abraham, made up of believing Jews and Gentiles. Note, chap. 4, 11, 16; Gal. 3, 7-9, 14-16, 28, 29. **Through their unbelief**—Note, vs. 11, 12, 15. **Through your mercy**—Through God's mercy shown to the Gentiles, as

depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! **34** For who hath known the mind of the Lord? or who hath been his counselor? **35** Or who hath first given to him, and it shall be recompensed unto him again? **36** For of him, and through him, and to him, *are* all things: to whom *be* glory forever. Amen.

CHAPTER XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies

stated ver. 30, they in their turn shall be instrumental in bringing the Jewish people to Christ. Note, ver. 26. **All in unbelief**—The whole, both Jews and Gentiles. Vs. 30, 31; chap. 3, 9; Gal. 3, 22. **Have mercy upon all**—By placing it within the reach of all through Christ. Note, chap. 3, 22; 5, 15-21; 15, 8-12.

33-36. Depth . . . knowledge—Rather, *of the riches, wisdom, &c.*, referring here especially to the infinite resources of God's *grace, wisdom, and knowledge*, as displayed in the Gospel. Ch. 9, 23; 1 Cor. 1, 30; Eph. 1, 7, 8; 2, 4, 7; 3, 8-10, 16-20; 1 Tim. 1, 14-16. **How unsearchable**—No one but God himself can fully comprehend his *plans*, and *methods* of executing them. Job 5, 9; 9, 10; 11, 7. **Who . . . his counselor**—The question implies there is none but God himself. Job 36, 23; Isa. 40, 13, 14; Jer. 23, 18; note, 1 Cor. 2, 16. **Who hath first given**—Who ever gave to God any thing which God did not first give to him. Job 35, 7; 41, 11; 1 Cor. 4, 7. **Of him . . . through . . . to him**—God is the *source, medium, and end* of all things, i. e., all things are created and controlled by him, and will redound to his glory. 1 Cor. 8, 6; Col. 1, 16. **To whom be glory**—For it all belongs to him. 1 Chron. 29, 11, 12; Note, ch. 16, 17; 1 Tim. 1, 17; Jude 25.

CHAPTER XII.

1, 2. By the mercies of God—In view of the whole economy of saving mercy as freely bestowed through Christ upon all believers, whether Jews or Gentiles. Ch. 9, 23, 24; 11, 30-32. **Present your bodies**—Or, yourselves, the whole man, inner and outer, once for all. Note, chap. 6, 12, 13; 1 Cor. 6, 19, 20; 1 Thess. 5, 23. **A living**

a living sacrifice, holy, acceptable unto God, *which* is your reasonable service. **2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God. **3** For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. **4** For as we have many members in one body, and all members have

not the same office: **5** So we, *being many*, are one body in Christ, and every one members one of another. **6** Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; **7** Or ministry; *let us wait* on our ministering; or he that teacheth, on teaching; **8** Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. **9** *Let love* be without dissimulation. Abhor that which

sacrifice—As contrasted with the legal sacrifices which were *slain* in the offering. Leviticus 22. 20, &c. All Christian spiritual sacrifices must be **holy** to be acceptable. Note, 1 Pet. 2. 5. **Reasonable service**—Or *rational*, as contrasted with that of the ungodly, (chapter 1. 21, &c.; 6. 19–22,) and because it is proper, since ye are not your own but God's. 1 Cor. 6. 19, 20. **Conformed to this world**—That is, to the living world of men, so far as their course is sinful, and inconsistent for the *transformed* and *renewed* man. Note, 2 Cor. 6. 14–18; 7. 1; Eph. 4. 22–24. **Ye may prove**—Know from your own experience or obedience that *God's will*, in what he requires of you, is good, &c. Note, ch. 7. 12, 16; John 7. 17.

3–5. Through the grace—By the authority of his apostolic office given him by the grace of God. Chap. 1. 5; 15. 15, 16; Eph. 3. 2, 7, 8. **Not to think... more highly**—A strong way of expressing all undue self-elevation. Note, chap. 11. 20; Gal. 6. 3; 1 Cor. 4. 6, 7. **Soberly**—From a just estimate of himself and his gifts, as compared with his brethren and their gifts, (verse 16,) thus qualifying himself for some services, but not for others. Note, verses 4–8. **Measure of faith**—As an extraordinary *gift*, it is measured out sovereignly by the Holy Spirit, 1 Cor. 12. 9–11; as a saving *grace*, it is given to all. Eph. 2. 8; Tit. 2. 11. **Many members**—These verses (4, 5) teach that the same diversity and yet unity obtains in the spiritual body, or Church of Christ, of which all believers are the several members, as in the natural body. Note, verses 6–8.

6–8. Gifts differing—God has graciously bestowed upon different members of the Church different spiritual gifts, and all are to use them according

to his will, (1 Cor. 12. 5, &c., 1 Pet. 4. 10, 11,) as did Paul. Ver. 3. **Whether prophecy**—This often refers simply to the preaching, or inspired utterance, of divine truth. Note, Acts 2. 17, 18; 11. 27; 21. 9; 1 Corinthians 11. 4, 5; 14. 1–6, 29–32. When distinguished from the *ministry* and *teaching*, as in verse 7, the gift is probably limited to the predicting of future events. See note, 1 Corinthians 12. 28.

The proportion—Or *measure*, of faith. Note, verse 3. **Ministry**—The word here used imports any kind of service, from the administering of the temporal affairs of the Church to the dispensing of the word of life. Note, ch. 16. 1, 2; Acts 6. 1–4. **Wait on our ministering**—Be confined to the sphere assigned us, and be active in it, as in ver. 6. Note, Acts 6. 4; 1 Tim. 4. 15, 16.

Teacheth—Teachers are here distinguished from prophets, (verse 6,) and put after them, as exercising a lower function. Acts 13. 1; 1 Cor. 12. 28, 29; Eph. 4. 11. **Exhorteth**—This gift, perhaps, applies to no specific class, since all preaching, whether by apostles, prophets, or teachers, was followed up by *exhortation*, i. e., remarks intended to stir the heart and incite to good deeds. Luke 3. 18; Acts 2. 40; 11. 23; 13. 15; 20. 2; 1 Cor. 14. 3; 1 Tim. 4. 13.

Giveth—Referring to benevolent acts which should be in **simplicity**, i. e., sincerity, or with *liberality*, as the same word is rendered 2 Cor. 8. 2; 9. 13. **Ruleth... diligence**—Those who are called to direct the concerns of the Church, temporal or spiritual, must do it with earnest purpose. Ver. 11; Acts 18. 25; Heb. 6. 10, 11. **Mercy... cheerfulness**—As in verses 13–15, 20. Feeling it to be more blessed to give than to receive. Acts 20. 35.

9–15. Love be... dissimulation—

is evil; cleave to that which is good. **10** *Be* kindly affectioned one to another with brotherly love; in honor preferring one another; **11** Not slothful in business; fervent in spirit; serving the Lord; **12** Rejoicing in hope; patient in tribulation; continuing instant in prayer; **13** Distributing to the necessity of saints; given to hospitality. **14** Bless them which persecute you: bless, and curse not. **15** Rejoice with them that do rejoice, and weep with them that weep. **16** *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. **17** Recompen-

That is, with *unfeigned* love. Note, 2 Cor. 6. 6; 1 Tim. 1. 5; 1 Pet. 1. 22; 1 John 3. 17, 18. **Abhor...cleave**—A most lofty tone of moral principle and feeling is here inculcated, for he who *hates* not evil, does not really *love* or *cling* to good. Psal. 34. 14; 97. 10; Amos 5. 14, 15. Note, verses 17, 21; 1 Cor. 13. 5, 6. **Be kindly**—Rather, *in brotherly love be affectionate*, &c. Note, John 13. 34, 35; 1 Thess. 4. 9, 10. **In honor**—In showing honor *prefer*, or rather *go before, take the lead*, i. e., show an example for others to follow. Note, Matt. 5. 47; John 13. 15; Phil. 2. 3. **In business**—Rather, *in zeal, or diligence*, as rendered verse 8. **Fervent...serving the Lord**—In the service of God (ver. 1) be not remiss, but work with persevering energy. Eccl. 9. 10. Note, John 9. 4; Acts 20. 19, 20. **Rejoicing...patient**—Note, chapter 5. 2-5; James 1. 2-4. **Instant in prayer**—Habitual and persevering in prayer: Note, Lk. 18. 1; Acts 10. 2; Eph. 6. 18; 1 Thess. 5. 17. **Distributing**—Rather, *sharing*; i. e., supplying the wants of your fellow-Christians as you would your own. Note, Acts 2. 44, 45; 20. 34, 35; Heb. 6. 10. **Given to hospitality**—Rather, *pursuing* it; a duty of special importance in those early days. Note, 1 Tim. 3. 2; 5. 10; Heb. 13. 2; 1 Pet. 4. 9; 3 John 5-8. **Bless...curse not**—Note, Matt. 5. 44, 45. **Rejoice...weep**—Sympathize in the joys and sorrows of others. 1 Cor. 12. 26; Gal. 6. 2.

16-18. **Same mind**—In your intercourse as Christians show a common spirit and feeling. 1 Cor. 1. 10; 2 Cor. 13. 11; Phil. 2. 2; 1 Pet. 3. 8. **High things...low estate**—Aspire not to things above your station or calling, but incline, rather, to the opposite,

to no man evil for evil. Provide things honest in the sight of all men. **18** If it be possible, as much as lieth in you, live peaceably with all men. **19** Dearly beloved, *avenge not* yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. **20** Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. **21** Be not overcome of evil, but overcome evil with good.

CHAPTER XIII.

LET every soul be subject unto the higher powers. For there is no power but of

sympathizing with and thus aiding a lowly and fallen. Jer. 45. 5; Psal. 31. 1. Note, ver. 3. **Be not wise**—Comp. Prov. 3. 7; Isa. 5. 21. Note, chap. 11. 25. **Evil for evil**—Do evil to no one because he does evil to you. Prov. 20. 22; 24. 29. Note, vs. 14, 19-21; 1 Thess. 5. 15. **Things honest**—Or *becoming and honorable*, i. e., Christians should so conduct themselves as to command the conscientious respect and approval of all men. Prov. 3. 3, 4. Note, 2 Cor. 8. 21; Phil. 4. 15; Tit. 2. 7, 8; 1 Pet. 2. 12-15. **If it be possible**—Implying that it may not always be *possible*, owing to *others*. Luke 17. 1. **Lieth in you**—Depends on you. Note, chap. 14. 19; Eph. 4. 3; Heb. 12. 14; 1 Pet. 3. 11.

19-21. **Avenge not**—Do not take revenge upon those who injure you, (Lev. 19. 18; Prov. 24. 29;) but leave the taking of vengeance with God, who will execute it at the proper time, and in the legitimate way; as **written** in Deut. 32. 35. Note, Hebrew 10. 30; 1 Thess. 4. 6. **Enemy hunger, feed**—Only two important acts are named, yet including all the duties of benevolence, as in Exodus 23. 4, 5; Prov. 25. 21; Matt. 5. 44. **Heap coals of fire**—A figure taken from Prov. 25. 22, denoting the most effectual means of subduing an enemy, being adapted to melt him into penitence and love, as shown verse 21, and in the case of Saul and David. 1 Sam. 24. 16-19. **Be not overcome**—Be not the conquered party, but the noble Christian conqueror. Note, vs. 14, 17, 20.

CHAPTER XIII.

1-4. **Every soul**—Every person. Note, Acts 2. 41. **Be subject...higher powers**—Submit himself to

God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for con-

science' sake. 6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thy-

the authorities above him; referring especially to the civil government. Note, vs. 2-7; Tit. 3. 1; 1 Peter 2. 13, &c. **No power but of God**—That is, every admitted civil authority, including temporary and revolutionary governments, must be attributed to God. *Psa. 75. 6, 7; Prov. 8. 15, 16; Dan. 2. 21; 4. 32.* **Resisteth the power**—To resist civil government in the exercise of its rightful authority is to resist God, whose authority is in the magistrate. Note, vs. 3, 4. **Damnation**—Divine condemnation, and punishment through the magistrate. **Not a terror... works**—Meaning to the doers of such works. *Rulers* are not a terror to those who do right, but to the evil doers only. **Have praise**—Do right and you shall have praise of God, (1 Cor. 4. 5,) and rulers, if they are what they ought to be as God's ministers, will not only protect, but commend and encourage you. Note, 1 Pet. 2. 14; 3. 13. **Minister of God**—The magistrate, or *ruler*, (verse 3,) is the servant of God, *ordained* of him (ver. 1) for the good of society or the people, whose interests he is bound to promote. Note, verse 3. **Beareth not the sword in vain**—Not without reason or for mere show, but as the symbol of his authority from God to punish criminals, even with death, in order to secure the just peace of society. *Gen. 9. 6; Num. 35. 16-21, 30-33.* Note, *Matt. 26. 51, 52; Luke 23. 41; Acts 25. 11; 28. 4; Rev. 13. 10.* Rulers are God's ministers for good only, (John 18. 22, 23,) and can claim obedience only to rightful authority. *Dan. 3. 18, &c.; 6. 4, &c.* Note, *Acts 4. 19; 5. 29.*

5-7. **For conscience' sake**—Be subject to the civil authority not merely as a duty of prudence, but also as

a moral and religious duty; not merely from fear of punishment, (ver. 4,) but from an inward sense of reverence of the divine order in the civil affairs of men. Note, verses 1, 2; 1 Peter 2. 13. **For this cause**—Because they are **God's ministers**. Note, vs. 1, 2. **Attending... thing**—To the duties of their office in administering the government, they are entitled to *tribute*, or support. Verse 7. **To all their dues**—What rightfully belongs to others, related to us by whatever tie, in State or Church, that we are bound to render according to the golden rule. Note, *Matt. 7. 12.* **Tribute... custom**—Taxes due to *home* authorities, to *foreign* authorities, or on merchandise. Note, *Matt. 22. 21.* **Fear... honor**—The former refers to the reverence due to superiors, especially rulers, (vs. 1-5;) the latter to the respect due to other persons of distinction and equals. Note, *ch. 12. 10; Phil. 2. 3; 1 Pet. 2. 17.*

8-10. **Owe no man... to love one another**—All obligations may be fully discharged except that of love; that is a debt that must remain ever due; for love to others will lead you to fulfill toward them all your duties. Note, verses 9, 10. This does not forbid the credit practice in trade, but simply that we discharge all just obligations *at the proper time*, i. e., according to the golden rule. Note, *Matt. 7. 12.* **Fulfilled the law**—Note, vs. 9, 10, &c. **Thou shalt not**—A quotation from the five negative commandments of the decalogue. *Exod. 20. 13-17.* **Love thy neighbor as thyself**—Compare *Lev. 19. 18.* This is called the second great commandment, and the royal law. Note, *Matt. 22. 38-40; Jam. 2. 8.* **No ill to his neighbor**—Rather, to *one's* neighbor, i. e., where there is true love no

self. **10** Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. **11** And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. **12** The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. **13** Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: **14** But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

evil act, like the five here above named, can be practiced. Note, ver. 8; 1 Cor. 13. 4-8.

11-14. And that—Rather, and *this do*; referring to what is said, vs. 8-10. **Knowing the time**—Knowing that every moment brings us nearer to our final salvation in heaven, it is time to awake, i. e., from the sleep of stupid indifference, to that state of wakeful expectation of the event characteristic of true Christians. Verses 12-14; note, 1 Cor. 1. 7; Phil. 3. 20; 2 Tim. 4. 8; Tit. 2. 13; 2 Peter 3. 12. **The night**—Our state of darkness in this world, as compared with the day, or state of perfect light, in heaven. Note, 1 Cor. 13. 9-12; 1 John 3. 2; Rev. 21. 23-25; 22. 5. **Works of darkness**—Such deeds as the wicked choose to commit in darkness. Ver. 13; Matt. 13. 25; John 3. 19, 20; Eph. 5. 11, 12; 1 Thess. 5. 7. **The armor of light**—Or of righteousness; a figure of most intimate union with Christ, and of the spiritual means of conflict. Note, ver. 14; Eph. 6. 10-18; 1 Thess. 5. 8. **Honestly, as in the day**—In a manner becoming children of the light and of the day. 1 Thess. 5. 5. **Chambering—Lewdness**. Three classes of vice are here named, each of which is described by two words, and all belonging to the works of darkness (note, ver. 12) and of the flesh. Ver. 14. **Put ye on . . . Christ**—Clothe yourselves with his character and spirit, (Phil. 2. 5,) as your armor of light and righteousness. Note, verse 12. Compare John 11. 9, 10; 12. 35, 36, 46; Eph. 5. 8; 4. 22-24; Col. 3. 10; 1 John 1. 5. 7. **Not provision for the flesh**—Direct no attention to the gratification of the sensual, sinful cravings of corrupt nature. Note, ch. 8. 1-13; Gal. 5. 16-21, 24; 1 Peter 2. 11; 4. 1, 2.

CHAPTER XIV.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations. **2** For one believeth that he may eat all things: another, who is weak, eateth herbs. **3** Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. **4** Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand. **5** One man esteemeth one day above another: another esteemeth every day

CHAPTER XIV.

1-4. Him that is weak—As compared with the *strong*. Note, ch. 15. 1. Observe, the weak one is **in the faith**, that is, the saving faith of the Gospel, and, as such, a Christian brother. Vs. 10, 13, 15, 21. **Receive ye**—To your cordial Christian fellowship, and not to doubtful disputations, i. e., not for the purpose of judging or deciding as to his doubtful scruples. Note, vs. 3, 4, 10-14. **Eat all things**—The *strong* in the faith ate all kinds of wholesome food without scruple; the *weak* restricted himself to **herbs**, or a vegetable diet, lest he should be defiled by the use of flesh. Note, vs. 14, 15, 21. **Despise . . . judge**—The former is a sin to which good men of liberal views are often tempted; and the latter a sin to which good men of narrow views are as often tempted; both of which the Christian must avoid. Note, Col. 2. 16. **God hath received him**—As a Christian believer, who in this matter acts not from laxity but from religious principle. Note, vs. 18-23; chap. 15. 7. **Another man's servant**—Rather, *another's* servant, that is, *Christ's*. Verse 18. **To his own master**—To Christ, the appointed judge of all. Note, verses 9-12. **God is able**—Able to uphold and save him through Christ. Note, verse 18; ch. 15. 7.

5, 6. One day above another—Supposed to refer to the feast and fast days of the ceremonial law, which the Jews held to be more sacred than other days, (note, Gal. 4. 10; Col. 2. 16,) and not to the Christian sabbath, which was held as sacred to God by all the early Christians, whether of Jewish or Gentile birth. Note, John 20. 19; 1 Cor. 16. 2. **Every day alike**—The word *alike* is not in the original, and should be omitted, as perverting, per-

alike. Let every man be fully persuaded in his own mind. ¶ He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou judge thy

haps, the sense; the reference being probably to the *Gentile* Christian, who regarded every day as sacred, and that without making void the special sanctity of the Lord's day. Note, verse 6. **Fully persuaded**—Or, *fully assured*; i. e., let each one act, and be permitted to act, according to his own honest convictions. Note, vs. 22, 23. **Regardeth it unto the Lord**—Paul here teaches that the acknowledging of God, by giving him **thanks**, sanctifies all deeds, however differing outwardly. Note, vs. 7, 8; 1 Cor. 10. 30; Col. 2. 7; 3. 17; 1 Tim. 4. 4, 5. Those who thus regard the Lord he will guide aright. Psa. 25. 9; Prov. 3. 6.

7-9. **Liveth to himself**—The one great object of every Christian, in life and death, is not himself, but *Christ*. Note, verses 8, 9; Phil. 1. 21-23. **We are the Lord's**—Living or dying we are Christ's property, (ver. 7,) bought with the price of his death. Note, vs. 9. 15; 1 Cor. 6. 20; 2 Cor. 5. 15. **To this end**—That he might be the ever-living Lord of his redeemed people. Comp. Matt. 22. 32; Heb. 7. 25. **Both died...revived**—Rather, simply, *both died and lived, that he might be, &c.*; i. e., have all power over the dead and the living. Note, verses 10, 11; Eph. 1. 19-22.

10-13. **Why...judge...set at naught**—Why should the weaker judge the stronger, or the stronger despise the weaker, since each is a Christian **brother** to the other. Note, vs. 3, 15, 21. **We shall all stand**—A good reason why we should not judge each other is, that **Christ** is the appointed and more perfect judge. Acts 17. 31; note, verses 11-13; chap. 2. 1-16. **It is written**—Quoting from the Greek version of

brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. 11 For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* 12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way. 14 I know, and am persuaded by the Lord Jesus, that *there* is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it* is unclean. 15 But if thy brother be grieved with *thy* meat, now walkest thou

Isaiah 45. 23. **Every knee...every tongue**—What Isaiah said of Jehovah Paul here applies to Christ, thus showing that he is Jehovah, God the judge of all. Ver. 12; note, chap. 9. 5; Phil. 2. 6, 10, 11. The *bowing* and *confessing* here express a universal subjection to his sovereignty, as in 1 Cor. 15. 24-28; Phil. 2. 10, 11; and not a universal salvation. Note, chap. 2. 5-16; Matthew 25. 31-46; John 5. 28, 29; Rev. 20. 12-15. **Account of himself**—And not of any other. Note, verses 10, 11. **Judge this rather**—Instead of judging each other, let each judge what his own conduct should be, in view of what is said verses 4, 10-12. **Stumbling-block**—Or give *offense*. Note, vs. 20, 21; Matt. 18. 6, 7.

14, 15. **I know...by the Lord**—Rather, *in the Lord*, i. e., as one *in Christ*, (ch. 8. 1; 9. 1,) and having the mind and spirit of Christ. 1 Cor. 2. 16; 7. 40. **Nothing unclean of itself**—That is, impure or unholy in the religious sense of the Levitical law; that law being now done away, all things are pure. Note, ver. 20; Acts 10. 15; 1 Tim. 4. 4, 5; Tit. 1. 15. **But to him...unclean**—And therefore *he* cannot eat of it without sin, because it is a sin to violate his conscience. Note, ver. 23. **Grieved with thy meat**—If by eating meat, or any other act unessential to true religion, (note, verse 17,) thy brother's conscience is grieved or made weak, love to him requires thee to abstain from it. Note, ver. 21; ch. 13. 10; 1 Cor. 13. 5. **Destroy not**—By doing that which would lead him to offend his own conscience, and thus tend to destroy his soul. Note, verses 20, 23; 1 Cor. 8. 10-12. This is one of many strong proof-texts showing that true

charitably. Destroy not him with thy meat, for whom Christ died. **16** Let not then your good be evil spoken of: **17** For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. **18** For he that in these things serveth Christ is acceptable to God, and approved of men. **19** Let us therefore follow after the things which make for peace, and things wherewith one may edify another. **20** For meat destroy not the work of God. All things indeed are pure; but *it is* evil for that man who eateth with

offense. **21** *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. **22** Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. **23** And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please

Christians may so far apostatize from the true faith as to be finally lost. Note, John 15. 5, 6; 17. 12; 1 Cor. 9. 27; 10. 1-12; 1 Tim. 1. 19, 20; Heb. 6. 4-8. **For whom Christ died**—This proves that all men are not necessarily saved because Christ died for all. Note, 1 Tim. 2. 4-6; 4. 10; Heb. 10. 29, 38.

16-18. Your good...evil spoken of—Let not the knowledge of your Christian freedom from the law respecting eating be an occasion of blame by your using it so as to injure others, and sin against Christ. Note, vs. 15, 20, 21. **Kingdom...not meat**—Christ's reign in the soul (note, Matthew 3. 2, Luke 17. 21) does not consist in the observance of such non-essentials as the eating or not eating of meat, &c. Verses 6. 21. **Righteousness**—Uprightness of heart and life, through faith in Christ, (note, chapter 1. 17; 10. 6-10,) resulting in peace with God and with one another, and joy in the Holy Ghost. Note, ch. 5. 1-5; 15. 13; 1 Thess. 1. 5, 6. **In these things**—In this threefold life. Ver. 17. **Serveth Christ**—Though God only is to be worshiped and served, (Matt. 4. 10,) yet he that thus serves Christ is acceptable to God, because Christ is God and entitled to the same honors. Note, chap. 9. 5; John 1. 1-5, 23; 12. 26. **Approved of men**—Approves himself to the conscientious approval of men. Note, ch. 12. 17; Tit. 2. 7, 8.

19-21. Follow...peace—Note, ch. 12. 18; Heb. 12. 14. **Edify**—Build up. Note, ch. 15. 2; 1 Peter 2. 5. **Destroy not the work of God**—Thy Christian brother, for whom Christ died, (note, ver. 15,) whose faith in Christ is so called. Ju. 6. 29. **All...pure**—Note, ver. 14. **Evil for that man**—Who eats so as to offend a weak brother and cause him to stumble. Note, verses 15, 21.

It is good—Duty requires us to seek the good of others, by abstaining even from the use of what is good to us. Note, chap. 15. 1-3; 1 Cor. 8. 9-13; 10. 24-33.

22, 23. Hast thou faith—Do you believe that all kinds of food are pure and therefore proper to be eaten? Vs. 2, 14, 20. **Have it to thyself**—That is, practice it in private, so as to give no offense; be thankful to God for this stronger, clearer faith, but do not so use it as to injure others. Note, vs. 15, 20, 21. Of course this is not to be over-pressed, as if it were wrong to discuss such points at all with our weaker brethren. Gal. 2. 11, &c.; 2 Tim. 2. 24-26; Tit. 1. 9, &c. **Happy is he**—Who does not allow himself in things which his conscience condemns, or the propriety of which he doubts. Note, verse 23; Acts 24. 16; Heb. 13. 18. **He that doubteth is damned**—The opposite of happy, (ver. 22,) i. e., he is self-condemned who doubts the lawfulness of eating, or of any act, and yet does it when there is no doubt as to the lawfulness of abstaining from it. Note, verse 22. **Because...not of faith**—Though the act may be right in itself, yet it is contrary to his own weak faith. Vs. 14, 20. **Not of faith is sin**—It is sin to do any thing which we believe to be wrong, or the morality of which we doubt, or to neglect to do what we believe to be our duty. Prov. 24. 11, 12; note, James 4. 17.

CHAPTER XV.

1-4. We then that are strong—Enlightened on the subject in question, (ch. 14,) called strong as compared with the weak. Ch. 14. 1, 2. Among these Paul here includes himself, as in chap. 14. 14; 1 Cor. 8. 13. **Bear the infirmities**—Bear with their weak scru-

ourselves. **2** Let every one of us please *his* neighbor for *his* good to edification. **3** For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. **4** For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. **5** Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: **6** That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Je'sus Christ. **7** Wherefore receive ye one another, as Christ also received us, to the glory of God. **8** Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: **9** And that the Gen'tiles might glorify God for *his* mer-

cy; as it is written, For this cause **I** will confess to thee among the Gen'tiles, and sing unto thy name. **10** And again he saith, Rejoice, ye Gen'tiles, with his people. **11** And again, Praise the Lord, all ye Gen'tiles; and laud him, all ye people. **12** And again, E-sa'ias saith, There shall be a root of Je'se, and he that shall rise to reign over the Gen'tiles; in him shall the Gen'tiles trust. **13** Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. **14** And **I** myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. **15** Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, **16** That **I** should be the min-

ples, i. e., not merely suffer them without opposition. (ch. 14. 1,) but endure them, according to the law of *charity*, (chap. 14. 15; 1 Cor. 13. 1-7,) and of *Christ*. Verse 3; Gal. 6. 2. **Not to please ourselves**—For he who aims to please himself is indifferent about pleasing *his* neighbor—Note, ver. 2; 1 Cor. 9. 19; 10. 24, 33; Phil. 2. 4, 5. **Christ pleased not himself**—The greatest of all models of unselfishness. Comp. vs. 5-9; Mk. 10. 45; 2 Cor. 8. 9; Phil. 2. 5-8. **Written**—Quoting Ps. 69. 9. **For our learning**—That is, as a perpetual example for our imitation of *self-sacrifice*, *patience*, and *comfort*, or *consolation* under trials. Vs. 5-7; 1 Pet. 2. 19-21; 1 John 4. 11. All Scripture has a similar general standing purpose. Note, 1 Cor. 10. 11; 2 Tim. 3. 16, 17.

5-7. **God of patience**—Who by his word and Spirit gives patience and *consolation* in trials. Vs. 4, 13. **Like-minded**—Referring to that unity of heart and action which accords with the spirit and teaching of Christ. Ver. 6; ch. 12. 16; 1 Cor. 1. 10; Phil. 2. 2; 3. 16; Eph. 4. 32; 5. 2. **One mind...one mouth**—With one *believing* mind and one *confessing* mouth *glorify* God, who has saved you, both Jews and Gentiles, through Christ. Vs. 7-10; ch. 10. 10, 12. **Receive ye**—To Christian fellowship, as **Christ** has received us to fellowship with him. John 17. 23. Addressed alike to both parties, Jews and Gentiles. Vs. 8, 9.

8-13. **A minister**—In the sense of *a servant*; a fitting title of his wonderful humiliation. Note, Matt. 20. 28; 1 k. 22. 27; Phil. 2. 7, 8. **Of the cir-**

cumcision—The Jews. Note, ch. 3. 30. The primary end of Christ's mission was the salvation of the Jews. Note, Matt. 15. 24; Acts 3. 26; 13. 46. **For the truth of God**—That is, to **confirm the promises**, a few which are specified. Vs. 9-12; note, ch. 9. 4, 5. **That the Gentiles**—God's plan of saving mercy embraced, from the first, the Gentiles along with the Jews. Note, chap. 3. 29, 30; 4. 9-13; 9. 23-26. **Written**—The quotations here made (vs. 9-12) are some of the *promises* referred to. Ver. 8. The words *nation*, *heathen*, and *peoples* in the O. T. texts, meaning the same as *Gentiles*, that is, all outside the pale of Judaism. Ps. 18. 49; 117. 1; Isa. 11. 10. **Root of Jesse**—Meaning not he from whom Jesse sprang, but he who sprang from Jesse, i. e., Jesse's descendant, Christ. Rev. 5. 5; 22. 16; note, ch. 1. 3. **God of hope**—Note, ver. 5.

14-16. **I myself also**—Paul here joins with others in speaking well of his Christian brethren at Rome. Chap. 1. 8. **Full of goodness...knowledge**—Therefore, *able...to admonish one another*, as I have you. Note, ver. 15. **More boldly**—That is, confidently and without fear. 2 Cor. 7. 4; 10. 1, 2; 11. 21. **Putting you in mind**—By virtue of my apostolic office. Compare Titus 3. 1; 2 Peter 1. 12, 13; 3. 1, 2. **Because of the grace**—His gracious call to be an apostle to the Gentiles. Note, vs. 16-18; ch. 1. 5. **The minister**—Rather, the *priest*; the Greek word being different from that rendered *minister* in ver. 8. Paul speaks of himself as a priest serving under Christ,

ister of Je'sus Christ to the Gen'tiles, ministering the gospel of God, that the offering up of the Gen'tiles might be acceptable, being sanctified by the Holy Ghost. **17** I have therefore whereof I may glory through Je'sus Christ in those things which pertain to God. **18** For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gen'tiles obedient, by word and deed. **19** Through mighty signs and wonders, by the power of the Spirit of God; so that from Je-ru'sa-lem, and round about unto Il-lyr'i-cum, I have fully preached the gospel of Christ. **20** Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: **21** But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. **22** For which

cause also I have been much hindered from coming to you. **23** But now having no more place in these parts, and having a great desire these many years to come unto you; **24** Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. **25** But now I go unto Je-ru'sa-lem to minister unto the saints. **26** For it hath pleased them of Ma-ce-do'ni-a and A-cha'i-a to make a certain contribution for the poor saints which are at Je-ru'sa-lem. **27** It hath pleased them verily; and their debtors they are. For if the Gen'tiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. **28** When therefore I have performed this, and have sealed to them this fruit, I will come by you

the great Apostle and High-priest of the N. T. Heb. 2. 17; 3. 1, 2. **Offering up of the Gentiles**—The offering is the Gentiles as sanctified by the Holy Ghost through Paul's instrumentality. Vs. 17, 18; Num. 8. 11; 1 Cor. 6. 11. **Acceptable**—To God. Note, ch. 12. 1, 2.

17-19. I may glory—That is, of what had been wrought by him through Christ and the power of the Spirit. Note, verses 18, 19. Otherwise Paul speaks of himself adversely. 1 Cor. 4. 9, 10; 15. 9. **I will not dare**—That is, he will not do as some false apostles did, who entered upon the labors of other men, and took to themselves the honor of it. Note, ver. 20; 2 Cor. 10. 12-18; 11. 12, 13. **Signs and wonders**—Referring to his preaching and special miracles. Compare Acts 19. 11; 2 Cor. 12. 12. **Power of the Spirit**—Which attended the word. Ch. 1. 16; 1 Cor. 2. 4, 5; 1 Thess. 1. 5; 2. 13. **From Jerusalem... unto Illyricum**—Comprehending a large portion of the then known world. Comp. Acts 9. 28; 22. 21; 26. 20. *Illyricum* is N. W. of Macedonia, including Dalmatia. 2 Tim. 4. 10. **Fully preached**—Preached a full Gospel, and that extensively. Note, Acts 20. 20-27; 2 Tim. 4. 17.

20-24. So have I strived—Rather, *being ambitious*, or *making it a point of honor*, i. e., to preach the Gospel to those who had never before heard it. Note, ver. 21. **Lest I should build**—Paul was called particularly to *plant* or *found* Churches for others to *water* and *build upon*. 1 Cor. 3. 6, 10. He must go to the Gentiles, others to the Jews. Note,

Gal. 2. 7-9. **Written**—The course which Paul took was a fulfillment of the prophecy here quoted from Isa. 52. 15. **For which cause**—Being thus so extensively occupied (verses 19, 20) he had been hindered from meeting his long-cherished purpose of going to Rome. Note, verse 23. **No more place**—In which to preach to those who have not heard. Verse 20. **A great desire**—Note, chapter 1. 13. **Spain**—A country west of Italy, and distant from Rome by water some 500 miles. That Paul ever accomplished this journey is doubted, since the only allusion to it is here and in verse 28; and, as he says, he was often hindered in his purposes. Note, ver. 22; Acts 16. 6-10. **Brought on my way**—As was the custom. Note, Acts 15. 3; 1 Cor. 16. 6. This, Paul's trust, was fully met. Acts 28. 15. **Somewhat filled**—That is, but partly satisfied with their company, not being able to stay as long with them as he wished. Comp. ver. 32; 2 Cor. 7. 3.

25-29. I go... to minister—In the sense explained vs. 26-28, 31. **Contribution**—This is often referred to as a true *pleasure*, (ver. 27,) as being voluntary, cheerful, and bountiful. Note, Acts 11. 29, 30; 2 Cor. 8. 1-5; 9. 2-5. **Debtors**—The Gentiles were indebted to the Jewish Christians for the Gospel, through which they were now admitted to the same spiritual blessings with them; and the carnal things were the pecuniary contributions which the Gentile converts were now returning. Ver. 26; 1 Cor. 9. 11; Gal. 6. 6. **Sealed**—Secured safely to them, as if with a

into Spain. **29** And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ. **30** Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; **31** That I may be delivered from them that do not believe in Judea; and that my service which I have for Je-ru'sa-lem may be accepted of the saints; **32** That I may come unto you with joy by the will of God, and may with you be refreshed. **33** Now the God of peace be with you all. Amen.

seal, this contribution, as the **fruit** of Paul's ministry and of the faith and love of the contributors. Comp. Phil. 4. 17. **Fullness of the blessing**—That is, of *Christ*; the words of the gospel should be omitted as spurious. Comp. ch. 1. 11, 12.

30–33. I beseech... your prayers—Paul often thus asked the prayers of believers for himself out of love to *Christ* and the *Spirit*, knowing the efficacy of such *striving together* in prayer to God. 2 Cor. 1. 10, 11; Eph. 6. 18, 19; Phil. 1. 19, &c. **Delivered from them**—The unbelieving Jews, who everywhere opposed him. Acts 9. 23, 24; 23. 12–14; 2 Cor. 11. 23, &c. **My service**—That referred to verse 25. Paul referred all his plans to the **will of God**. Note, Acts 18. 21; 21. 14; 1 Cor. 4. 19. **With you be refreshed**—Both parties be physically and spiritually strengthened. Verse 29; chap. 1. 11, 12; 1 Cor. 16. 18. **God of peace**—Note, ch. 16. 20.

CHAPTER XVI.

1, 2. **I commend**—Such commendations were common and useful. Acts 18. 27; 1 Cor. 16. 10, 11; Phil. 2. 25, 29; Col. 4. 10; Philem. 10, &c.; 3 John 5, &c. **Phebe our sister**—A Christian sister evidently of distinction, and probably the bearer of this epistle. Note, verse 2. **A servant**—Rather, *deaconess* or *minister*, according to the Greek and Latin versions, which read *ministerium ecclesiae*, that is, in the ministry of the Church; and, as the word rendered **succorer**, rather *patroness*, in ver. 2 is radically the same word as is rendered *he that ruleth* in chap. 12. 8, it appears that Phebe rendered *ministerial service* to the Church, as pastor and teacher, or preacher. Note, ch. 12. 7, 8. Philip, one of the seven deacons, (Acts

CHAPTER XVI.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cen'chre-a: ■ That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also. **3** Greet Pris-cil-la and A-quil-a, my helpers in Christ Jesus: **4** Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gen'tiles. **5** Likewise greet the church that is in their house. Salute my well beloved E-pen'e-tus, who is the first-fruits of A-cha'i-a

6. 3, 5), was also a *preacher*, as were others, both men and women, who were scattered by the persecution. Note, Acts 8. 3–5. And such ministerial service was approved by Christ and by his apostles. Note, John 4. 28, 29, 39; Acts 2. 16–18; 18. 26; 1 Cor. 11. 4, 5; 14. 5. **Cenchrea**—Note, Acts 18. 18. **As becometh saints**—To whom I commend her. Verse 1; ch. 1. 7. **A succorer**—Rather, *patroness*, both in the sense of *entertainer*, as in 1 Tim. 5. 10; and of *spiritual guardian*. Note, ver. 1.

3–5. Greet—An expression of kind Christian wishes; the same as *salute*. Vs. 3–16, 21–23; note, Matthew 10. 12. **Priscilla and Aquila**—Note, Acts 18. 2. The wife is here named before the husband, as in Acts 18. 18 and 2 Tim. 4. 19; probably as being of the two the more prominent and helpful to the Church. Paul's frequent mention of the comparative merits and prerogatives of deserving women fully acquits him of the false charge that he had a low opinion of the sex. Comp. vs. 1–3, 6, 7, 12–15; Phil. 4. 3; Acts 16. 13–15. **Laid down... necks**—A figure showing they had imminently risked their lives for his. Compare Gal. 4. 15; Phil. 2. 30; 1 Thess. 2. 8; 1 John 3. 16. **Church... in their house**—The Christian assembly that stately worshiped there, as was the custom before houses exclusively for worship were built. 1 Cor. 16. 9; Col. 4. 15; Philem. 2. **Epenetus... first-fruits**—If this refers to *Achaia*, Epenetus was, probably, one of the *household* of Stephanas, which is called the *first-fruits*, that is, the first converts, of *Achaia*, (1 Cor. 16. 15;) but instead of *Achaia*, the true reading here is, probably, *Asia*, i. e., Asia Minor. Note, Acts 2. 9.

unto Christ. **6** Greet Ma'ry, who bestowed much labor on us. **7** Salute An-dron'i-cus and Ju'ni-a, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. **8** Greet Am'pli-as, my beloved in the Lord. **9** Salute Ur'ba-ne, our he per in Christ, and Sta'chys my beloved. **10** Salute A-pel'les, approved in Christ. Salute them which are of Ar-is-to-bu'lus' household. **11** Salute He-ro'di-on my kinsman. Greet them that be of the household of Nar-cis'sus, which are in the Lord. **12** Salute Try-phe'na and Try-pho'sa, who labor in the Lord. Salute the beloved Per'sis, which labored much in the Lord. **13** Salute Ru'fus chosen in the Lord, and his mother and mine. **14** Salute A-syn-cri-tus, Phle'gon, Her'mas, Pa'tro-bas, Her'mes, and the brethren which are with them. **15** Salute Phi-lo'o-gus, and Ju'li-a, Ne're-us, and his sister, and O-lym'pas, and all the saints

which are with them. **16** Salute one another with a holy kiss. The churches of Christ salute you. **17** Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. **18** For they that are such serve not our Lord Je'sus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. **19** For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. **20** And the God of peace shall bruise Sa'tan under your feet shortly. The grace of our Lord Je'sus Christ be with you. Amen. **21** Ti-mo'the-us my work-fellow, and Lu'ci-us, and Ja'son, and So-sip'a-ter, my kinsmen, salute you. **22** I Ter'ti-us, who wrote this epistle, salute you in the Lord. **23** Ga'ius mine host, and of the whole church,

6-16. **Greet Mary**—One of the six Marys who have like honorable mention in the N. T. Luke 1. 27; 10. 39; Matt. 27. 56; Acts 12. 12. Otherwise nothing more is known of her, or of any of the persons named in vs. 5-15. **My kinsmen**—Comp. vs. 11, 21. Either natural kindred, as in Acts 23. 16, or fellow-Jews, as in ch. 9. 3; or, possibly, a term of Christian affection, as *mother* in verse 13. **Fellow-prisoners**—On some of the occasions referred to 2 Cor. 11. 23. **Of note among the apostles**—Meaning, probably, highly esteemed by them, as in Phil. 2. 29, 30. **In Christ before me**—Christians prior to Paul's conversion. Gal. 1. 22, 23. **Rufus**—Probably the person referred to Mark 15. 21. Note, Matt. 27. 32. **His mother and mine**—His naturally; Paul's by spiritual maternal affection, as in Matt. 12. 49, 50; Judg. 5. 7. **Salute... with a holy kiss**—Salutatory and affectionate kissing was an early custom among the Jews and in the East, where it still obtains. Note, Luke 7. 38, 45; 15. 20. It was early adopted into the Christian Churches as a symbol of higher fellowship, and is still practiced in the Greek Church; the men kissing the men, the women the women. Note, Acts 20. 37. Called by Paul a *holy kiss*. 1 Cor. 16. 20; 2 Cor. 13. 12; 1 Thess. 5. 26; by Peter a *kiss of charity*, or of love. 1 Pet. 5. 14. **17, 18. Mark them... avoid**—Carefully shun, so as not to seem even to give them the least countenance, whose teaching and conduct is contrary to the true gospel doctrine. Note, 1 Cor. 5. 9-11; 2 Thess. 3. 6, 14;

1 Tim. 6. 3-5; 2 Tim. 3. 5; Titus 3. 10; 2 John 10, 11. **Serve... own belly**—Seeking their own selfish and sensual ends, aiming at a mere life of pleasure. Note, Phil. 3. 18, 19. **Good words and fair**—By flattering, enticing words, they deceive the simple, i. e., the unwary, unsuspecting. Prov. 14. 15; 7. 5-7, 21, &c.; Col. 2. 4.

19, 20. **Your obedience**—Note, ch. 1. 8. **Wise... simple**—Paul would have them retain this their good name by being ready and skillful to do good, but unpracticed in and opposed to doing evil. 1 Cor. 14. 20. The opposite to those in Jer. 4. 22. **God of peace**—Note, ch. 15. 13, 33. **Bruise Satan**—Give you complete and final victory over him and his emissaries, according to the promise. Gen. 3. 15. Note, Lk. 10. 17, 18; 2 Thess. 2. 7-12; 1 John 3. 8. **The grace**—This is Paul's usual concluding benediction. Verse 24; 1 Cor. 16. 23; 2 Cor. 13. 14.

21-24. **Timotheus**—Or Timothy. See Introduction to First Epistle to Timothy. **Lucius... Jason... Sosipater**—Note, Acts 13. 1; 17. 5; 20. 4. **Kinsmen**—Note, verse 7. **Tertius, who wrote**—As Paul's amanuensis, or penman. The most of Paul's epistles were, probably, written in this way; the exceptions being mentioned: 1 Cor. 16. 21; Gal. 6. 11; Col. 4. 18; 2 Thess. 3. 17. **Gaius**—Note, Acts 20. 4; 1 Cor. 1. 14; Introduction to three Epistles of John. **Mine host**—Noted for his general hospitality: probably his house was a place of worship. Note, ver. 5; 3 John 5, 6. **Erastus**—Note, Acts

saluteth you. E-ras'tus the chamberlain of the city saluteth you, and Quar'tus a brother. **24** The grace of our Lord Je'sus Christ *be* with you all. Amen. **25** Now to him that is of power to stablish you according to my gospel, and the preaching of Je'sus Christ, according to the revelation of the mystery, which was kept secret since the world began, **26** But

now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: **27** To God only wise, *be* glory through Je'sus Christ forever. Amen.

Written to the Romans from Corinthus, and sent by Phebe servant of the Church at Cenchrea.

19. 22; 2 Tim. 4. 20. **Chamberlain**—Meaning here the *treasurer*, that is, of Corinth, the city from which this epistle was evidently written. As sometimes used, see note, Acts 8. 27; 12. 20. **Quartus a brother**—Christian brother, as in ver. 17.

25-27. To him—To God, as repeated verse 27. **Of power**—Rather, *is able to stablish you*, as in Eph. 3. 20; Jude 24. **My gospel**—The Gospel as preached by Paul and by **Christ** himself. Acts 20. 24; 1 Thess. 1. 5; 3. 13. **The mystery . . . kept secret**—That is, this Gospel, as preached by Paul, namely: that all nations may be saved by faith in Christ, (verse 26,) was, in all past ages of time before the era of

Christ, an unrevealed mystery. Note, chapter 11. 25; 1 Cor. 2. 7; Ephesians 3. 4-9; Col. 1. 25-27. **Now . . . manifest**—Especially by the preaching and epistles of Paul. Note, ver. 25. **By the scriptures**—That is, the prophetic Scriptures contain all that Paul and other preachers had to declare on these topics, and God had commanded that they should now be **made known** to all nations for their believing acceptance. Chap. 1. 5; 2 Tim. 1. 10, 11; Tit. 1. 2, 3. **To God only wise**—The author of all true wisdom, especially that wonderful display of it made in the gospel; to him, through Christ, be all the **glory** of it forever. Note, chap. 11. 36.

THE

FIRST EPISTLE TO THE CORINTHIANS.

INTRODUCTION.—Corinth, the renowned capital of the Roman province of Achaia, was situated on the isthmus that connects Peloponnesus, or the southern peninsula of Greece, with the main northern portion. The city was distinguished for its great wealth and progress in the arts and sciences, and not less so for its luxury and moral dissoluteness. It was the most licentious city in all Greece. Its patron goddess was Venus, whose shameful worship employed more than a thousand female votaries. Here Paul had gathered a flourishing Church, consisting of Jews and Gentiles, mostly the latter. Note, ch. 1. 2-7; 4. 14, 15; 9. 1, 2; Acts 18. 1-18. The occasion of this epistle was a written letter from the Corinthians to Paul for advice on some points of a practical character, respecting which they were much divided. Compare especially chaps. 7-15. It is agreed by all that the epistle was written by Paul (note, chap. 1. 1, 2) not from Philippi, as asserted in the subscription appended, but from Ephesus. Note, ch. 16. 8.

P **CHAPTER I.**
AUL, called to be an apostle of Je'sus Christ

CHAPTER I.

1-3. **Paul . . . apostle**—Note, Rom. 1. 1. **Through the will of God**—As revealed at the time of Paul's conversion. Acts 9. 6, 15. Comp. 2 Cor. 1. 1; Eph. 1. 1; Col. 1. 1; 2 Tim. 1. 1. This is called the *commandment* in 1 Tim. 1. 1; Tit. 1. 3. Paul was an apostle, not of his own will, nor that of any man, but of God, by the direct revelation of

through the will of God, and Sos'the-nes *our* brother, **2** Unto the church of God which

Christ, Gal. 1. 1, 11, 12. **Sosthenes our brother**—Rather, *the* brother, as one of special note, in allusion, perhaps, to his being well known at Corinth as once Paul's opposer, but now a Christian brother. Note, Acts 18. 17. Paul here associates him with himself in his inscription, and probably as his amanuensis, as he does Timothy in 2 Cor. 1. 1; Phil. 1. 1; Col. 1. 1; 1 Thess. 1. 1. **The**

is at Corⁿth, to them that are sanctified in Christ Je'sus, called *to be* saints, with all that in every place call upon the name of Je'sus Christ our Lord, both theirs and ours: **3** Grace *be* unto you, and peace, from God our Father, and *from* the Lord Je'sus Christ. **4** I thank my God always on your behalf, for the grace of God which is given you by Je'sus Christ; **5** That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; **6** Even as the testimony of Christ was confirmed in you: **7** So that ye come behind in no gift; waiting for the coming of our Lord Je'sus Christ: **8** Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Je'sus Christ. **9** God *is* faithful,

church of God—The word *Church* is used as a collective term for the people of God; denoting sometimes the whole number, as in Matt. 16. 18; Acts 7. 38; 20. 28; Eph. 5. 25; and sometimes the Christians in any one place. Note, Rom. 16. 5; Matt. 18. 17. **Corinth**—See Intro. **Sanctified in Christ**—Consecrated, or set apart as holy to God, by virtue of union with Christ. Hence the holiness is personal and inherent, and imputed because of a judicial standing in Christ. Note, ver. 30; chap. 6. 11; John 17. 17, 19. **Saints**—Note, Romans 1. 7. **With all . . . in every place**—Showing that the epistle was not intended for the Corinthians alone, but for the general Church. Note, 2 Cor. 1. 1; Col. 4. 16; 1 Thess. 5. 27. **Call upon . . . Christ**—Pray to, and worship him; a practice which distinguished Christians from other people. Luke 23. 42; Acts 7. 59. **Both theirs and ours**—All believers have one and the same Lord. Chapter 8. 6; 2 Cor. 10. 7; Eph. 4. 4-6. **Grace be unto you**—Note, Rom. 1. 7.

4-9. **I thank**—Note, Romans 1. 8. **Enriched . . . utterance . . . knowledge**—They were richly endowed with the gifts and graces of the Spirit. Ver. 7; chap. 2. 10, 12; 12. 4-11. **Testimony of Christ**—Referring to the Gospel of Christ preached by Paul, as being firmly fixed in their conviction and faith. Chap. 2. 1, 3; 1 Thess. 1. 5. **Waiting**—In the sense of being always ready, making constant advances in every qualification to meet the second coming of . . . Christ. Note, Phil. 3. 20; 2 Tim. 4. 8; Tit. 2. 13; 2 Pet. 3. 12, 14. **Confirm you unto the end**—Keep you in this your already confirmed state

by whom ye were called unto the fellowship of his Son Je'sus Christ our Lord. **10** Now I beseech you, brethren, by the name of our Lord Je'sus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. **11** For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chlo'e, that there are contentions among you. **12** Now this I say, that every one of you saith, I am of Paul; and I of A-pol'los; and I of Ce'phas; and I of Christ. **13** Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? **14** I thank God that I baptized none of you, but Cris'pus

of faith and ready waiting (verses 6, 7) till the expected event arrives and finds you **blameless**. Matt. 24. 46; Phil. 1. 6; 3. 20; 1 Thess. 5. 23; Jude 24. **God is faithful**—That is, to his own promises, which are always conditioned upon the believer's perseverance. Note, 1 Thess. 5. 24; Col. 1. 22, 23; 2 Tim. 1. 12; Heb. 10. 23, &c.; 1 Pet. 4. 19; Jude 22, 24.

10-12. **By the name of . . . Christ**—By his authority, and out of regard to him who is the bond of your union. Ver. 13. **No divisions**—Or schisms; precisely the opposite of what they were doing. Note, vs. 11-13. **Perfectly joined**—Both in faith and practice. Note, Romans 12. 16; 15. 5, 6; 2 Cor. 13. 11. **By them . . . of Chlo'e**—By members of her household, and probably by common report, as in ch. 5. 1. **This I say**—This is what I mean by contentions. **I am of Paul**—As Paul was the apostle of the Gentiles, and **Ce'phas** or Peter of the Jews, (note, Galatians 2. 7, 8,) it is probable that the converts from these two classes claimed severally a preference for their apostle. Ch. 3. 5. **Apollos** was a Jew distinguished for his literary culture and eloquence, who had been at Corⁿth after Paul. Acts 18. 24-28; 19. 1. **I of Christ**—They who said this probably affected a peculiar intimacy with Christ which they denied to others, and which they assumed raised them above any human leader. Note, 2 Cor. 10. 7.

13-17. **Is Christ divided**—Implying an answer in the negative; and as there can be but one Christ, who alone was **crucified** to redeem us, it is wrong to say, We are Paul's, &c. Ver. 12; Eph. 4. 4-6. **I baptized none**—As is explained vs. 15-17. **Crispus**

and Gaius; **15** Lest any should say that I had baptized in mine own name. **16** And I baptized also the household of Steph'-anas: besides, I know not whether I baptized any other. **17** For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. **18** For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

and Gaius—Note, Acts 18. 8; Romans 16. 23. **Lest any should say**—Paul regards this matter of his baptizing as a providential direction for which he is thankful. **Baptized also the household**—Or family, including children, as was the apostolic usage. When a man or woman joined the Christian Church, their children received baptism, and were recognized as members of the Church. Note, Acts 16. 15, 33. **Stephanas**—Note, ch. 16. 15, 17. **Besides, I know not**—Paul here speaks from mere memory, and not from special inspiration in a matter of no importance. Note, ch. 7. 6. **Sent me not to baptize**—As the principal thing, that being to *preach* and *make disciples*: recognizing them as such by baptism was subordinate, though commanded, and not to be neglected. Note, Matt. 28. 19, 20; Mark 16. 15, 16. Hence it was often committed to others. Note, John 4. 2. **Not with wisdom of words**—Referring not so much to the *doctrine* taught as to the *manner* of discourse, i. e., the subtle philosophical speculations and polished rhetoric which characterized Grecian oratory as contrasted with the plain, simple exhibition of divine truth as preached by Paul. Note, chapter 2. 1-4, 13; 2 Cor. 2. 17. **Lest the cross... none effect**—Lest the preaching of the doctrine of salvation through the crucifixion of Christ be deprived of its divine power or saving efficacy. Note, ver. 18. The great business of ministers is to preach the simple Gospel; and they should be careful not so to muffle it with the drapery of human ornament as to prevent its saving effect. Isa. 30. 10; note, ch. 2. 1-5.

18-21. Preaching of the cross—Rather, the *doctrine* of the cross. Note, verse 17. **Perish... saved**—Rather, to *them that are in the way of perishing*, but unto us that are in the way of salvation. To the former class, i. e., un-

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. **20** Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? **21** For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. **22** For the Jews require a sign, and the Greeks

believers, who prefer human wisdom, gospel preaching is **foolishness**; but to the latter, i. e., believers, it is **the power of God** unto salvation. Note, vs. 22-24; Rom. 1. 16; 2 Cor. 2. 15, 16. **Written**—A free quotation from Isa. 29. 14; Jer. 8. 8, 9. **Where is the wise**—This is a challenge to every class of the wise and learned of this world to disprove the following statement. Vs. 21-28. **Made foolish the wisdom**—Shown it to be folly as compared with the wisdom of God. Note, vs. 21, 25. **After... in the wisdom of God**—This means either, (1,) that it was a manifestation of God's wisdom to leave the world of men for 4,000 years to their own wisdom, or natural theology, and thus show its utter insufficiency to save men, (note, Acts 14. 16, 17; 17. 30;) or, (2,) that although men were surrounded by the display of God's wisdom in creation and providence, they failed to attain, through them, any saving knowledge of God; the fault being in them, and not in the revelation. Note, Rom. 1. 18-23, 28; John 1. 5, 10. **By the foolishness**—Of that preaching which those who reject Christ regard as foolishness. Note, vs. 18, 23. **Save them that believe**—And them only. Note, Mark 16. 16; John 1. 12. Paul here teaches, (1,) that the doctrine of *Christ crucified* is the substance of the Gospel, (chapter 2. 2; Galatians 6. 14;) and, (2,) that it is the *preaching* of this doctrine which is the great means of salvation. Note, chap. 2. 4; 15. 1-4; Rom. 1. 16; 10. 8-17.

22-25. Jews require a sign—Rather, *signs*; i. e., supernatural and powerful evidences from heaven as the ground of their faith that Jesus is the Messiah—a characteristic of the Jews. Note, Matt. 12. 38, 39; 16. 1; Lk. 11. 16; John 2. 18; 6. 30. **Greeks seek... wisdom**—Seek a philosophical demonstration of Christianity, as at intellect-

seek after wisdom; **23** But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; **24** But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. **25** Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. **26** For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: **27** But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; **28** And base things of the

ual Athens. Acts 17. 18-21. **But we**—Paul and his associates. Verse 12. **Preach Christ crucified**—Note, ch. 2. 2-5; Gal. 3. 1; 6. 14. They preached this, not by solving intellectual difficulties, but by satisfying the believing heart that longs for salvation. Chapter 2. 4, 5; 1 Thess. 1. 5, 6. **Jews...stumbling-block**—Or *offense*, because a crucified Messiah was contrary to their notions respecting him. Note, Romans 9. 32, 33; 1 Pet. 2. 8. **Greeks foolishness**—Note, verses 18, 21. **Them which are called**—Called in the sense of *chosen*, because they obey the call. Note, verses 26, 27. The same as the *saved*, i. e., all who *believe* and freely accept the gospel call. Note, vs. 18, 21; Rom. 1. 7. **Jews and Greeks**—The gospel call making no difference. Note, Rom. 1. 16; 9. 24; 10. 12; Gal. 3. 28. **Power...wisdom of God**—The Jews sought an exhibition of *power*; the Greeks, of *wisdom*. Verse 22. Believers find both in Christ, in the highest sense: they experience that saving power and true wisdom which human wisdom can neither impart nor conceive. Note, verse 30; chapter 2. 4-16; Ephesians 1. 17, &c. **Foolishness...weakness of God**—God's way of salvation, which men deem *foolish* and *weak*, is thus shown by facts to be wise and efficacious. Note, vs. 24, 26-28.

26-29. Ye see—Rather, *look at*, or *consider*. **Your calling**—That is, as Christian believers. Note, verse 24. **Not many wise**—That is, wise, &c., *after the flesh*, meaning who are so considered by worldly men. Vs. 27-29. The converts to Christianity were mostly from the common people. Note, Mk. 12. 37; Jas. 2. 5-7. The same is true of the gospel's earliest ministers. They

world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to naught things that are: **29** That no flesh should glory in his presence. **30** But of him are ye in Christ Je'sus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: **31** That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

were Galilean fishermen, unlearned and ignorant, (note, Acts 4. 13,) who were first called to be "fishers of men." Note, Matt. 4. 18-22; Lk. 5. 1-11. **Chosen the foolish**—Chosen those men as instrumentalities which the worldly wise and mighty regard as foolish and weak things, (verse 26,) that he might **confound** the wise, &c., put them to shame, by convincing them that every thing truly wise, great, and good is from God. Note, verses 19-21, 29-31. **Base...despised**—The same idea as in verse 27; chap. 3. 18-20. **No flesh should glory**—That is, in themselves or in men. Chap. 2. 5, 6; 3. 21. They may glory, not *before* God, but *in* him. Note, verse 31.

30, 31. In Christ—Vitaly united to him, as a branch is to the vine. Note, John 15. 1-6; Rom. 8. 1. **Made unto us wisdom**—Note, ver. 24; Col. 2. 2, 3. **Righteousness**—The ground of our justification. Note, Romans 3. 21, 22; 4. 25; 2 Cor. 5. 21; Phil. 3. 9. **Sanctification**—Note, verse 2; chap. 6. 11; Eph. 5. 26, 27; 1 Thess. 5. 23; 1 Peter 1. 2. **Redemption**—Note, Romans 3. 24, 25; Gal. 3. 13; Eph. 1. 7. Including the final redemption of God's people as to soul and body in heaven. Note, Romans 8. 23; Eph. 1. 14; 4. 30; Heb. 9. 12; Rev. 5. 9. **It is written**—Quoting Jer. 9. 23, 24; note, verse 29; 2 Cor. 10. 17, 18.

CHAPTER II.

1-5. When I came—At the time of his first visit to Corinth. Acts 18. 1. **Of speech...wisdom**—The manner and matter of his preaching were not those of the Grecian orator or philosopher. Note, ver. 4. **The testimony of God**—Or of *Christ*, i. e., the Gospel as preached by Paul concerning Christ.

2 For I determined not to know any thing among you, save Je'sus Christ, and him crucified. **3** And I was with you in weakness, and in fear, and in much trembling. **4** And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: **5** That your faith should not stand in the wisdom of men, but in the power of God. **6** Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: **7** But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained

Chap. 1. 6; 2 Tim. 1. 8. **Determined not to know**—Being one of the foolish, weak, and despised instruments chosen for this purpose, (chap. 1. 27, 28,) Paul will act here as if he knew them not, or waive them, for the purpose of making **Christ crucified** his only theme. Note, chap. 1. 17, 18, 23; Gal. 6. 14. **In weakness...trembling**—Not bodily weakness or infirmity, as in 2 Cor. 10. 10; 12. 7, 10; Gal. 4. 14; but his anxiety of mind, arising from a sense of his own insufficiency for the great work to which he was called, as in 2 Cor. 2. 16; 7. 15; Eph. 6. 5; Phil. 2. 12. Yet Paul continued at Corinth, being divinely assured of success against all opposition. Acts 18. 9–11; comp. 2 Tim. 4. 17, 18. **My speech...demonstration**—His preaching was demonstrated to be true by its being attended with the **power** of the Holy Spirit. Note, chap. 1. 24; 1 Thess. 1. 5; comp. Luke 21. 15; Acts 6. 10. **Not stand in the wisdom of men**—That their faith in Christ might not rest on human reason, but on divine testimony. Note, vs. 1, 6; 2 Cor. 4. 7.

6–8. **We speak wisdom**—Paul preached not human wisdom, but true wisdom, that of God. Note, ch. 1. 24. **Among...perfect**—Meaning here the same as the thoroughly *spiritual*, in contrast with the natural man, (vs. 14, 15.) Those so far matured in the teachings of the Spirit as to understand and receive the deeper revelations of the Gospel. Note, vs. 10–16. **The princes**—Those referred to ver. 8; chap. 1. 20; who themselves, with all their worldly wisdom, **come to naught**, (Psalm 33. 10, Isa. 44. 25,) i. e., fail of success in opposing the power of the Gospel. Note, ch. 1. 28; Acts 5. 38, 39. **Wisdom...in a mystery**—In preaching

before the world unto our glory; **8** Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. **9** But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, **10** But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **11** For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. **12** Now we have received, not the spirit of the

the Gospel we proclaim a secret which had long been **hidden** but is now revealed **unto our glory**, i. e., that it might bring those who receive it to experience what God has prepared for them. Note, ver. 9; Rom. 16. 25, 26; Ephesians 3. 3–19. **Princes**—Referring particularly to those who crucified Christ. Note, Matt. 27. 1, 2; Acts 3. 13–15. **Would not have crucified**—Note, Lk. 23. 34; Acts 3. 17; 13. 27. **Lord of glory**—A title of divinity, applied alike to God and to Christ. Acts 7. 2; Eph. 1. 17; James 2. 1. To say that the *Lord of glory* was *crucified* accords with Acts 20. 28. The person crucified was truly God, yet his death no more applies to his divine nature than the death of man applies to his soul. Note, Matt. 10. 28.

9–11. **Eye hath not seen**—A free quotation from Isa. 64. 4. The meaning is, that the blessing of the Gospel which God has provided for those who **love him**, are things undiscoverable and inconceivable by human reason, and can only be known by a supernatural revelation. Note, verses 10–16. **Revealed them unto us**—Who are taught of his Spirit, (vs. 11–13;) all who *love him* (ver. 9) and are *perfect*. Note, ver. 6. **Searcheth...deep things of God**—Fully knows, and therefore can reveal, the things of God which cannot be known by the natural man. Verses 9, 10. **For what man knoweth**—As the unrevealed thoughts of a man are unknown except to himself, so the unrevealed things of God are not known except to the **Spirit of God**, and he alone can reveal them, as he does freely to all who receive him. Note, vs. 10, 13.

12–16. **The spirit of the world**—That spirit which is natural to man, which controls the men of the world,

world, but the Spirit which is of God; that we might know the things that are freely given to us of God. **13** Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. **14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. **15** But he that is spiritual judgeth all things, yet he himself is judged of no man. **16** For who hath known the mind of

the Lord, that he may instruct him? But *we* have the mind of Christ.

CHAPTER III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. **2** I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able. **3** For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? **4** For while one saith, I am of Paul; and an-

and therefore need not be **received**. Eph. 2. 2, 3; 1 John 2. 16. **The Spirit... of God**—The Holy Spirit, as sent of God to make known the **deep things** of God, (ver. 10,) which can be known only to the *spiritual*, or those who *receive* this Spirit. Vers. 12, 14; Psalm 25. 14; Prov. 3. 32; 1 John 2. 20, 27; 5. 20. **Which things... speak**—We not only *know* the things revealed by the Spirit, (verses 10, 12,) but we also *preach* them to others; taking up the thought of ver. 4. **Comparing**—Rather, *explaining* spiritual things to *spiritual men*. Vers. 6, 14, 15. **The natural man**—Who lives according to nature, (Eph. 2. 2, 3,) as contrasted with the *spiritual man*. Verse 15; Rom. 8. 5, &c. **Receiveth not the things**—Though the truths of the Gospel are clearly revealed in words taught by the Spirit, (verses 10, 13,) yet the natural man does not appreciate or accept them, but regards them as **foolishness**. Note, ch. 1. 18. **Neither can he know**—Because he receives not the Spirit, by which alone these things can be known. Note, vs. 9–12; John 14. 17; Romans 8. 6–8; 2 Cor. 4. 3, 4. **He that is spiritual**—Who is born of the Spirit, (John 3. 5, 6;) renewed to an existence in the Spirit, (Eph. 4. 23, 24;) filled with Spirit, (Eph. 5. 18;) who is his constant teacher and guide. John 16. 13–15; 1 John 2. 20, 27. **Judgeth**—Rather, *discerneth*, as the same Gr. word is rendered in ver. 14, meaning by **all things** all spiritual realities, as in vs. 9–14, pertaining to life and godliness, 2 Peter 1. 3. On all these the spiritual man can pass a correct estimate. Note, ch. 6. 2–4; 1 John 4. 1. On the special gift of *discerning of spirits*, see note, ch. 12. 10. **Judged of no man**—The spiritual man cannot be known, or rightly

estimated by, those who are not spiritual. Note, ver. 16. **For who hath known**—Quoting Isa. 40. 13. The argument is this: No one by nature can know God so as to instruct him; but the spiritual man has the mind of Christ, (1 John 2. 24, 27,) who has the mind of God, (John 5. 19, 20,) therefore no one can instruct or judge us in such matters of Christian experience. Note, vs. 13–15.

CHAPTER III.

1, 2. Could not speak unto you—As unto the *perfect*. Ch. 2. 6. **Spiritual... carnal**—Paul is not speaking here of the spiritual and natural man, (as in chap. 2. 14, 15,) i. e., of Christians as distinguished from the world, but of one class of Christians as distinguished from another; calling them all *brethren in Christ*. Comp. vs. 1, 23. **Babes in Christ**—That is, immature Christians, as compared with the *perfect*. Note, chap. 2. 6; Heb. 5. 12–14; 6. 1. They were **carnal**, or *fleshly*, that is, in part, as contrasted with the *wholly spiritual*. They were regenerate, but not entirely sanctified. Note, 2 Cor. 7. 1; 1 Thess. 5. 23. **Milk... meat**—The difference between milk and meat in the figure refers rather to the mode of instruction than to the things taught; the same truth in one form is called *milk*, in another, *meat*. Paul taught not two sets of doctrine; but to some the elementary principles of the Gospel, to others the more full development of those principles, as his hearers **were able**, i. e., had capacity, to receive them. Note, Hebrews 5. 12–14; 6. 1; comp. Mark 4. 33; John 16. 12.

3–9. Carnal... walk as men—That is, as yet influenced of the *flesh*, and not fully of the Spirit, as shown in their **envying**, &c. Note, Gal. 5. 16, &c. **I am of Paul**—Note, chap. 1. 12, 13. **Who**

other, I *am* of A-pol'los; are ye not carnal? **5** Who then is Paul, and who *is* A-pol'los, but ministers by whom ye believed, even as the Lord gave to every man? **6** I have planted, A-pol'los watered; but God gave the increase. **7** So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. **8** Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. **9** For we are laborers together with God: ye are God's husbandry, ye are God's building.

...but **ministers**—Paul and other Christian ministers were not heads of rival sects or parties, but mere subordinate *servants* of Christ, his instruments, by whom men were led to believe in him. Ch. 9. 2; 2 Cor. 3. 2, 3; 4. 5. **As the Lord gave**—Referring to the different gifts of the ministry as variously bestowed by Christ. Ch. 4. 6, 7; 12. 28, &c.; Eph. 4. 11, 12; 1 Pet. 4. 10, 11. **Planted...watered**—They were like fellow-laborers in the same field, (John 4. 35–38,) or fellow-builders on the same temple. Note, vs. 8, 9. **Neither is he...any thing**—Ministers are not the cause, but, under God, the instruments only of their success. Note, verse 5. **God...increase**—As in nature so in the Church, human instrumentalities are the necessary and appointed conditions of success, yet in both cases all the efficiency is of God. Note, vs. 8, 9; John 15. 5; Phil. 4. 13. **Are one**—True ministers are engaged in the same work, in promoting the same end—the salvation of men and the upbuilding of the Church. Ver. 9; Eph. 4. 11–13. This is opposed to all rivalry and exaltation of one over another. Note, vs. 4, 5. **Reward**—This is something over and above personal salvation. Vs. 14, 15; 2 John 8. The rule of reward is, **according to his own labor**, i. e., proportioned to, not the talents or gifts bestowed, nor the success or amount of work done, but each will receive a reward proportioned to his *faithful* service in whatever sphere. Note, Matt. 25. 14–30; Lk. 19. 12, &c. **Laborers...with God**—He as the principal, we as the agents. Note, verse 5. **God's husbandry**—The Church is here compared to a field in which God's ministers are laborers. Note, vs. 6–8. Called also the *vineyard*. Note, Matt. 20. 1. **Building**—Anoth-

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. **11** For other foundation can no man lay than that is laid, which is Je'sus Christ. **12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **13** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **14** If

er figure of the Church, of which Christ is the foundation, and his ministers the builders. Vs. 10–17; Eph. 2. 20–22.

10, 11. Grace...unto me—Paul here, as usual, attributes to God all he was, and all that he was enabled to accomplish. Vs. 5–7; ch. 15. 10; 2 Cor. 3. 5, 6; 12. 9, 10; Phil. 4. 13. **Wise master-builder**—That is, *skillful*, as shown in his having laid the **foundation**, as contrasted with the unskillful. Matt. 7. 24–27. **I have laid**—This Paul did in preaching Christ crucified as the only and all-sufficient **foundation** of human hope. Note, verse 11; ch. 1. 23; 2. 2; 15. 1, &c.; Eph. 2. 20. **Another buildeth**—Speaking of ministers generally, as in vs. 12–15. **Take heed**—That is, with what materials they carry on the building. Note, vs. 12–15. **Can no man lay**—There can be no **other foundation** than that preached by Paul. Note, ver. 10.

12–15. Gold, silver...stones—Durable materials, denoting the pure truths of the Gospel, such as will stand the fiery test of the day of judgment. Vs. 13, 14; Rev. 21. 18, 19. **Wood, hay, stubble**—Perishable materials, denoting the false doctrines or errors of men, which cannot stand the fiery test. Vs. 13, 15. **Made manifest**—Will, in the great day of trial, appear in its true character, and be dealt with accordingly. Verses 14, 15. **Revealed by fire**—Rather, *in or with fire*, the constant symbol of trial by judgment, (Mal. 4. 1; 2 Peter 3. 7, 10, 12,) referring to the definitely appointed **day** of final judgment. Note, chapter 4. 5; Acts 17. 31; 2 Thess. 1. 7–10; Heb. 10. 27. **Fire shall try**—As fire tests the difference between *gold* and *wood*, or *silver* and *stubble*, so the day of judgment will show the difference between the works of different men. Mal.

any man's work abide which he hath built thereupon, he shall receive a reward. **15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. **16** Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? **17** If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. **18** Let no man deceive himself. If any man among you seemeth to be wise in this world, let him

become a fool, that he may be wise. **19** For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. **20** And again, The Lord knoweth the thoughts of the wise, that they are vain. **21** Therefore let no man glory in men: for all things are yours; **22** Whether Paul, or A-pollos, or Ce'phas, or the world, or life, or death, or things present, or things to come; all are yours; **23** And ye are Christ's; and Christ is God's.

3. 2, 3, 18; note, chapter 4. 5. **Work abide ... reward**—If the materials employed by a spiritual builder stand the test of that fiery day (vs. 12, 13) he shall receive the reward of a faithful servant. Note, ver. 8. The fruit of his labor will itself be his crown of rejoicing. 2 Cor. 1. 14; Col. 1. 21, &c.; Phil. 2. 16; comp. Ps. 126. 6; Daniel 12. 3. **Burned ... suffer loss**—The loss is not of the *work*, but of the *reward*; he shall forfeit the special reward of a faithful laborer. Note, vs. 8, 14. **So as by fire**—That is, with difficulty. Comp. 1 Pet. 4. 17, 18; Jude 23; Zech. 3. 2; Amos 4. 11. Romanists appeal to this passage to prove that men may be saved through what they call the fire of purgatory prior to the judgment day; whereas the fire here referred to is not revealed before that day. Note, verse 13. Nor is there any scriptural evidence of such a place or state as purgatory. Note, 1 Pet. 3. 19.

16, 17. **Ye are the temple**—Or building of God. Note, ver. 9. **Spirit ... dwelleth in you**—This indwelling of the Holy Spirit constitutes believers, collectively and individually, the temple of God. It is not pantheistic, nor mystical, nor fanciful, but consciously a real and personal presence. Note, chapter 6. 19; 2 Cor. 6. 16; John 14. 16, 17; 21. 23. **Defile ... destroy**—The two words are in the original the same, and the meaning is, that the *destroyer* shall himself be *destroyed*. Prov. 1. 31, 32; 29. 1; note, 2 Thess. 2. 8, &c.; 2 Peter 2. 1. **Holy, which ... ye are**—That is, ye are holy, as being the temple in which the Holy Spirit dwells. Note, verse 16. He is called the HOLY Spirit because he sanctifies all in whom he dwells. Note, Matt. 1. 18.

18–23. **Deceive himself**—By a vain conceit of his superior wisdom. Prov. 14. 8; 26. 12; note, ch. 8. 2; Gal. 6. 3.

Seemeth to be wise—If any man values himself on account of his worldly wisdom, let him rather become spiritually wise, even though, by so doing, he become a fool in the world's judgment. Note, ch. 1. 18, 21. **Wisdom ... foolishness**—God sees that to be *folly* which men think to be *wisdom*. Even true knowledge becomes folly if employed to accomplish an end for which it is not adapted. Note, chapter 1. 20, 21, 25. **Wise ... craftiness**—Quoting Job 5. 13, and thus showing that Paul believed in the divine inspiration of that book; as did James. Jas. 5. 11. **And again**—Quoting Psalm 94. 11, as teaching the same truth as in ver. 19. **Glory in men**—Note, chap. 1. 29, 31. **All things are yours**—Not one minister alone, as claimed ver. 4, ch. 1. 12, but all the teachers of the Church, with all their varied gifts. Note, verse 22. **Whether Paul**—They belong to you as servants of Christ. 2 Cor. 4. 5. **All are yours**—Not only all ministers of the Church, but all things else, present or future, are yours, i. e., in the sense that **ye are Christ's**, (ver. 23,) who is *heir of all things*, (note, Heb. 1. 2,) and you *joint-heirs with him*. (note, Rom. 8. 17,) in and through whom God gives you all things, and makes them all work together for your good. Note, Rom. 8. 28, 32–39; 2 Cor. 4. 15. **Ye are Christ's**—By redemption. Note, ch. 6. 20; 1 Peter 1. 18, 19. Members of his spiritual body, the Church. Chap. 6. 15, 17; 12. 13, 27; Eph. 5. 23, 30. **Christ is God's**—Though in nature and essence one and equal with God, (note, John 1. 1, 10. 30,) yet as his Son, in the work of redemption he officially becomes subject to him. Note, ch. 11. 3; 15. 28; Phil. 2. 6–11; Heb. 1. 3, &c. Thus the unity of God's holy family is complete. Note, John 17. 21–24; Eph. 3. 15, &c.; Heb. 12. 22–24.

CHAPTER IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. **2** Moreover it is required in stewards, that a man be found faithful. **3** But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. **4** For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. **5** Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness,

CHAPTER IV.

1-2. **Account of us**—Let every one regard us as being **the ministers**, or rather *servants*, of **Christ**. Note, ch. 3. **5. Stewards**—That is, dispensers of the truths of the Gospel, here called **mysteries**. Note, chap. 2. **7. Found faithful**—Not only to his divine Master, but to those subject to his oversight. Comp. Neh. 13. 13; Num. 12. 7; note, Lk. 12. 42. He must not neglect to dispense to them their food, that which is given him to distribute, i. e., the whole Gospel. Note, Matt. 28. 19, 20; Acts 20. 20, 27, 28; 1 Peter 4. 10, 11; 5. 2. He must not adulterate their food, or substitute any thing in its place. Jer. 23. 28, &c.; note, ch. 2. 2, 4. He must dispense this in a proper way and at the proper times. Note, chap. 3. 1, 2; 2 Cor. 6. 1, 3, &c.; 1 Tim. 4. 15, 16; 2 Tim. 2. 2, 15, 24-26.

3-5. **Man's judgment**—With Paul it is a **small thing** that he is judged of men in *man's day*, i. e., in the present life, in contrast with the *Lord's day* in the future, (ver. 5,) since he was not to be approved or condemned according to the decision of his fellow-men, or that of his own, but that of the Lord. Note, verses 4, 5. **I know nothing**—Rather, *I am conscious of nothing*, i. e., of no unfaithfulness as a *minister and steward* of Christ. Acts 20. 20, 26, 27; 24. 16; 2 Cor. 7. 2, 3; Hebrews 13. 18. **Not hereby justified**—Though Paul's conscience did not accuse him of unfaithfulness, that will not justify him, i. e., *before the Lord*, the only true judge, who looks deeper than conscience, and deeper than all outside observers. Note, verse 5. **Judge nothing before the time**—That is, the appointed day, when the Lord Jesus shall come to judge the world. Note, Acts 10. 42; 17. 31; 2 Cor. 5. 10; 2 Thess. 1. 7, &c.; 2 Tim.

and will make manifest the counsels of the hearts: and then shall every man have praise of God. **6** And these things, brethren, I have in a figure transferred to myself and to A-pollos for your sakes; that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another. **7** For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? **8** Now ye are full, now ye are rich, ye have reigned

4. 1. **Hidden things**—Such acts and motives as belong to **darkness**, or which court secrecy. Note, John 3. 19, 20; Rom. 13. 12, 13; Eph. 5. 11-13. But the meaning here is, that the Lord, who alone can, will then fully expose the secret acts and motives of every man of whatever character. Note, ch. 3. 13; Rom. 2. 16. **Praise of God**—That is, every *faithful* servant (ver. 2) shall then have his *due honor* or reward. Note, ch. 3. 14; Matthew 25. 21, &c.; 2 Tim. 4. 7, 8. Of the *unfaithful*, Paul speaks otherwise. Rom. 2. 5, 8, 9; 2 Thess. 1. 7-9.

6, 7. **Transferred**—What Paul had said respecting party leaders and strifes (ch. 1. 12; 3. 3, &c.) he had applied to himself and Apollos, making them a **figure** or *type* of what really was true of others; and this he had done to avoid giving offense, and that they might learn, by this example, *not to think of men above*, &c.; in other words, learn to estimate them by what is **written**, i. e., the Bible standard. Jeremiah 9. 23, 24; note, ch. 1. 29, 31. **Puffed up**—That is, proud, in exalting one favorite minister above and against another. Note, ch. 1. 12, 13; 3. 4-8. **Who maketh thee to differ**—Implying that if any one was favorably distinguished from another, it was due not to himself, but to God, (John 3. 27,) and, therefore, no cause of self-gratulation or self-applause, but of gratitude to God. Note, 2 Cor. 3. 5, 6; Heb. 5. 4, 5.

8, 9. **Full...rich**—In their own estimation. Comp. Rev. 3. 17; Hosea 12. 8. The language is ironical, and even sarcastic; such as inspired men sometimes used when their aim was to convince and convert. 1 Kings 18. 27; Prov. 26. 5. The Corinthians were, indeed, rich in spiritual gifts, (note, ch. 1. 4-7;) yet this fact was disfigured by

as kings without us; and I would to God ye did reign, that we also might reign with you. **9** For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. **10** We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. **11** Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; **12** And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: **13** Being defamed, we entreat: we are made as the filth

their vain boastings and other defects. Note, ch. 3. 1-3; 5. 1, 2. They imagined themselves so *wise* as to surpass, and so *strong* as to do without, the apostles, (ver. 10;) hence this *warning* and *rod* from their spiritual father. Verses 14, 15, 21. **Would...ye did reign**—That you were truly as spiritually rich as you imagine, that we also might partake with you. 2 Cor. 1. 14; 3 John 2-4. **Set forth...apostles last**—That is, exhibited or made conspicuous the apostles as the last, the lowest, the most afflicted, of men. Note, verses 10-13. **Appointed to death**—Treated as convicts condemned to death. Note, chap. 15. 30-32; 2 Cor. 1. 8-10; 11. 23-27; Acts 20. 19, 22, 23. **A spectacle**—Or *gazing-stock*, as people gaze on a spectacle in a theater. Note, Heb. 10. 33. Even the holy **angels** deem them a spectacle worthy of their most intense regard. Note, Matt. 18. 10; Luke 15. 10; Heb. 1. 14; 1 Pet. 1. 12.

10-13. Fools for Christ's sake—We *pass* for fools because we preach Christ crucified, and propose to know nothing else. Ch. 1. 18, 23; 2. 2; Acts 17. 18; 26. 24. **Wise in Christ**—Supposing you really are all you *seem*, or esteem yourselves to be. Ch. 3. 18; 2 Cor. 11. 19. **Weak...despised**—All this, probably, has special reference to the false teachers, whose repute in Corinth Paul contrasts with his own. 2 Corinthians 10. 10; 11. 13-21, 27-30. **Hunger, and thirst**—To all these afflictions Paul gladly submitted out of zeal for Christ. Chapter 9. 12; 2 Cor. 6. 3-10; 11. 23-28. **Labor...own hands**—Note, Acts 18. 3; 20. 34. **Reviled, we bless**—In all this abuse Paul followed the teaching and exam-

ple of the world, *and are* the offscouring of all things unto this day. **14** I write not these things to shame you, but as my beloved sons I warn you. **15** For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. **16** Wherefore I beseech you, be ye followers of me. **17** For this cause have I sent unto you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every-where in every church. **18** Now some are puffed up, as though I would not come to you. **19** But I will come to you

ple of Christ. Matthew 5. 44; 1 Peter 2. 19-24; 3. 9. **Made as the filth**—Counted as the dregs or refuse of society. Lam. 3. 45; Acts 28. 22.

14-17. Not...to shame you—Paul's object in drawing such a contrast (vs. 8-13) was not to *shame*, but to *warn*; that is, parentally admonish them of their faults. Note, vs. 15, 21; 1 Thess. 2. 11. **Instructors in Christ**—That is, instructors in reference to Christ; the words *ten thousand* denote merely an indefinitely large number, as in ch. 14. 19. **Not many fathers**—Spiritual fathers; as was Paul, who, as an instrument of Christ, and by means of the Gospel, was successful in bringing them to Christ. Note, ch. 3. 5; 9. 1, 2; 2 Cor. 3. 2, 3. **Followers of me**—Not as *partisans*, (chap. 1. 12, &c.) but rather, as *imitators*, i. e., of his *ways in Christ*. Verse 17; ch. 11. 1; Phil. 3. 17; 1 Thess. 1. 5, 6. **For this cause**—To secure their following his example. Ver. 16. **Timotheus**—Acts 16. 1-3; Introduction to First Epistle to Timothy. **Remembrance of my ways**—Nothing more was necessary than for Timothy to remind them of what they knew of Paul when among them, and in *every church*; and in this Timothy would be *faithful*, being in the same work. Ch. 16. 10.

18-21. Some are puffed up—The false teachers were so inflated or conceited as to their own importance and power as to think Paul was afraid to come, and, therefore, sent Timothy. Ver. 17. **I will come**—When other engagements are met. Chapter 16. 7, 8. **If the Lord will**—Paul's usual wise proviso. Acts 18. 21; 21. 14; compare Prov. 20. 24; Jer. 10. 23; Jam. 4. 15. **Will know, not the speech**—Paul's

shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. **20** For the kingdom of God is not in word, but in power. **21** What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gen'tiles, that one should have his father's wife. **2** And ye are puffed up, and have not rather mourned,

coming and teaching will put to the test, not what these men could *say*, but their **power** or efficiency for good as compared with his own. 1 Thess. 1. 5. **The kingdom**—The reign of God in the hearts of men and in the Church. Note, Luke 17. 21; Rom. 14. 17. **Not in word...power**—Is not promoted by empty speeches and boastings, but by the power of God as manifested in the renewing influences of the Holy Spirit through the preached word. Note, ch. 2. 4, 5; Rom. 1. 16; 15. 19; 1 Thess. 1. 5; 2. 13. **With a rod**—The *rod* is the symbol of fatherly discipline or correction: the rod of his mouth, Isa. 11. 4; sharp rebuke, Titus 1. 13. His **exercise** of this authority is stated in chs. 6. 7; 2 Cor. 13. 2, 10. His coming **in love** is not opposed to the *rod*, as if the one was incompatible with the other. Comp. Prov. 3. 11, 12; 13. 24; 27. 5; 28. 23; note, Hebrews 12. 5-11; Rev. 3. 19.

CHAPTER V.

1, 2. **Reported...fornication**—On fornication, see note Matt. 5. 32. It was a matter of notoriety that licentiousness in different forms more or less prevailed at Corinth, even in the Church. (See Introd.) To elevate the moral sentiments of a community is often a difficult and gradual work. Note, Acts 15. 1-29; Rom. 14. 1, &c. **Not...named among the Gentiles**—Such a crime is not known or approved among the heathen, gross as they are. Romans 1. 24, &c.; Eph. 2. 2, 3, 12. **Have his father's wife**—Marry his stepmother. Lev. 18. 8; 20. 11. **Puffed up**—They were elated, as if free from blame, instead of being grieved, so as to cause the removal of the notorious scandal. Verse 1. The

fact that he that hath done this deed might be taken away from among you. **3** For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed. **4** In the name of our Lord Je'sus Christ, when ye are gathered together, and my spirit, with the power of our Lord Je'sus Christ, **5** To deliver such a one unto Sa'tan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Je'sus. **6** Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? **7** Purge out therefore the old leaven, that ye may be a new lump,

fact that they had not **mourned** caused Paul to mourn. 2 Cor. 2. 4, 5; 12. 21.

3-5. **Present in spirit**—Though absent in body, yet in spirit acting with them, as if he were present. Comp. Col. 2. 5; 1 Thess. 2. 17. **Gathered...and my spirit**—There was to be a meeting of the Church, where Paul, spiritually present, would, in the **name** of Christ, and invested with his **power**, remove this man from the Church, &c. Note, ver. 5. **Deliver...unto Satan**—This evidently included something more than excision from the Church, and probably refers to such bodily evils, called here **destruction of the flesh**, as Satan at times receives power to inflict. Job 2. 4-7; Luke 13. 16; 2 Cor. 12. 7; note, Matthew 4. 24. When God lets the sinner have his way, he is said to deliver him unto Satan. Psal. 109. 6; 2 Thess. 2. 7-12. Only the apostles were invested with this power. Acts 5. 1-11; 13. 11; 1 Tim. 1. 20. **Spirit may be saved**—The body was temporarily afflicted in order that the soul might be saved **in the day of the Lord**. Note, chap. 3. 13; 4. 5. Temporary affliction often leads to repentance unto salvation. Note, 2 Cor. 7. 9-12; Heb. 12. 5-11.

6-8. **Your glorying**—Their being elated with their supposed **good** estate was not safe, but dangerous. Note, verse 2. **A little leaven**—A common proverb, (Gal. 5. 9,) teaching that it is the nature of sin to diffuse itself, both with regard to individuals and communities. Eccl. 9. 18; note, chap. 15. 33; Matthew 16. 6-12. **Purge**—Note, verse 2. **Old leaven...new lump**—These are particularly described. Ver. 8. The *old* leaven, like the *old* man, is a figurative designation of man's corrupt nature, as the *new* is

as ye are unleavened. For even Christ our passover is sacrificed for us: **8** Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. **9** I wrote unto you in an epistle not to company with fornicators: **10** Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. **11** But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous,

of his renewed nature. Romans 6. 6; Eph. 4. 22-24; Col. 3. 9, 10; 2 Peter 1. 9. **Ye are unleavened**—That is, as a Christian Church, *ideally* and *professionally* considered, they were *saints*, i. e., *holy*, pure from the leaven of sin, *sanctified*. Note, chap. 1. 2; 6. 11. To this state Paul would have them truly and fully conformed. Vs. 8, 11, 13; 2 Cor. 6. 14-18; 7. 1. **Even Christ our passover**—As the Hebrews were to put away all leaven before partaking of the paschal lamb, (Exod. 12. 15,) which was the type of Christ, so Christians must put away all sin, that they may spiritually and savingly feed on Christ, the great antitype. Note, chap. 10. 16, 21. As Christ died to redeem us from all iniquity, it is contrary to the design of his death that we live in sin. 2 Cor. 5. 15, 17; 6. 15-18; 7. 1; 1 Thess. 5. 23; Titus 2. 14; 2 Tim. 2. 19; Eph. 5. 25-27. **Keep the feast**—Referring here, not to the outward passover feast, or Lord's supper, as in ch. 10. 16, 11, 23, but to the spiritual feast provided for us in Christ, a life of full consecration to him, (Gal. 2. 20,) free from the old leaven of **wickedness**, and truly pure as Christ is pure. Ver. 7; Tit. 2. 12, 14; 1 John 3. 2-6, 9; 4. 18.

9, 10. An epistle—Rather, *the* epistle. Compare 2 Cor. 7. 8; supposed to refer to a former epistle, which, having accomplished the special object for which it was written, became extinct, like some other mentioned writings. Note, Col. 4. 16. **Not to company**—Not to associate with, i. e., as explained vs. 10-13; note, Rom. 16. 17. **Not altogether**—Paul here limits the prohibition, ver. 9. He did not prohibit all intercourse with wicked men of **the world**, i. e., the unbelieving world, as distinguished from the Church. Note, ver. 11. Such a prohibition would re-

quire them to go out, or retire from the world, like monks and nuns, instead of shining as lights *in the midst* of the world. Phil. 2. 15; Matt. 5. 14-16.

11-13. But now—I now write to explain what I wrote in the former epistle, (note, ver. 9,) limiting the prohibition to any one who is **called a brother**, or to them **within** the Church. Note, verse 12. **Not to eat**—That is, in such a way as to recognize them as brother-Christians. That the mere act is not forbidden is shown by Paul's example and that of Christ. Ch. 10. 27; Matt. 9. 10, 11. **Them...without...within**—That is, those within and without the Church, a common designation. Mk. 4. 11; Col. 4. 5; 1 Thess. 4. 12; 1 Tim. 3. 7. To **judge**, here, refers to Church discipline, which must be limited to Church members. Verse 12. The **wicked** are left with God to judge. Ver. 13; note, ch. 4. 5.

CHAPTER VI.

1-3. Having a matter—Or *having a suit*; a subject of litigation in law pertaining to *things of this life*, i. e., worldly matters. Verses 3, 4. **Before the unjust**—That is, judges who were *unbelievers*, (verse 6,) as distinguished from the *saints*, as all the Christians at Corinth were by *profession*, (note, chap. 1. 2,) and many were so in *spirit* and in *truth*. Note, ver. 11. **Do ye not know**—This question occurs ten times in this epistle. Verses 2, 3, 9, 15, 16, 19; chapter 3. 16; 6. 2; 9. 24. It was a fit mode of rebuking those who boasted of their knowledge. Note, ch. 4. 10. So also Christ, note, John 3. 10. **Saints...judge the world**—That is, the unbelieving world, chapter 11. 32, note, verse 3. Not *do* judge in this world, (chap. 5. 12, 13,) but *shall*, i. e., at the proper time, (ch. 4. 5;) referring

world shall be judged by you, are ye unworthy to judge the smallest matters? **3** Know ye not that we shall judge angels? how much more things that pertain to this life? **4** If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. **5** I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? **6** But brother goeth to law with brother, and that before the unbelievers. **7** Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? **8** Nay, ye do wrong,

to their reigning with Christ, as promised. Note, 2 Tim. 2. 12; Rev. 5. 10; 20. 4, 6. That is, glorified saints are to be associated with Christ in his dominion and judicial work. Dan. 7. 18, 22, 27; note, Matt. 19. 28; Jude 14, 15; Rev. 2. 26, 27; 3. 21. **Unworthy**—Implying that they were. Vs. 5, 7. **Smallest matters**—The matters of this life (ver. 1) as compared with those to be decided at the final judgment. Note, verses 2, 3. **Judge angels**—The fallen angels, who are to be included in the judgment of *the world*. Note, ver. 2; Jude 6.

4-8. **If... ye have judgments**—Cases of difference between one another to be settled. Note, ver. 1. **Least esteemed**—That is, any, even the least capable in the Church, rather than the unjust. Note, ver. 1. **To your shame**—To produce in you a sense of shame, since their course of action implied that there was not in the Church a man fit to act as arbiter. Comp. ch. 15. 34. **Goeth to law with brother**—Note, verse 1. **Not a wise man**—Notwithstanding your boast. Chapter 4. 10. **Utterly a fault**—Rather, a falling short, or loss to you, in that you have these disputes at all, and more especially before unbelievers. Note, vs. 1, 6. **Why do ye not submit to wrong, even to being defrauded by your brethren, instead of going to law with them.** Prov. 20. 22; note, Matthew 5. 39, 40; Rom. 12. 17-21; 1 Thess. 4. 6; 5. 15.

9-11. **The unrighteous**—Including all such wrong-doers as are named vs. 8-10; chap. 5. 9-11. **Not inherit the kingdom**—The kingdom of Christ set up on earth to be consummated in heaven. Note, Matt. 3. 2. From this

and defraud, and that *your* brethren. **9** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, **10** Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. **11** And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. **12** All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. **13** Meats for the belly, and the belly for meats: but God shall destroy both it

kingdom all such wrong-doers, even though once adopted children and heirs, (Matthew 8. 12,) are disinherited. Gal. 5. 19-21; Eph. 5. 3-5; Rev. 21. 8, 27. **Such were some**—Or, *such were you*; i. e., some answered to one class, some to another of these characters. Verses 9, 10. **Washed... sanctified**—They are fully purified, and consecrated to God through faith in Christ and the agency of the Holy Spirit. Note, chap. 1. 2; 2 Thess. 2. 13; Tit. 3. 5-7; 1 Pet. 1. 2. This work, which denotes spiritual purification, is here in the Greek ascribed to themselves; showing that it is the result of a human and divine agency combined. Comp. Psalm 51. 7; Isaiah 1. 16; Jer. 4. 14; Ezekiel 36. 25, 26; Acts 22. 16; 2 Cor. 7. 1; Eph. 5. 26; Heb. 10. 22; James 4. 8; 1 Pet. 1. 22; Rev. 1. 5; 7. 14.

12-14. **All things... not expedient**—Because not morally fitting and useful. It is wicked to do any thing which is injurious to ourselves or others, simply because it is in itself **lawful**. This principle Paul enforces at length, especially in its bearing upon others. Chap. 8. 7-13; 10. 23-33; Rom. 14. 15-23. **Not be brought under**—Will not make myself a slave, or be in bondage to any desire or habit, however innocent that desire in itself may be. Note, chap. 10. 23. In this Paul gives himself as an ensample for Christians in general. Comp. 2 Thess. 3. 9; 1 Tim. 4. 12. **Meats for the belly**—The one is adapted and designed for the other; but this arrangement is merely for the present life; in the future life men shall be as the angels, (Matthew 22. 30,) having spiritual bodies, (chap. 15. 44,) not sustained by food. Isaiah

and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. **14** And God hath both raised up the Lord, and will also raise up us by his own power. **15** Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid. **16** What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. **17** But he that is joined unto the Lord is one spirit. **18** Flee fornication. Every sin

that a man doeth is without the body; but he that committeth fornication sinneth against his own body. **19** What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? **20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

NOW concerning the things whereof ye wrote unto me: *It is good for a man not to touch*

49. 10; Rev. 7. 16. **Not for fornication**—But designed to be a member of Christ's mystical body, and the dwelling-place of his Spirit, (verses 15, 19,) making it an instrument, not of sinful lust unto death, but of righteousness unto holiness and eternal life. Vs. 15, 20; Rom. 6. 13, 19, 22. **Also raise up us**—The relation between Christ and the bodies of believers is not like that between meats and the belly, to be destroyed, (ver. 13,) but it is permanent, the body being destined to share the resurrection of Christ. Note, chapter 15. 15, 20; Phil. 3. 21; Rom. 6. 4, &c.; 8. 11; 2 Cor. 4. 14; 1 Thess. 4. 14.

15–17. Members of Christ—That is, parts of his mystical body. Chapter 12. 12, 13, 27; Eph. 5. 30, 32. This union with Christ includes a community of life that pertains to the **bodies** as well as the souls, both being included in the redemption. Note, verse 20. **God forbid**—Such a thought Paul indignantly condemns. Note, Rom. 3. 4, 6. **He which is joined**—This verse, in connection with verse 17, answers the question of verse 15, that Christians cannot be at the same time members of Christ and members of a harlot; the two are incompatible. Note, Romans 6. 16; 2 Cor. 6. 14–17. **For two, saith he**—Saith God, of the marriage union, here applied to illicit intercourse. Gen. 2. 24; Matthew 19. 5. **One spirit**—The same Holy Spirit which is given without measure to Christ, (John 3. 34,) he imparts to all who are truly united to him. Vs. 11, 19; ch. 12. 13; Rom. 8. 9–11; Eph. 4. 4.

18–20. Flee fornication—In all its forms. Ch. 5. 1, 9, 11. The only safety in such temptations is *flight*. Genesis 39. 12; Eccl. 7. 26. **Every sin...is without the body**—That is, without

involving the body in its guilt, being really an act of the soul. Ezek. 18. 4; 1 Pet. 2. 11. **Against his own body**—No other sin so directly and fatally affects the body as licentious indulgence of any kind; its dreadful physical consequences are the brand of infamy which God puts upon it. Isaiah 3. 9; Proverbs 5. 3–11; 6. 25–33; 7. 22–27; 9. 18; note, Rom. 1. 24–32. **Temple of the Holy Ghost**—Called also *the temple of God*, (chap. 3. 16, 17; 2 Cor. 6. 16,) God and the Holy Ghost being one. Note, Acts 5. 3, 4. **Not your own**—As shown verse 20. **Bought with a price**—Redeemed by the blood of Christ; the ransom paid to meet the demands of divine justice against us. Note, Matt. 20. 28; Acts 20. 28; Gal. 3. 13; 1 Peter 1. 18, 19; Rev. 5. 9. **Therefore glorify**—Because redeemed at such a price, honor God, by consecrating once for all to his service all your powers of soul and body as belonging to him. Note, Rom. 12. 1, 2; 2 Cor. 7. 1.

CHAPTER VII.

1, 2. Things whereof ye wrote—The Christians at Corinth had probably written Paul requesting his views respecting certain subjects; one of which was marriage, under the trying circumstances in which they were placed. Note, ver. 26. **Good...not to touch**—That is, inexpedient under the existing circumstances for man or woman to be married. Note, verses 8, 26, 35. In view of marriage as originally designed, it is *not good* for man to be alone. Gen. 2. 18. Paul does not teach the ascetic Romish notion of superior holiness in celibacy, (note, ver. 34,) but condemns it as a doctrine of devils. Note, 1 Tim. 4. 1–3; Heb. 13. 4. **To avoid**—Rather, *on account of for-*

■ woman. 2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I

say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. 10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving

nication, to which the Corinthians were especially addicted, (note, chap. 5. 1,) and from which Paul exhorts them to *fly*. Note, chap. 6. 18. **Own wife . . . own husband**—Contrary to the practice of polygamy and concubinage, and according to the original command. Gen. 2. 24; note, Matthew 19. 4-6; Eph. 5. 31; 1 Tim. 3. 2. Marriage is the rule, celibacy the exception. Note, ver. 1.

3-5. **Due benevolence**—Rather, *what is due*; referring to the conjugal duty of husband and wife, as explained verses 4, 5. **Hath not power**—The *oneness of body*, in which marriage places husband and wife, explains this. Note, Matthew 19. 5; Ephesians 5. 28, 31-33. **Defraud ye not**—Deprive not one the other of this due. Note, verses 3, 4. **Except . . . for a time**—And that by mutual consent, for the purpose of special religious devotion, and with the intention of reunion, lest **Satan tempt you** to fornication or lewdness—that against which marriage was designed to be a safeguard. Note, vs. 2, 9; 1 Tim. 5. 14, 15.

6-9. **Speak this by permission**—What Paul had said (vs. 1, 2) was permissive, and not a matter of command, which accords with verses 7-9, 25, 26. **All . . . even as I**—Paul could wish that all had the same self-control, or gift of continence, to live unmarried, as he evidently had, (ch. 9. 5,) limiting this wish, of course, to those times of trial, &c. Note, vs. 1, 26, &c. **His proper gift of God**—Every good gift is from God. James 1. 17. Control over one's bodily appetites and passions is one of these gifts, either by nature or by grace,

but all do not have it in the same degree. Note, verse 9; Matt. 19. 11, 12. **Cannot contain**—If they have not the gift of continence they had better marry than to **burn**—be inflamed by ungratified lust, which is here compared to a consuming fire. Compare Prov. 6. 27, 28; Rom. 1. 27; Jam. 3. 6.

10, 11. **I command, yet not I**—This command as to the matter of divorce (verses 10, 11) was not original with Paul, but that which Christ before had given. Note, Matt. 5. 32; 19. 9. **If she depart**—This applies alike to both parties; if either, from necessity, be obliged to depart, or be separated from the other, they must remain unmarried or be reconciled; referring to such cases as may occur, in despite of the law, (ver. 10,) which justify a separation but do not justify divorce. Comp. Prov. 21. 9, 19; Amos 3. 3; note, ver. 15.

12-14. **But to the rest**—That is, to another class of married persons, distinct from those addressed. Vs. 10, 11. **Speak I, not the Lord**—Respecting this class of marriages Christ had given no such specific command as in verse 10; therefore Paul speaks here upon his own authority only. Note, ver. 40. **If any brother**—Paul here speaks of those married persons where one of the parties had, after marriage, become a Christian believer; in which case the believer has no right to **leave or put away**, that is, dissolve the connection, against the pleasure of the other. Vs. 12, 13. For either party thus to put away the other, Paul by the Spirit forbids, thus revoking the O. T. law of Ezra 10. 3. **Sanctified by the wife**—That is, the **unbelieving** party is *relatively*

wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*; but God hath called us to peace. **16** For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? **17** But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

sanctified by virtue of connection with the **believing** one; just as the temple and the altar sanctified whatever was connected with them. Ex. 29. 37; 30. 29; Matt. 23. 17, 19. Not sanctified in the sense of being inwardly holy, as in ch. 6. 11, but in the sense of being connected with one that is holy; and thus preparing the way for that inward holiness which alone can save. Note, ver. 16; Heb. 12. 14. **Children unclean**—The Jews regarded all children born of Jewish parents as belonging to the Church, and therefore **holy** or pure; the same was true of children where only one of the parents was a Jew. Note, Acts 16. 1–3. Paul argues, upon the same principle, that the children of parents, of whom even only one was a Christian believer, are to be regarded as members of the Church, and therefore **holy**; thus saying literally what is expressed figuratively, Rom. 11. 16.

15, 16. Unbelieving depart—Paul here teaches that a Christian husband or wife is not bound to renounce the faith for the sake of retaining an unbelieving consort; or, if the unbeliever breaks up the marriage, the believer is no longer bound. Note, vs. 10, 11. Nor does this conflict with the command of Christ as repeated by Paul, but confirms the doctrine that willful desertion is a legitimate ground for separation, if not of divorce, the act being virtually an annulment of the marriage contract and the original law. Genesis 2. 24; note, vs. 2–5, 10, 11. **Called us to peace**—This assigns a reason, as some think, why the believing partner should remain with, and try, by all proper means, to bring the unbelieving partner to terms of peace, according to ver. 16. Rom. 12. 18; 14. 19. Others think it assigns a reason why the separation should take place; if the unbelieving, unreconciled consort desire to

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. **20** Let every man abide in the same calling wherein he was called. **21** Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also

depart, the believer should consent to a peaceful separation, rather than live in a state of continual discord. Note, ver. 11. **For what knowest thou**—This gives a further reason, some think, why such unhappy marriages should not be continued, viz., that the believer can have no assurance that he will be the means of saving the unbelieving party. Others think it is an additional reason for remaining united, viz., the hope of saving the unbelieving party. This view accords better with 1 Peter 3. 1, 2, and with the *similar phrase* as used to express *hope* in 2 Sam. 12. 22; Joel 2. 14; Jonah 3. 9.

17–24. Distributed... so... walk—Paul here teaches that the Gospel was not a revolutionary, disorganizing element; that the conversion of men to Christianity involved no necessity of breaking asunder their social relations, provided that in them they were free to serve Christ, and abide in favor with God. Note, vs. 22, 24. **So ordain I**—Or teach in **all Churches** of which I have the care. Ch. 4. 17; 2 Cor. 11. 28. **Called being circumcised**—On becoming Christians, let every man remain as he is, circumcised or uncircumcised, for the reason given, ver. 19. **Is nothing**—Both are alike indifferent, as to acceptance with God; such mere external matters have no influence for better or worse on man's spiritual state; all that is required is, the keeping in heart and life the **commandments**, or revealed will, of God. Note, Acts 10. 34, 35; Gal. 5. 6; 6. 15. **Abide in the same calling**—Note, vers. 17, 24. **Called... servant**—On becoming a Christian, a man's being a *servant* or *slave* is a matter of no account, and need give him no concern, for the reason given ver. 22. **Free, use it rather**—Because freedom is a better state than servitude. Comp. Deut.

he that is called, *being* free, is Christ's servant. **23** Ye are bought with a price; be not ye the servants of men. **24** Brethren, let every man, wherein he is called, therein abide with God. **25** Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. **26** I suppose therefore that this is good for the present distress; *I say*, that *it is* good for a man so to be. **27** Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. **28** But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. **29** But this I say, brethren, the time *is* short: it remaineth,

23. 15. 16. The Lord's freeman...

Christ's servant—By these are meant one and the same thing, that master and slave stand on the same level before Christ; each belongs to Christ, not as a slave, but as a freeman. Comp. John 8. 32, 36; Romans 8. 2; Gal. 5. 1. 13; Eph. 6. 5-9; 1 Tim. 6. 1, 2; Philem. 16. **Bought with a price**—Note, ch. 6. 20. Hence as servants ye belong to Christ, and not to men, for the servant of one master cannot be the servant of another. Note, Matt. 6. 24; Rom. 6. 16. **Abide with God**—That is, act with reference to God in every condition or sphere of life. Note, vs. 17, 20.

25-28. Virgins—This word is sometimes applied to both sexes, (Revelation 14. 4,) but here it probably means females only, as in verses 28, 36, 37. **No commandment**—In this case, as in verse 12, Christ had given no specific command, but had inspired Paul to give his advice as one found to be **faithful**, i. e., worthy of confidence. Comp. chap. 14. 37; 1 Tim. 1. 12; Titus 3. 8. **Good for the present**—That is, expedient to remain unmarried. Note, vs. 1, 8. **The present distress** may include trials both actually present and impending; referring, probably, to the predictions of great approaching calamities. Note, Matt. 24. 6-21; Acts 11. 28. **Art thou bound**—Neither the married nor the unmarried are to seek a change of state on account of this distress, ver. 26. **If thou marry...** **not sinned**—Marriage, even in times of trouble, is not sinful, only inexpedient, vs. 26, 27. **Trouble in the flesh**—That is, in their outward state, in which sense the word *flesh* is often

that both they that have wives be as though they had none; **30** And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; **31** And they that use this world, as not abusing it: for the fashion of this world passeth away. **32** But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: **33** But he that is married careth for the things that are of the world, how he may please *his* wife. **34** There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of

used. 2 Cor. 11. 18; Eph. 6. 5. Referring to the special trials of such in those times. Comp. Matt. 24. 19; Lk. 23. 28, 29. **I spare you**—Or would do so by this advice. Vs. 8, 26.

29-31. The time is short—The present life of every person is both short and uncertain, and especially in perilous times. Gen. 47. 9; Job 7. 1, 6; 14. 1; Psal. 90. 10; James 4. 14. **Be as though they had none**—The time being thus short and uncertain, we should learn in all these circumstances (vs. 29-31) to set our chief affections on things above, and not on things on the earth. Col. 3. 2. To live with reference to things eternal rather than to things temporal. Note, 2 Cor. 4. 18; Heb. 11. 13, 14, 25, 26; 1 Peter 4. 7. **The fashion... passeth**—The world as to its present form of existence will be destroyed. Note, 2 Pet. 3. 10-13; 1 John 2. 17.

32-35. Without carefulness—Not encumbered with those worldly anxieties peculiar to married persons. Vs. 33, 34. **Unmarried careth**—Having no family to provide for, he is able to give his whole attention to the service of Christ. Note, 2 Tim. 2. 4. **Careth for... his wife**—Is involved in a world of cares, for the sake of his wife; as is the wife for her husband, ver. 34. **Difference also**—The difference is, that the wife has a husband and family to divide her attention, as in the case of the husband. Note, ver. 33. **That she may be holy**—In the same sense as in ver. 14; i. e., wholly consecrated as to body and spirit. Verse 29, &c. Paul does not advance the idea that the married, because married, are less holy than the unmarried. Note, 1 Tim. 5.

the world, how she may please *her* husband. **35** And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. **36** But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. **37** Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. **38** So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better. **39** The wife is bound by the law as

long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. **40** But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. **2** And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. **3** But if any man love God, the same is known of him. **4** As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is

11-14. **Cast a snare**—More correctly, *throw* a noose; a figure implying an attempt to entangle, and so capture, an animal; applied here by Paul to mean the binding of their conscience to his opinion. Paul's object was not to bind them all to act alike, (vs. 36, 37,) but to induce each to take the course which would be **comely**, i. e., the most *proper* for them; that in which they could best *serve the Lord without distraction*. Note, vs. 32-34.

36-40. **If any man**—These verses are addressed to parents, with whom rest the disposal of their daughters in marriage, after the custom of the East. Compare Gen. 21. 21; 24. 4; Judges 14. 2. **Uncomely toward his virgin**—That is, act improperly toward his daughter in withholding her from marriage beyond the **flower of her age**, i. e., a *proper age* for her to be married, provided she have **need**, or her marriage is necessary; in such a case the parent **sinneth not**, but **doeth well**, to give her in marriage. Note, ver. 38. **Having no necessity**—On the other hand, if circumstances do not make her marriage necessary, and the parent is fully persuaded that the marriage is inexpedient, he **doeth better** to exercise his authority, and keep the daughter unmarried. It is *better*, i. e., wiser, not to marry, especially on account of impending trials. Note, verses 26, 28. **The wife is bound**—Note, Rom. 7. 1-3. **Only in the Lord**—To one who is in the Lord, i. e., a Christian. 2 Cor. 6. 14. The words *in the Lord* are often used in this sense. Rom. 16. 7, 22; Eph. 6. 1; Philem. 16. **Happier if she so abide**—If she remain unmarried she is free from world-

ly care, (verses 32-34,) and from exposure to suffering. Note, ver. 28. **I have the Spirit**—Paul had no doubt that he was divinely inspired in thus expressing his views on this subject. Note, ver. 25; ch. 14. 37.

CHAPTER VIII.

1-3. **Now as touching**—Rather, *But concerning idol sacrifices*, which was another subject on which the Corinthians had asked Paul's advice. Note, ch. 7. 1. **We all have knowledge**—That is, speaking of enlightened Christians in *general*, these all know that an idol is nothing, &c., (note, ver. 4,) yet all had not this knowledge in the same degree. Note, ver. 7. **Knowledge puffeth up**—That is, knowledge without love fills the mind with pride and self-conceit, and, therefore, is not itself the true knowledge. Note, verse 2. **Charity**—Rather, *love*, as the Greek word here, and in the N. T. generally, should be rendered. Note, ch. 13. 1, &c. **Edifieth**—Lives and acts not for self alone, but for others. Note, chapter 10. 23, 24; 13. 4, 5; Romans 14. 15, 19. **Think that he knoweth**—If he is puffed up with a conceit of his superior knowledge he has not the true knowledge, but is deceived. Chap. 3. 18; Gal. 6. 3. **If any...love**—Those only who love God know him as they ought to know, for to love is to know God, (note, 1 John 4. 7, 8,) and to be **known of him**, in the sense of approval. Psal. 1. 6; John 10. 14; Gal. 4. 9; 2 Tim. 2. 19.

4-6. **Eating of those things**—Parts of the flesh of animals offered in sacrifice to heathen idols, which were sometimes sold in the market and eaten at festivals, either at private houses, or at

nothing in the world, and that *there is* none other God but one. **5** For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many, **6** But to us *there is but* one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. **7** Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. **8** But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we

the idol's temple. Verse 10; chapter 10. 25-28. **An idol is nothing**—The deity which it represents has no real existence, and the idol is, therefore, said to be *nothing*, a *vanity*, a *lie*. Isaiah 41. 24, 29; 44. 8-20; Jer. 10. 8-15; Zech. 10. 2; Acts 14. 15. **None other God**—No real divine being but one. Note, verse 6. **There be gods many**—That is, things *called* gods. Note, John 10. 34, 35. The heathen had many imaginary gods, both celestial and terrestrial. Note, Acts 14. 11-14; 17. 16, &c. The people of Bengal acknowledge 330,000,000. **To us**—We, as Christians, acknowledge but **one God**. Exod. 20. 3-5; Isa. 44. 8. This one God comprehends the **Father**, who is the source of all things; and the **Lord Jesus**, through whose mediation are **all things**, including both the natural and spiritual creation; (note, John 1. 1-3; 10. 30; Eph. 3. 9; Phil. 2. 6, 11; Col. 1. 14-19; 1 Tim. 3. 16; Heb. 1. 2-10;) and the Holy Ghost, who also is spoken of as a person having the attributes of the supreme God. Note, Acts 5. 3, 4; 1 John 5. 7.

7, 8. Not ... that knowledge—That there is but one God, and that idols are nothing. Verses 4, 6. **Conscience of the idol**—That is, a conscience under the influence of an idol, as *conscience toward God*, means one influenced of God. 1 Pet. 2. 19. **As a thing offered unto an idol**—With superstitious reverence for the supposed idol deity, as if he were a real existence contrary to verse 4. **Conscience being weak**—Ignorant, unenlightened, as contrasted with others. Note, ver. 1. **Is defiled**—Feels guilty of sin, for to him it is sin. Note, Rom. 14. 23. **Meat commendeth us not**—Eating food of any kind does not

the worse. **9** But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. **10** For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; **11** And through thy knowledge shall the weak brother perish, for whom Christ died? **12** But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. **13** Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

affect our standing before God, either for **better** or **worse**, but is a matter of indifference; and, *therefore*, to be eaten or not, with respect to the welfare of others. Note, vs. 9-13.

9-13. Take heed lest—Admitting that you have this **liberty** or right to eat of these sacrifices, knowing them to be in themselves morally indifferent, (ver. 8,) yet take care lest your eating become a **stumbling-block**, or an *offense*, that is, an occasion of sin to your weaker brethren. Note, vs. 10-13. **If any man see thee**—If any brother having a *weak*, i. e., a less-informed, conscience, see the one having knowledge, &c. Note, vs. 1, 7. **Conscience... emboldened**—Rather, *edified*, in the sense of *built up*; i. e., the strong brother, who ought to have built up the weak one in good, (note, Romans 14. 19; 15. 1, 2,) is here by his example, building him up, or emboldening him to violate his conscience. Note, vs. 7, 11, 12. **Through thy knowledge**—The improper use of it. Note, ver. 10. **Weak brother perish**—Note, Rom. 14. 15, 23. **Sin so against**—The *sin* consists in *wounding their weak consciences*, in bringing on them that sense of guilt and pain of remorse which, of all wounds, is the most intolerable. Prov. 18. 14. **Sin against Christ**—To whom the weak brethren are so united, that to injure one is to injure the other. Note, Matt. 25. 40, 45; Acts 9. 4, 5. **If meat ... offend**—If my indulgence in any particular kind of food be the occasion of causing a weaker brother to sin, and consequently perish, (verse 11,) I will wholly abstain from its use; thus showing how serious a matter Paul considers it to be to lead even the weakest Christian into sin. Note, ch. 9. 22; 10. 33. So taught Christ. Note, Matt. 18. 6.

CHAPTER IX.

A M I not an apostle? am I not free? have I not seen Je'sus Christ our Lord? are not ye my work in the Lord? **2** If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. **3** Mine answer to them that do examine me is this: **4** Have we not power to eat and to drink? **5** Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Ce'phas? **6** Or I only and Bar'na-bas, have not we power to forbear working? **7** Who goeth a warfare any time at his own charges? who planteth a

vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? **8** Say I these things as a man? or saith not the law the same also? **9** For it is written in the law of Mo'ses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? **10** Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. **11** If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? **12** If

CHAPTER IX.

1-3. **An apostle... free**—The order of these two questions should be reversed, thus: *Am I not free?* i. e., *I am free*: and then the reason of it, *I am an apostle*; so that I can claim not only Christian, but also apostolic, liberty: i. e., in the following particulars, vs. 4-14. **Seen Jesus**—In person and after his resurrection. Note, ch. 15. 8; Acts 9. 5-7, 17. Thus to see the Lord Jesus was one of the essential facts of which the apostles were to be the witnesses. Note, Acts 1. 22; 22. 14, 15. **My work in the Lord**—Their conversion by Paul's ministry was another evidence of his apostleship. Compare John 15. 16. They were the **seal** and **sign** of his apostleship. Note, verse 2; 2 Cor. 12. 12; Romans 15. 18, 19. **Not an apostle unto others**—That is, in the estimation of others. Note, ver. 3. **Mine answer... is this**—When Paul's opponents called his apostleship in question, his answer was that stated in vs. 1, 2. This answer satisfied Barnabas, (Acts 9. 26,*27,) and afterward others. Note, Gal. 2. 8, 9.

4-7. **Have we not power**—Rather, the *right* to eat, &c., i. e., to be supported by the Church, (verses 7-14,) without his own manual labor. Note, chapter 4. 12; Acts 18. 3. **A sister, a wife**—That is, a Christian sister who is a wife. The expression to **lead about** refers to their itinerating from place to place. Note, ch. 4. 11. **As other apostles**—Paul had as good a right to be married, and have his family supported, as other apostles had; implying, at least, that they were generally married men; which was certainly true of *Cephas* or Peter. Note, Matt. 8. 14. **Brethren of the Lord**—Note, Matt. 13. 55; Acts 1. 14. **Barnabas**

—Paul's missionary companion, who probably followed Paul's example in working, that he might make the Gospel without charge. Note, ver. 18. **Warfare... vineyard... flock**—Paul here teaches, by a threefold illustration, that what is true as to the support of the soldier, the planter, and the shepherd, is true also of every other class of men, not excepting the gospel minister, (verses 11. 14,) who is, spiritually speaking, a *soldier*, 2 Tim. 2. 3; a *planter*, ch. 3. 6; and a *shepherd*, 1 Pet. 5. 2-4. Comp. Deut. 20. 6; Prov. 27. 18; 2 Tim. 2. 6.

8-10. **Say I**—I speak this not merely **as a man**, but with the sanction of the divine law, verse 9. **It is written**—Quoting Deut. 25. 4. Comp. Isaiah 30. 24. **God... care for oxen**—He certainly does, and for all his creatures. Psa. 145. 15, 16; 147. 9; Job 38. 41; Matt. 6. 26; Lk. 12. 24. Yet this precept is not given for the benefit of oxen alone, or chiefly; but its ultimate design was to teach men the moral truth that the laborer is worthy of his hire. Note, Lk. 10. 7; Matt. 10. 10; 1 Tim. 5. 17, 18. **Altogether**—Rather, *assuredly* for our sakes, in which sense the same Gr. word is used Luke 4. 23. **Partaker of his hope**—That is, labor should have its reward, not only in the literal, but also in the gospel, field, that men may labor cheerfully. Note, vs. 9, 11.

11-14. **Spiritual things... carnal**—Note, Romans 15. 27. **Is it a great thing**—Indicating the disproportion between the things sown and the things *reaped*; those relating to the salvation of the soul, being an incomparably higher good, than things necessary for the support of the body. Note, Matthew 16. 26; Luke 12. 16-21; 2 Cor. 4. 18. **If others... we rather**—If other

others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used *this* power; but suffer all things, lest we should hinder the gospel of Christ. **13** Do ye not know that they which minister about holy things live of *the things* of the temple? and they which wait at the altar are partakers with the altar? **14** Even so hath the Lord ordained that they which preach the gospel should live of the gospel. **15** But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. **16** For though I preach the gospel, I have nothing to glory

apostles, whether true (ver. 5) or false. 2 Cor. 11. 13, 20. If these are recognized as having a right to be supported, how much more should Paul, for his greater labors, (ch. 15. 10; 2 Cor. 11. 5, 23,) especially as their spiritual father. Note, vs. 1, 2; chap. 4. 14, 15. **Not used this power**—Note, ver. 41. **Suffer all things**—All the privations and hardships of not being supported, *lest he should hinder the gospel*, i. e., by giving his opponents the least ground of accusing him of being self-seeking and mercenary. Note, chap. 4. 11–13; 2 Cor. 6. 3–10; 1 Thess. 2. 6–9; 2 Thess. 3. 8, 9. **Minister... partakers**—The Jewish priests, who conducted the religious services at the temple, were supported by receiving a portion of the offerings and contributions brought to the altar. Lev. 7. 6, &c.; Num. 18. 8, &c.; Deut. 18. 1, &c. **Even so... ordained**—Christ has made the same ordinance respecting the support of gospel ministers that God made respecting the priests of the law. Ver. 13; note, Matt. 10. 10.

15, 16. Used none of these things—None of these *powers* or rights which he might have used, as well as others. Note, vs. 4–6, 12. **Neither have I written**—Nor did Paul write this with the intention of changing his course in this matter; for the reason that he had better *die* than not be able to face his enemies with his *glorying*, viz., that he preached the Gospel free of charge. Note, vs. 12, 18; 2 Cor. 11. 7. **Nothing to glory of**—Nothing with Paul could be a ground of glorying but something which he was free to do or not to do, as in the case of his support, &c. Note, vs. 15, 18. Not so with respect to Paul's preaching the

of: for *necessity* is laid upon me; yea, woe is unto me, if I preach not the gospel! **17** For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the *gospel* is committed unto me. **18** What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. **19** For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. **20** And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; **21** To them that are without law, as

Gospel; which, instead of being left optional, was made an imperative moral **necessity** by the direct call and command of Jesus. Note, Acts 26. 15–20; Gal. 1. 11–16; Eph. 3. 7, 8. It was the obligation or constraint of love. 2 Cor. 5. 14; Job 32. 18; Jer. 20. 9. **Yea, woe**—This shows the fearful nature of that necessity; if he should disobey the heavenly call, the divine judgment would fall upon him. Comp. Ezekiel 33. 6–8; Jonah 1. 1, &c.

17, 18. Willingly—Under the constraint of love, (ver. 16,) I have a **reward**. Note, vs. 18, 19. **If against my will**—That is, not of my own natural choice, but by the **dispensation** or grace given me to preach the Gospel freely. Note, vs. 18, 19. **What is my reward**—What gave Paul a ground of glorying was his making the Gospel **without charge**, thus seeking to **gain the more**. Note, vs. 19–23; ch. 10. 33.

19–23. Servant unto all—Though Paul was **free**, i. e., under no obligation to conform his conduct to the opinions and circumstances of others, yet in things indifferent he was ready to accommodate himself to the most unreasonable prejudices, assigning as his motive *that he might gain*, i. e., *save, the more*. Note, verses 20–22; ch. 8. 13; 10. 33; 2 Cor. 4. 5. **Became as a Jew**—Conformed to Jewish usages in matters of indifference, avowing that he did it as an act of accommodation. Note, Acts 16. 3; 21. 20–27. Yet Paul never yielded to any thing which was in itself wrong. Acts 15. 2; Gal. 2. 5, 11, &c. **Them... under the law**—This also refers to the Jews as distinguished from **them... without law**, i. e., the Gentiles, who, having not the written law, were thus distinguished from the

without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. **22** To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. **23** And this I do for the gospel's sake, that I might be partaker thereof with *you*. **24** Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. **25** And every man that striveth for the mastery is tem-

perate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. **26** I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: **27** But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

CHAPTER X.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our

Jews. Ver. 21; Rom. 2. 12, &c. **As without law**—That is, when among the Gentiles Paul did not himself conform to the Jewish law, as he did among the Jews. See ver. 20. **Them... without law**—Gentiles, as distinguished from the Jews. Note, ver. 20. **Not without law**—Paul was not regardless of moral restraints; for, being a Christian, he was under obligation to the moral law of God, which Christ confirmed as the highest and perpetual rule of duty. Note, Matt. 5. 17; Rom. 3. 31. **Became I as weak**—In this Paul practiced what he taught. Note, ch. 8. 9-13; Romans 14; 15. 1-3. **All things to all**—This generalizes all that is said vs. 19-22, ch. 10. 33. **Gospel's sake**—Paul did all things for the promotion of the Gospel, that he might be a joint **partaker** with others of its benefits, and not a *castaway*. Note, vs. 25-27.

24-27. Run in a race—Alluding to the Grecian games, to which Paul often refers as a suitable image of Christian earnestness. Note, Phil. 3. 12-14; Eph. 6. 12; 2 Tim. 2. 5; 4. 7, 8; Heb. 12. 1. **So run... obtain**—In the Christian race **all** should run as the **one** victor ran in the Grecian games. Ver. 24. It was not enough to start in this race and to run well for awhile; he who would take the **prize** must practice the greatest self-denial, and persevere to the very end. Lk. 14. 26, 33; Matt. 10. 22; 24. 13; 1 Timothy 6. 12; Rev. 2. 10. **Striveth**—In any contest, whether in running, wrestling, or fighting. Verses 24, 26. **Temperate**—The Grecian racers exercised themselves in strict self-denial of **all** bodily indulgences; and if they did this to gain a **corruptible crown**, such as a wreath of olive or pine-leaves, how much more should the Christian do it for that **incorruptible crown** of glory which *fadeth not away*. Note, 2 Tim. 4. 7, 8;

James 1. 12; 1 Peter 1. 4; 5. 4. **I... so run**—Not as one who runs **uncertainly** as to his course or object. Phil. 3. 7-14; Hebrews 12. 1, 2. **So fight I**—Not as one who **beateth the air** instead of his antagonist, i. e., to no good effect; like the expression in ch. 14. 9. The allusion here is to boxing, or fighting with the fist, as illustrative of the *good fight of faith*. 1 Tim. 6. 12; 2 Tim. 4. 7; Eph. 6. 16. **Keep under my body**—Rather, *I smite or bruise my body*, i. e., as his antagonist he so dealt with it as to bring it into subjection to the spirit; meaning by the body the whole animal nature. The term *body* must be distinguished from *flesh*, the sinful nature, which in the wholly sanctified has been completely destroyed. Rom. 6. 6, 18; 8. 13; Gal. 2. 20; 5. 24; Col. 3. 5. **Be a cast-away**—That is, rejected as reprobate and worthless. Jer. 6. 30; note, 2 Cor. 13. 5-7; 1 Pet. 1. 7. Paul was fully persuaded that nothing external to himself could separate him from Christ and heaven; (note, Rom. 8. 28-39; 2 Tim. 1. 12; 4. 8, 18;) yet he here speaks of the possibility of being himself finally rejected and lost, as he does of others. Note, chap. 10. 1-12; 1 Tim. 1. 19, 20; Heb. 6. 4-8; 10. 26, &c.

CHAPTER X.

1-5. **Would not... be ignorant**—Note, Rom. 1. 10; 11. 25. This gives a reason for such fear as expressed in chapter 9. 27, by referring to the early history of the Jewish people. Note, verses 1-12. **All our fathers**—The emphasis is on *all*, which is repeated five times, showing that the entire Jewish people which Moses led forth from Egypt enjoyed alike the divine favors here named, (vs. 1-4;) yet **many** of them were disapproved and *cast away*. Note, verses 5-10. **Under the**

fathers were under the cloud, and all passed through the sea; **2** And were all baptized unto Mo'ses in the cloud and in the sea; **3** And did all eat the same spiritual meat; **4** And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. **5** But with many of them God was not well pleased: for they were overthrown in the wilderness. **6** Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. **7** Neither be ye idolaters, as *were* some of them; as it is written, The people sat down

cloud—Under its guidance, as the symbol of the divine presence and favor. Exod. 13. 21, 22; 14. 19, 20; Psa. 78. 14. **Passed through the sea**—Miraculously. Note, Acts 7. 36; Heb. 11. 29. **Baptized unto Moses**—That is, the cloud and the sea did for them, in reference to Moses, what baptism does for Christians in reference to Christ—they were by those signs shown to be the believing disciples of Moses, the O. T. representative of God's covenant people, as Christians by baptism are shown to be the disciples of Christ, the head of the N. T. Church. Comp. Exodus 14. 31; Heb. 3. 1-6; Rom. 6. 3, 4; Gal. 3. 27. **Spiritual meat...drink**—The *meat* was the *manna*, the *drink*, the *water* from the rock. Exodus 16. 15-35; 17. 6; Numbers 20. 7-11; Psalm 78. 15, 16, 20, 24, 25. Called *spiritual*, because supernaturally provided, and accompanied by the gift of the *good Spirit* to instruct them. Neh. 9. 20; Isaiah 63. 10, 11. And because both were typical of *Christ*, who followed or attended them. Note, verse 4; John 6. 31-36, 48-58; Rev. 2. 17. **Spiritual Rock**—That is, the literal rock from which they drank was the type or representation of *Christ*, the angel Jehovah of the O. T., who followed them, i. e., was spiritually present as their guide, and the source of all their supplies. Note, verse 9; Acts 7. 30, 38. **Not well pleased**—With their *unbelief*. Psalm 78. 22, 32; Heb. 3. 17, 18; Jude 5. **Many...overthrown**—Comp. Num. 26. 63-65. They were variously *destroyed*. Vers. 8-10.

6-11. Our examples—That is, voices of warning to us, lest our conduct and doom be like theirs. Note, Heb. 4. 11; 2 Pet. 2. 6; Jude 7. **Lust after evil things**—The things were

to eat and drink, and rose up to play. **8** Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. **9** Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. **10** Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. **11** Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. **12** Wherefore let him that thinketh he standeth take heed lest he fall. **13** There hath no temptation taken

not *evil* in themselves, but they became so to the Jews when they despised what God had provided as naught compared with what he had withheld. Num. 11. 4-6, 18-21, 33, 34; 21. 5; Psalm 78. 27-31. **Written**—Quoting Exod. 32. 6. **Commit fornication**—The case here referred to is found Num. 25. 1-9. Paul speaks only of those who **fell in one day**; a variation, without contradiction, of the O. T. text, which records 24,000. Num. 25. 9. **Tempt Christ**—In the sense of *trying* or *putting to the test*. Note, Matt. 4. 1, 7. The *Christ* here is the LORD, or Jehovah, of the O. T. Note, ver. 4; comp. Exod. 17. 2, 7; Psa. 78. 18, 19. **Destroyed of serpents**—Called *fiery* serpents, (Num. 21. 6,) because of the burning sensation caused by their poison. Isa. 14. 29; 30. 6. From these God had hitherto preserved them, (Deut. 8. 15;) but he here *sends* them as a judgment. Comp. Jer. 8. 17. **Murmured...destroyed**—Referring to the same destroying angel as in Exod. 12. 23. Comp. Num. 14. 2, 27; 2 Sam. 24. 16. **Written**—Recorded in the Scriptures for our admonition. Note, Rom. 15. 4. **Ends of the world**—Rather, *of the ages*, meaning the same as the *last days*. Note, Acts 2. 17; Heb. 1. 2; 9. 26.

12, 13. Wherefore—In view of what is said vs. 1-11. **Thinketh he standeth**—Rather, *stands, and thinks that he stands*, i. e., by faith, (Rom. 11. 20,) and so is wellpleasing to God, in contrast to ver. 5. **Lest he fall**—Lest by any means he should be *cast away*; not only *temporarily*, but *finally*. Note, chap. 9. 27. If any people ever had reason to think their election and final salvation secure beyond any possible failure it was those here described, (note, vs. 1-4;) and yet they fell through unbelief. Note, verse 5;

you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. **14** Wherefore, my dearly beloved, flee from idolatry. **15** I speak as to wise men; judge ye what I say. **16** The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? **17** For we *being* many are one bread, and one body: for we are all partakers of that one bread. **18** Behold Israel after the flesh: are not they which eat of the

sacrifices partakers of the altar? **19** What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? **20** But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. **21** Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. **22** Do we provoke the Lord to jealousy? are we stronger than he? **23** All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. **24** Let no man

Rom. 11. 20-22. No saint nor angel, however highly exalted, can stand any longer than he takes **heed** to himself, as did Paul. Chap. 9. 27; note, John 17. 12; 2 Pet. 2. 4; Jude 6; Heb. 6. 4-8; 10. 26-29; 2 Peter 1. 10; 2. 20-22. **No temptation**—Rather, *no trial but such as is human*, i. e., adapted to man's moral strength or powers of endurance. Deut. 33. 25; note, 2 Cor. 12. 8-10; Heb. 12. 5-11; 13. 6. **God is faithful**—Will keep all from being unduly tempted or tried, i. e., on condition that they **flee idolatry**, (or whatever may be the sin,) (verse 7,) and thus keep themselves from, by *resisting*, temptation. Note, Jas. 1. 12-15; 4. 7; 1 Pet. 5. 6-9; 2 Peter 1. 10; 1 John 5. 18, 21; Jude 21, 24; Rev. 3. 10.

14-17. Flee... idolatry—Do not tamper with or encourage it by doubtful acts, such as eating meats on the plea of Christian liberty. Note, verses 28, 29; ch. 8. 9-13; 1 John 5. 21. To *flee from sin* is the only safe method of avoiding it. Note, chapter 6. 18. **To wise men**—Referring, perhaps, to their boast of wisdom and lack of judgment; as if he had said, I give you an opportunity to exercise your wisdom in judging what I say. Chapter 4. 10; 6. 5; 2 Cor. 11. 19. **The cup... the bread**—The elements of the Lord's supper, in the consecration of which *thanks* were expressed; hence called **the cup of blessing**. Note, ch. 11. 24; Matt. 26. 27. **The communion... of Christ**—Not as the Romanists teach, (note, ch. 11. 24-26,) though the believing reception of the consecrated *wine and bread* at the Lord's supper is as certainly a spiritual participation of Christ's blood and body as the believing reception of the gospel word is a feeding upon its life-giving power.

Note, chap. 1. 18-21; Romans 1. 16; 1 Thess. 1. 5. **Being many... one body**—That is, Christians are one body because they thus partake of one bread, or they are one body in virtue of their joint participation of Christ. Note, ver. 16; ch. 12. 12-14, 27; Rom. 12. 5.

18-22. Israel after the flesh—The literal Israel as distinguished from the spiritual Israel. Romans 2. 28, 29; 9. 8. **Partakers of the altar**—Note, chap. 9. 13. As they became worshipers of God to whom the altar is dedicated; so, should they religiously partake of a heathen sacrifice, they would be considered as worshipers of heathen gods. Note, vs. 28, 29. **What say I**—The question is equivalent to a denial that an idol is a reality, and eating idol sacrifices is a sin *per se*. Note, ch. 8. 4. **Sacrifice to devils**—Rather, *demons, or evil spirits*. Note, Matt. 4. 1, 24. The heathen did not intend to worship evil spirits, yet they did it, for idolatry is a system under the dominion of these spirits, and they are the real objects worshiped by idolaters. Lev. 17. 7; Deut. 32. 17; 2 Chron. 11. 15; Psalm 106. 37; Rev. 9. 20. **Would not... fellowship with devils**—For the reason given verses 21, 22. **Cannot be partakers**—They could not, consistently with truth and duty, be the guests of, and have fellowship with, both Christ and demons. Josh. 24. 15, 16; 1 Ki. 18. 21; note, 2 Cor. 6. 14-18; Matt. 6. 24; Jas. 4. 4. **Provoke the Lord**—By dividing our fellowship between him and idols we provoke him to exercise his **stronger** power over us in judgment. Exodus 20. 5; Deut. 32. 21; Josh. 24. 19, 20; Job 9. 3, 4; Psalm 78. 56-58.

23-26. All... lawful—Note, chap. 6. 12. **No man seek his own**—Let

seek his own, but every man another's *wealth*. **25** Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake: **26** For the earth *is* the Lord's, and the fullness thereof. **27** If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. **28** But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake: for the earth *is* the Lord's, and the fullness thereof: **29** Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? **30** For if I by grace be a partaker, why am I evil spoken of for that for

every one have regard to **another's wealth**, i. e., weal or welfare, according to the law of true love. Note, ch. 13. 5; Romans 15. 1-3; Phil. 2. 4, 5. **The shambles**—Rather, the *meat markets*. Note, chap. 8. 4. **Asking no question**—As to whether or not it had been offered in sacrifice to an idol, for that would be making it a matter of conscience, which is needless where conscience suggests no scruple. Note, vs. 26, 27. **The earth is the Lord's**—He is the proprietor and giver of all good things. Gen. 14. 19, 22; Deut. 10. 14; Psa. 24. 1; 50. 10-12; James 1. 17. This is the reason why they need have no scruples in eating meat that had been offered to idols. Note, vs. 25, 27. It was a creature of God, and therefore not to be refused as unclean. Note, Rom. 14. 14; 1 Tim. 4. 4.

27-30. Them that believe not—If any heathen invite a Christian to a private feast, and he be **disposed to go**, he might eat whatever was provided without scruple. Note, ver. 25. **If any man say**—Referring to some conscientious but weak Christian, who would warn his brother; in such a case the latter should not eat, lest his example be a stumbling-block to his weak brother. Note, ch. 8. 9-13. **Conscience . . . not thine own**—That is, I do not here mean your own conscience, as in vs. 25, 27, but the conscience of the weak brother who warned you. Ver. 28. **Liberty judged**—That is, why should I make such a use of my liberty as to offend and cause the weak brother to condemn and speak evil of me. Rom. 14. 11. **By grace**—Rather, *If I with thanksgiving* be a partaker, i. e., of the food set before me, thus showing that

which I give thanks? **31** Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. **32** Give none offense, neither to the Jews, nor to the Gen'tiles, nor to the church of God: **33** Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

BE ye followers of me, even as I also *am* of Christ. **2** Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. **3** But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

I worship God, (Rom. 14. 6, 1 Timothy 4. 3, 4.) why am I **evil spoken of?** Verse 30.

31-33. Do all to the glory of God—Which involves our having regard to the edification of our neighbor. Ch. 13. 5; Rom. 14. 6, 18, 19; Col. 3. 17; 1 Pet. 4. 11. **Give none offense**—Give no occasion to sin, especially to any within the **Church**. Ch. 8. 9-13; Rom. 14. 13; 2 Cor. 6. 3. **Even as I please all**—Or try to please them. Note, ch. 9. 19-22.

CHAPTER XI.

1. Followers of me—Rather, *imitators*; i. e., they were to imitate Paul, as he did **Christ**, who is the ultimate standard. Note, 1 Thess. 1. 6.

2, 3. Ordinances—Rather, *traditions*, that is, Paul's apostolic instructions, given orally or in writing. Note. 2 Thess. 2. 15; 3. 6. **Head of every man**—That is, the head of that body of believers which is the Church, **is Christ**. Eph. 5. 23; Col. 1. 18. **Head of the woman**—In the marriage relation the woman is, by divine appointment, subordinate to **the man**. Gen. 3. 16; note, Eph. 5. 22, 23; 1 Tim. 2. 11-14; 1 Peter 3. 5, 6. This subordination, however, is perfectly consistent with the essential equality and mutual dependence of the sexes. Note, vers. 11, 12; chap. 7. 3, 4; Eph. 5. 22, 28, 31; 1 Peter 3. 1, 7. **Head of Christ is God**—The subordination of Christ to God, the Father, is no more inconsistent with his being of the same nature and Godhead with the Father, than the subordination of the woman to the man is inconsistent with their identity as to nature. Note, ch. 3. 23.

4 Every man praying or prophesying, having *his* head covered, dishonoreth his head. **5** But every woman that prayeth or prophesieth with *her* head uncovered dishonoreth her head: for that is even all one as if she were shaven. **6** For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. **7** For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. **8** For the man is not of the woman; but the woman of the man. **9** Neither was

the man created for the woman; but the woman for the man. **10** For this cause ought the woman to have power on *her* head because of the angels. **11** Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. **12** For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. **13** Judge in yourselves: is it comely that a woman pray unto God uncovered? **14** Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? **15** But if a woman have long hair, it is a glory to her: for

4-6. Praying or prophesying—

The two main parts of public worship among the primitive Christians; the latter including all kinds of address dictated by the Holy Spirit. Note, chap. 12. 10, 28; Rom. 12. 6; Acts 11. 27. **His head covered**—Contrary to the common practice; such covering being used only as a token of mourning, or shame. 2 Sam. 15. 30; Jer. 14. 3. **Dishonoreth his head**—Meaning, as some think, his *own* head; as others think, *Christ*; or both may be included, for he who dishonors his literal head, thereby dishonors Christ, his spiritual head. Ver. 3. **Woman . . . prophesieth**—Paul here impliedly admits that women as well as men might thus prophesy, and therefore he speaks only of her being **covered** while thus engaged. Note, verses 6, 10, 13, 15. As in O. T. times women prophesied, (Ex. 15. 20; Judg. 4. 4; 2 Kings 22. 14; Neh. 6. 14; Lk. 2. 36,) so it was predicted of them under the N. T. See Joel 2. 28; note, Acts 2. 16-18; 21. 9; Rom. 16. 1. **Dishonoreth her head**—Meaning either her *husband*, by appearing as if she were not subordinate to him, (note, vs. 3, 7-10,) or, more likely, her *own literal* head, as she would if she were **shaven**, both acts being considered disgraceful—the token of a dishonored, shameless woman. Note, vs. 6, 15. **Let her be covered**—Let her act consistently by conforming either to the reputable or disreputable class of her sex; thus expressing what the usages of society require, and not a command, as in the case of the man. Note, vs. 7, 14, 15.

7-10. Man . . . ought not to cover—Note, ver. 3. **Image and glory of God**—Referring, not to his moral image, in which he was created, for in this the woman shared with the man, (Gen. 1. 26, 27; 5. 1, 2,) but to the do-

minion given him over this lower world as God's representative. Note, Heb. 2. 7, 8. **The glory of the man**—The woman is not designed to reflect the glory of God as a ruler, but her glory or excellence is an expression of the man's. Note, vs. 8, 9. **Man is not of the woman**—The woman was formed out of the man and for him. Ver. 9; Gen. 2. 18, 22-24. **For this cause**—Note, vs. 7-9. **Power on her head**—Referring to the *vail* or *head covering*, as the sign of her subordination to the man. Gen. 24. 65; note, vs. 3, 5. **Because of the angels**—Of this very obscure passage the common interpretation is the most satisfactory, viz., that the holy angels are meant, who themselves are covered, (Isa. 6. 2;) and are regarded as being present to witness the decorum at the worshiping assemblies of Christians. 1 Tim. 5. 21; Heb. 1. 14; 12. 22.

11-16. Neither is . . . without—The man and the woman are mutually dependent; the one cannot exist without the other; and this arrangement is **in the Lord**, i. e., according to his will and appointment. Note, ver. 12. **As the woman** was originally formed out of the man, so the man is born of the woman. Gen. 2. 22; 3. 20. **All things of God**—Both man and woman, with all these mutual relations, are of God, the source of all good. Compare Gen. 1. 31; 2. 18, 24; Rom. 11. 36. As they are equally needful to each other, so they should be mutually respected and loved. Note, Eph. 5. 22-33; 1 Pet. 3. 1-7. **Judge in yourselves**—An appeal to their own natural sense of what is proper and right. Note, verse 14. **Even nature**—As nature has provided woman specially with long hair, therefore nature itself teaches that long hair is a **glory** or ornament to woman, and

her hair is given her for a covering. **16** But if any man seem to be contentious, we have no such custom, neither the churches of God. **17** Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. **18** For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. **19** For there must be also heresies among you, that they which are approved may be made manifest among you. **20** When ye come together therefore into one place, *this* is not to eat the Lord's supper. **21** For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. **22** What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What

a disgrace to man. Vs. 14, 15. Hence long hair was contrary to the custom of the Hebrew men, (2 Sam. 14. 26; Ezek. 44. 20,) except in the case of the Nazarite, as sanctioned of God. Num. 6. 5. **Contentious**—If any are disposed to teach contrary to these rules of Christian decorum, (vs. 4–15,) Paul would have them know that they had not the sanction of the apostles or the churches. Comp. ch. 4. 17.

17–19. In this . . . praise you not—Respecting what follows (vs. 18, 22) Paul had no such approval as in ver. 2. **Come together . . . for the worse**—As shown and condemned. Vs. 19–22, 29, 34. **Divisions**—Or *schisms*. Note, chap. 1. 10, 11. **Partly believe it**—Intimating that his *love* for them was loath to believe it of all. Ver. 19; ch. 13. 7. **Heresies**—Meaning the same here as *divisions* in ver. 18; Tit. 3. 9, 10. These, Paul says, **must be**; i. e., God permits them to occur to put his people to the test, that the faithful may be **manifest and approved**, as gold tried in the fire. James 1. 12; 1 Peter 1. 7; 4. 12, &c.; 1 John 2. 19.

20–22. Lord's supper—So called as being instituted by the Lord Jesus. Note, vs. 23–26. **Not to eat**—Though it was their professed purpose when they came together to eat this supper, yet their mode of procedure was such that it could not be a true eating of the Lord's supper. Note, vs. 21, 22. **For in eating**—This is the reason why their suppers were not the Lord's supper; they did not commune, or eat together. Vs. 21, 33. They did not partake of one bread. Note, chap. 10. 17. **One taketh before other**—They had

shall I say to you? shall I praise you in this? I praise *you* not. **23** For I have received of the Lord that which also I delivered unto you, That the Lord Je'sus, the *same* night in which he was betrayed, took bread: **24** And when he had given thanks, he brake *it*, and said, Take, eat; this is *my* body, which is broken for you: this do in remembrance of me. **25** After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. **26** For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. **27** Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. **28** But let a man examine himself, and so let him eat

turned the Lord's supper into a disorderly feast, where each ate what he had brought from home, instead of waiting to share it with the poor; thus leaving the poor **hungry**, while they ate and drank to excess, hence called **drunken**. **Have ye not houses**—Those who *have* are the rich, those who *have not* are the poor of the **church**, whom the rich **despise**. James 2. 5, 6. **Praise you not**—Note, ver. 17.

23–26. Received of the Lord—This account of the original institution of the Lord's supper Paul received directly from Christ himself, as he had the doctrines of the Gospel generally. Chap. 15. 3; Gal. 1. 11, 12. **The same night**—While he was being **betrayed**, while the traitorous scheme was in progress, which was at night. John 13. 21, 30; 18. 3. Though *night* was the time fixed for the passover, (Ex. 12. 6,) yet the exact *time* for the Lord's supper is not fixed, by precept, any more than its frequency. Note, ver. 26. **Took bread . . . the cup**—Note, Matt. 26. 26–29; Luke 22. 15–19. **As often**—Not specifying how often, any more than the particular time of day. Note, ver. 23. **Eat this bread**—Not *this body*, but *this bread*, which is called bread *after* as well as before consecration. Verses 27, 28. **Ye do show**—Rather, *announce* publicly the **Lord's** atoning **death**, and your acceptance of it avails **till he come** in the kingdom of glory. Note, Matt. 26. 29; Lk. 22. 15–19.

27–30. Unworthily—As explained vs. 28, 29. He is **guilty** of dishonoring the **body and blood** of Christ as represented by the bread and wine. Vs. 24, 26, 29. **Examine himself**—

of *that* bread, and drink of *that* cup. **29** For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. **30** For this cause many are weak and sickly among you, and many sleep. **31** For if we would judge ourselves, we should not be judged. **32** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. **33** Wherefore, my brethren, when ye come together to eat, tarry one for another. **34** And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER XII.

NOW concerning spiritual *gifts*, brethren, I

As to whether he has correct views as to the nature and design of the ordinance, and whether he possesses the due preparation. Vs. 29, 34. **Damnation to himself**—Rather, *judgment to himself*: i. e., by eating improperly he exposes himself, not to eternal damnation, but to temporal judgments from God, as explained verses 30–32. **Not discerning**—That is, making no difference between the symbols of Christ's body and blood in the sacrament and ordinary food. Note, ver. 21. **Weak and sickly . . . sleep**—Referring, perhaps, to moral weakness, but more probably to some prevailing disease or sickness, which often terminated in death, as a judgment, on account of their irreverent observance of the Lord's supper. Vs. 20–22.

31–34. Judge ourselves—It is because we do not *judge*, that is, properly *examine* ourselves, that we are **judged**, i. e., **chastened of the Lord**, so as to prevent being finally condemned with the world. Note, Hebrews 12. 5–11. **Tarry one for another**—In contrast to vs. 21, 22. **The rest**—When Paul came he would attend to other questions asked him. Chap. 7. 1.

CHAPTER XII.

1–3. Spiritual gifts—Such special, extraordinary endowments of the Holy Spirit as are named vs. 4–11. **Not . . . ignorant**—Note, Romans 1. 10. **Ye were Gentiles**—Paul here contrasts the present condition of these Christians with their former condition as heathen idol-worshippers, **carried away**, or swayed, by a blind impulse, just as they were **led** by Satan and those under his influence. Comp. Eph. 2. 23;

would not have you ignorant. **2** Ye know that ye were Gen'tiles, carried away unto these dumb idols, even as ye were led. **3** Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Je'sus accursed; and *that* no man can say that Je'sus is the Lord, but by the Holy Ghost. **4** Now there are diversities of gifts, but the same Spirit. **5** And there are differences of administrations, but the same Lord. **6** And there are diversities of operations, but it is the same God which worketh all in all. **7** But the manifestation of the Spirit is given to every man to profit withal. **8** For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; **9** To another faith by the same Spirit; to an-

11–13. Dumb idols—Or voiceless idols, which could neither hear nor save them. 1 Kings 18. 24, &c.; Psalm 115. 5; 135. 15–18; Hab. 2. 18, 19; note, 1 Thess. 1. 9. **Speaking by the Spirit**—Under the influence of the Holy Spirit, as did Paul (chap. 7. 40) and the ancient prophets. 2 Pet. 1. 21; Matt. 22. 43; Mark 12. 36. **Calleth Je'sus accursed**—Rather, *anathema*. Note, ch. 16. 22. **That Je'sus is the Lord**—Acknowledge him as the Messiah, the historical, ever-living God-man, (Matt. 1. 23.) All who truly and obediently confess this are taught of the Divine Spirit. Note, Matt. 16. 17; 1 John 4. 1–3, 15.

4–7. Diversities of gifts—Spiritual gifts. Note, vs. 8–11. **Same Spirit**—Called the *Spirit of God*, the *Holy Ghost*, (ver. 3,) and the *self-same Spirit*. Verse 11. **Administrations**—Rather, *ministries*; referring to the different ranks and grades. Note, vs. 9, 10, 28; Eph. 4. 11. **Same Lord**—Lord *Je'sus*, or *Christ*. Vs. 3, 12. **Operations**—Various effects resulting from the exercise of the various *gifts* in these various *ministries*. Verses 4, 5. **Same God**—Thus this work, under three different aspects, is ascribed respectively to the *Holy Spirit*, to the *Lord Je'sus*, and to *God* the Father, (note, vs. 4–6,) showing their oneness. Note, 2 Cor. 13. 14; Eph. 4. 3–6. **Manifestation**—That is, the Spirit, who dwells not in **every man** indiscriminately, but in all believers as the body of Christ, manifests himself in one way in one person and in another way in another, with a view to the **profit** or common good of all. Note, vs. 8–28; Eph. 4. 11–13.

8–11. Word of wisdom . . . knowl-

other the gifts of healing by the same Spirit; **10** To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: **11** But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. **12** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. **13** For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. **14** For the body is not one member, but many. **15** If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? **16** And if the ear shall say, Because I am not the eye, I am not of the body;

is it therefore not of the body? **17** If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? **18** But now hath God set the members every one of them in the body, as it hath pleased him. **19** And if they were all one member, where *were* the body? **20** But now *are they* many members, yet but one body. **21** And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. **22** Nay, much more those members of the body, which seem to be more feeble, are necessary: **23** And those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely *parts* have more abundant comeliness. **24** For our comely *parts* have no need: but God hath tempered the body together, having given more

edge—Referring probably to the Gospel as a system of revealed truth, and the gift of revealing that system as the object of faith. Note, chapter 2. 3-7.

Faith—Meaning here, probably, the gift of faith in a special and peculiar sense, such as is illustrated Hebrews 11. 33-40. The *gift* of faith rests not on the general promises of the Scriptures, but on a special assurance wrought by the Holy Spirit. The *grace* of faith rests on the word of God, and is obligatory on all. Mark 16. 16; John 3. 18; Heb. 11. 6. **Gifts of healing**—Rather, *of healings*, i. e., the power to heal divers kinds of diseases. Matthew 10. 1; Mk. 16. 18; Acts 4. 30; 5. 16; 19. 11, 12; Jam. 5. 14, 15.

Of miracles—Special miracles, as differing from those of healing. Comp. Mk. 6. 5; note, chap. 13. 2; Matthew 17. 19, 20; 21. 21. **Prophecy**—Note, chap. 11. 3; Romans 12. 6.

Discerning of spirits—The power to determine whether a speaker was really inspired of the Holy Spirit, or spoke only by a false spirit. Note, ch. 14. 29-32; 1 John 4. 1.

Divers . . . tongues—Power to speak various languages previously unknown to the speakers. Note, Acts 2. 2-11; Mark 16. 17. **Interpretation of tongues**—Power to translate, or tell the meaning of one language in the words of another. The last two gifts were probably occasionally bestowed upon the same person. Note, ch. 14. 5, 13, 26-28.

Dividing . . . as he will—Bestowing different gifts, and in different measures, on different persons, as the Holy Spirit sees best. Vs. 4-10, 18.

12-20. **As the body is one**—As

the human body consists of many members, and is yet one organic whole, **so also is Christ**, i. e., his spiritual body, the Church. All its members are united in one head, and should be united to one another by mutual sympathy and affection. Note, vs. 13, 25-27; Rom. 12. 3-5; Eph. 4. 4, 12. **Baptized into one body**—By the baptism of the Spirit all become members of the one body of which Christ is head, and partake of his Spirit. Note, Gal. 3. 27, 28. **If the foot shall say**—Paul here teaches (vs. 15-20) that as the existence of the body as an organization depends on the union of members endowed with different functions, so the Church as a body requires for its existence a diversity of gifts and offices. Vs. 4-11.

21-26. **I have no need of thee**—As in the body the eye and the head cannot dispense with the hand and the feet, so in the Church the most highly gifted are as dependent on the less gifted as the latter are on the former. Note, vs. 22-24. **More feeble, are necessary**—Those members of the body which are more feeble in their structure, and concealed, are often more essential to human life than are the stronger and more prominent members; and it is so in society and the Church. Compare Exodus 9. 13-18; 2 Samuel 20. 16, &c.; note, vs. 23-27. **More abundant honor**—As it is an instinct of nature to cover and adorn most the least comely parts of the body, so it is the province of grace to honor most the worthy poor and humble of the Church. Isa. 66. 2; note, Mk. 12. 41-44; 14. 3-9; Jam. 2. 1-5. **Tempered the**

abundant honor to that *part* which lacked: **25** That there should be no schism in the body; but *that* the members should have the same care one for another. **26** And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. **27** Now ye are the body of Christ, and members in particular. **28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. **29** *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? **30** Have

body—Note, ver. 18. &c. **No schism**

—Rather, *division*. Note, chap. 1. 10; 11. 18. That is, no diversity of feeling or interest, but a common sympathy one with another; so that if one **suffer** or be **honored** all the rest will suffer or rejoice with it. Note, ver. 27.

27–31. Ye are the body of Christ—That is, believers collectively constitute the one spiritual body of Christ, of which each individual is a member in particular. Note, ver. 12; **God hath set some in the church**—As he has set the members in the body. Note, ver. 18. **First apostles**—Including the original twelve, note, Matthew 10. 1–5; Matthias, note, Acts 1. 24–26; and Paul, note, chap. 1. 1; 9. 1, 2. **Prophets... teachers**—Those who had the gift of prophecy and the gift of teaching; and under these are included other offices. Note, Romans 12. 6, 7; Eph. 4. 11. **Miracles... healings**—Persons endowed with these gifts. Note, vs. 9, 10. **Helps**—Persons appointed to help the other officers of the Church. Acts 6. 1–4; Rom. 16. 1–3, 9; 2 Tim. 4. 11. **Governments**—Or *governors*; those who had the gift and authority to rule in the Church. 1 Tim. 5. 17; Heb. 13. 17, 24; 1 Pet. 5. 1–3. **Tongues**—Note, ver. 10. **Are all apostles**—These several questions (verses 29, 30) suppose negative answers. It would be as contrary to nature or reason for all Church members to covet the same gifts as it would be for all the members of the body to aspire to the same office. Note, verses 15–27. **Covet... best gifts**—Rather, *earnestly desire the better gifts*, i. e., the *more useful*, with the corresponding effort to obtain; for, though the Spirit gives as he will, (ver. 11,) yet believers, encouraged by the promises, may seek for and engage in one rather

all the gifts of healing? do all speak with tongues? do all interpret? **31** But covet earnestly the best gifts: and yet show I unto you a more excellent way.

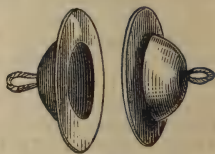
CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. **2** And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity,

than another. Chapter 14. 1–5, 19, 39. **More excellent way**—Rather, *an excellent way*, i. e., to obtain these gifts, viz., that of *love*, the greatest of the permanent graces, (note, chap. 13. 13,) and without which all extraordinary gifts are worthless. Note, ch. 13. 1–3.

CHAPTER XIII.

1–3. **Though I speak**—Paul does not except himself, and so puts the case in his own person, as in ch. 12. 31. **Tongues of men... angels**—An expression equivalent to all languages, human or angelic, or the gift of tongues in its highest conceivable extent. Note, ch. 14. 18. **Charity**—Rather, *love*, as the Greek word here, and in the N. T. generally, should be rendered. Note, ver. 3; ch. 8. 1. All other attainments are *nothing* as compared with *love* to God and man, the sum of the Divine law. Note, Matt. 22. 37–40; Romans 13. 8–10; Gal. 5. 14; Col. 3. 14; 1 Tim. 1. 5; James 2. 8; 1 Peter 4. 8; 1 John 4. 7, 8, 16, &c. **Sounding... tinkling**—A proverbial expression for any mere sound without life and feeling, like Eccl. 7. 6. Of **cymbals** two kinds are mentioned. Psalm 150. 5; 1 Chron. 15. 16, 19. **Prophecy... knowledge**—The two are distinguished, as in verse 8; note, chapter 12. 8, 10. **Mysteries** relate to things heretofore secret, but now revealed. Note, Romans 11. 25; 16. 25. **All faith**—All degrees of faith, or the fullest measure of miracle-working faith, (note, chap. 12. 9, 10,) such as removing **mountains**. Matt. 17. 20; 21. 21.



Cymbals.

I am nothing. ■ And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 Char-

ity never faileth: but whether *there be* prophesies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then

I am nothing—That is, worthless, nothing profited. Note, vs. 1, 3. **All my goods... my body**—He who does all this does much, (John 15. 13; 2 Cor. 12. 15;) yet it may be without *love*; in which case the *soul* is not given; and hence God rejects both the gifts and the giver, who is, therefore, *profited nothing*. Matt. 16. 26; Luke 9. 23–25. *Charity*, or alms-giving, if from true love, is of the highest profit. Matthew 25. 34–40; Luke 12. 33; Acts 10. 2, 4; 1 Tim. 6. 18, 19.

4–7. **Charity**—Rather, *love*. Note, ver. 1. Paul here personifies love, setting forth its qualities, positively and negatively, as found in those who truly love; as does James the *wisdom from above*. Jam. 3. 17. **Suffereth long... kind**—Is not quick to resent evil provocations, but is disposed to do good. Note, vs. 5, 7; Matt. 5. 43–47; Rom. 12. 14–21. **Envieth not**—The Greek word includes any wrong feeling excited in view of the good of others. Comp. James 3. 14–16. **Vaunteth not... puffed up**—These include all forms of the desire to gain the applause of others, based on a high conceit of one's self. Note, chapter 8. 1, 2; Romans 12. 16. **Not... unseemly**—Does nothing of which one ought to be ashamed; its whole deportment is decent and becoming. Chap. 14. 40; Titus 2. 7, 8. **Seeketh not her own**—Is not selfish. Note, ch. 10. 24, 33. **Not easily provoked**—But *suffereth long*, &c. Note, vs. 4, 7. **Thinketh no evil**—Rather, *imputeth not evil*; does not willingly attribute evil motives to evil doers. Prov. 10. 12; 1 Pet. 4. 8. **Rejoiceth in the truth**—Does not sympathize with evil, but with good; is in fellowship with that only which is conformed to the standard of right. 2 John 4; contrast Rom. 1. 32; 2 Tim. 3. 8. **Endureth all things**—In a patient, loving

spirit; i. e., so far as is consistent with duty. Note, verse 4; James 5. 10, 11. **Hopeth all things**—Is disposed to put the best construction upon the conduct and motives of others, and hope the best concerning them. Note, verse 5.

8–10. **Never faileth**—Love endures forever, being adapted to the future as well as to the present state of being, while the extraordinary gifts of **prophesies**, &c., (vs. 1, 2,) **shall fail**, or soon pass away as no longer necessary, being adapted merely to the present life. Note, vs. 9–13. **Know... prophesy in part**—These being partial and imperfect is the reason why they are to cease, (ver. 8;) there will be no need of them when all things are fully disclosed. Note, vs. 10–12. **That which is perfect**—Referring to the full light and perfect knowledge of heaven, which is to take place at the second coming of Christ. Hab. 2. 14; note, 1 John 3. 2; Rev. 21. 23; 22. 5.

11, 12. **When I**—Paul here again speaks of himself as the representative of others; as in vs. 1–3. **A child... a man**—Thus illustrating the difference between the present and future state by the difference between childhood and maturity. As one who has become a mature man has put away the childish character in every respect, so in heaven we shall put away our present imperfect conceptions of divine truth, and our defective helps for gaining it. Note, verse 10. **Through a glass, darkly**—Rather, *through a mirror, enigmatically*, i. e., obscurely; in allusion to the ancient mirrors made of brass, imperfectly polished, so that they reflected a dim image. See Ex. 38. 8; Job 37. 18. In our present earthly state, our knowledge of God and divine truth is indirect and obscure, as compared with the heavenly state, where we

face to face: now I know in part; but then shall I know even as also I am known. **13** And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy. **2** For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the Spirit

shall see **face to face**, i. e., no longer obscurely, but immediately and clearly, as one looks on the face of another. Compare the *visions and dreams* of ordinary prophets with the revelation made to Moses. Exod. 33. 11; Num. 12. 6-8; Deut. 34. 10. The revelations of God are comparative. He reveals himself in nature; more clearly in the O. T. Scriptures; (Psa. 19. 1-11; Rom. 1. 20; 2. 12-15;) still more clearly in the Gospel, (2 Cor. 3. 18; 2 Peter 1. 19;) but what is that to seeing him *as he is*, **face to face**. Psa. 17. 15. Note, 1 Jn. 3. 2; Rev. 22. 4. **Know...as...known**—Then shall I know God with the same perfect exactness as I am now known of him. Ch. 8. 3; 2 Tim. 2. 19; 1 John 3. 2.

13. Now abideth...these three—What was said of *love*, as contrasted with prophecy, &c., is here also applied to *faith* and *hope*, as abiding, permanent graces. Note, verse 8. In one sense *faith* and *hope* shall be done away in heaven, faith being superseded by sight, and hope by actual fruition. Note, 2 Cor. 5. 7; Rom. 8. 24. But *faith*, in the sense of *trust in God*; and *hope*, in relation to the prospect of *ever increasing blessedness*, will, like love, abide forever. Note, ver. 8. **The greatest**—In the sense of the *best* or *highest* in value, as in chap. 12. 31; 14. 5. Love is greater than faith and hope, because, of the three, it alone is an attribute of God, and he who abides in love abides in God and God in him. Note, 1 John 4. 16.

CHAPTER XIV.

1-5. Follow...charity—Rather, *love*. Note, ch. 13. 1. Pursue it earnestly as the greatest good, chap. 12. 31; 13. 13. **Desire spiritual gifts**—That is, the *best*, or most useful. Note, ver. 5; ch. 12. 31. **Rather...prophecy**

he speaketh mysteries. **3** But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort. **4** He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. **5** I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. **6** Now, brethren, if I come unto you speaking with tongues, what shall I

—Note, chap. 12. 10. That is, *in preference* to speaking with tongues. Note, ver. 2, &c. **Unknown tongue**—Literally, *in a tongue*. Some strange language not understood by the hearers. Vs. 2, 4, 14, 19, 27. **Speaketh...unto God**—Conveys to man no such instruction or edification as does prophesying, (verses 3, 4;) but he communes with God only, who understands all tongues, as he does all thoughts and hearts. Heb. 4. 12, 13. **In the Spirit**—That is, his own spirit, under the guidance of the Holy Spirit. Note, vs. 14-16; Acts 2. 4. **Speaketh mysteries**—The deep truths of God, which are unintelligible to the hearers, but known to God. Vs. 9-11, 16, 28. **He that prophesieth**—Speaks in the native language of his hearers, as opposed to speaking in *another tongue*. Note, ver. 2. **To edification**—To the *building up*, or profiting of the Church, i. e., by the word of *exhortation and comfort*, as in the case of Barnabas. Note, Acts 4. 36. **Edifieth himself**—Because he understands what he says, as the Church does not. Note, ver. 2. **Would...all spake with tongues**—This shows that Paul highly valued this gift. Note, ver. 18. **Rather that ye prophesied**—Note, ver. 1. Paul's wish that *all* might prophesy, including *all the Lord's people*—not excepting women—was precisely the wish of Moses, (Num. 11. 29;) and accords with the prophecy as fulfilled at the pentecost. Note, Acts 2. 16-18. **Greater is he**—Because he is more useful. Note, vs. 3, 9, 19. **Except he interpret**—This shows that these two distinct gifts might be possessed by the same person. Note, ver. 13; ch. 12. 10.

6-9. If I...speaking with tongues—As Paul had the power to do. Note, verse 18. **What shall I profit you**—That is, he could not profit or edify

profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? **7** And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? **8** For if the trumpet give an uncertain sound, who shall prepare himself to the battle? **9** So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. **10** There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. **11** Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto

them unless he made them understand the **revelation**, &c., i. e., the divine truths thus imparted. Note, vs. 9-11, 19, 26. **Pipe or harp**—Ancient musical instruments often mentioned. Gen. 4. 21; 1 Sam. 10. 5; 1 Ki. 1. 40; 10. 12. **Distinction in the sounds**—It is only when they give a distinction in the sounds or tones that they are understood so as to produce the desired effect; as further illustrated, ver. 8. **Trumpet**—The trumpet was used for various purposes. Note, Matt. 24. 31. As used in war, different sounds indicated different duties; one was a signal for attack, another for retreat, &c. Num. 10. 2-10; Joshua 6. 4; Judges 3. 27. But if the trumpet's battle call be **uncertain**, i. e., not understood, of what use is it? Note, ver. 9. **So likewise ye**—That is, when you speak in an unknown tongue, if the words *are not easy to be understood*, i. e., not intelligible, you **speak into the air**, i. e., in vain. Compare chap. 9. 26. **Many kinds of voices**—Rather, *languages*. Comp. Gen. 11. 1-7. **None... without signification**—That is, each has its distinct *meaning*, and was designed to be understood; each, therefore, should be used with those only who understand it. Note, vs. 11, 12, 19. **A barbarian**—That is, a foreigner, whose language is not understood. Note, Acts 28. 2; Rom. 1. 14. **Zealous of spiritual gifts**—Earnestly desire them. Note, ver. 1. **Excel to the edifying**—Rather, *seek to abound* in them in such a way as to edify the Church, as did Paul. Vs. 18, 19. **Pray that he may interpret**—Meaning, either, pray that God will add to him the gift of interpretation, or, pray in such a way as to interpret. Note, vs.

me. **12** Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. **13** Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. **14** For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. **15** What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. **16** Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? **17** For thou verily givest thanks well, but the other is not edified. **18** I thank my God, I speak with tongues more than ye

5, 14-19. **My spirit... understanding**—My inmost soul, as taught of the Holy Spirit, fervently prays, (Romans 8. 26, 27,) and is thus edified, (note, vs. 4, 28;) but my **understanding is unfruitful**, i. e., I do not profit others, not being understood by them. Note, vs. 15-19.

15-17. **With the spirit... understanding**—I will **pray and sing**, not only in the exercise of my spiritual gift, but so as to be understood by others; implying that one could so speak under the guidance of the Spirit. Note, verse 13. These two exercises were important parts of Christian worship. Verse 26; Acts 16. 25; Eph. 5. 19; Col. 3. 16; Heb. 2. 12; Jas. 5. 13. **Bless with the spirit**—Bless God in *prayer and praise*, including *thanks*, as expressed in the last clause of the verse. Note, verse 15. **Room of the unlearned**—That is, a person who sustains the relation to the speaker of one ignorant of the language spoken. Note, vs. 23, 24. **Say Amen**—Rather, *the Amen*; referring to the usual audible response both of the Jewish and early Christian Churches, signifying assent to, and participation in, the prayers offered. Num. 5. 22; Deut. 27. 14, &c.; 1 Chron. 16. 36; Neh. 5. 13; 8. 6; Psalms 106. 48; Jer. 28. 6; note, Matt. 6. 13. **Givest thanks well**—That is, acceptably to God and edifying to himself, (ver. 4,) but not to the unlearned. Note, verse 16. This condemns the practice of the Romish Church in the use of Latin in her public services,—a language not understood by the people. Note, vs. 11, 19, 27, 28.

18-20. **I speak with tongues**—Rather, *a tongue*, i. e., a foreign tongue,

all: **19** Yet in the church I had rather speak five words with my understanding, *that by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. **20** Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. **21** In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. **22** Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. **23** If therefore the whole church be come together into

in the use of which gift Paul surpassed all others, for which he thanks God, as he did also for his ministry. 1 Tim. 1. 12. **Five words...ten thousand**—A popular mode of expressing a few as compared with many. Lev. 26. 8; Deut. 32. 30; Isaiah 30. 17. **Understanding**—That is, so as to be understood by others, and thus profit them. Note, vs. 6, 11, 15-17. **Be not children**—There are two characteristics of children; the one, a disposition to be pleased with trifles; the other, comparative innocence. The former of these Paul would have Christians lay aside; the latter, cultivate. Note, Rom. 16. 19; Eph. 4. 14.

21, 22. It is written—A free quotation from Isaiah 28. 11, 12. In this passage God threatens the Jews who had refused to hear the prophets speaking to them in their own language, that he will hereafter speak to them by persons whose language they could not understand. Comp. Jeremiah 5. 15. This Paul applies to those who speak with tongues but without interpreting them. Note, verse 22, &c. **Tongues are for a sign**—By *tongues*, here, is not meant the gift of tongues, as in vs. 4, 5, but the language of foreigners, and by *sign* is meant a *warning*, or sign of punishment; and the meaning of the verse is, that when a people are unbelieving, and *will not hear* the word, God sends them teachers whom they cannot understand, as in ver. 21. But when they believe and obey, he sends them *prophets* speaking their own language. Vs. 6, 19; Acts 2. 4-18.

23-25. Come together—For public worship, as in chapter 11. 18, 20. **All speak with tongues**—That is, if all the *speakers* speak with other tongues;

one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? **24** But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: **25** And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth. **26** How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. **27** If any man speak in an *unknown* tongue, *let it be* by two,

not implying that all present spoke, or spoke at the same time. Verses 27, 30. **Unlearned, or unbelievers**—Meaning, probably, not two distinct classes of persons, but those who were not Christians, and were ignorant of the languages spoken, (verse 24,) such as would be likely to say, **Ye are mad**. Comp. chap. 13. 1; Acts 2. 13; 26. 24. **If all prophesy**—All the speakers, i. e., *one by one*, and so as to be understood by the hearers. Vs. 27-31. **Convinced of all**—That is, the word, as spoken by all, would carry conviction to his mind of his *unbelief* and *sin*. John 16. 8, 9. **Judged of all**—Note, chap. 2. 15. That is, the word, as spoken by all, would so examine and search into the heart as to produce the effect described. Verse 25. **Secrets .. manifest**—His real inner character is revealed to himself by the word of God, or sword of the Spirit, as used by him who prophesieth. Eph. 6. 17; Heb. 4. 12; note, chapter 1. 18, 24; 2. 4, 5; 1 Thess. 1. 5; 2. 13. **Falling down**—This expresses the return to God of the humble penitent confessing his sins and imploring mercy. Acts 16. 29, &c. **God is in you**—Yours is the true God and the true religion. Comp. similar confessions. Isaiah 45. 14; Daniel 2. 47; Zech. 8. 23.

26-28. Every one—Not that every one had a *psalm*, a *doctrine*, &c.; but one had one, and another had another of these gifts. Note, chapter 12. 7-10. **Unto edifying**—The exercise of these gifts should be so timed that all the Church may be instructed and comforted. Vs. 6, 12, 19, 27-33, 40. **By two, or...three**—Not more than two or three might speak in other tongues at the same meeting, and that **by course**,

or at the most *by* three, and *that* by course; and let one interpret. **28** But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. **29** Let the prophets speak two or three, and let the others judge. **30** If *any thing* be revealed to another that sitteth by, let the first hold his peace. **31** For ye may all prophesy one by one, that all may learn, and all may be comforted. **32** And the spirits of the proph-

ets are subject to the prophets. **33** For God is not *the author* of confusion, but of peace, as in all churches of the saints. **34** Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. **35** And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. **36** What! came the word of God out

i. e., in succession, (verse 31,) and let some one **interpret** who has that gift. Note, vs. 5, 13. **Keep silence**—If he can speak only in another tongue, which no one present can interpret, let him not exercise his gift in public, but privately commune with God for his own improvement. Note, vs. 2, 4.

29–33. The prophets—Those who prophecy. Note, ver. 1, &c. **Two or three**—Note, verse 27. **The others judge**—That is, those present who had the gift of *discerning spirits*, (chapter 12. 10;) these were to judge whether or not those claiming to be prophets were really inspired of God. Note, 1 John 4. 1–3. **Revealed to another**—If, while one is speaking, the Spirit reveal to another something which he ought to declare, let the first be silent before the other begins, for the reason given vs. 31, 33. **May all prophesy**—Each may speak in his turn, and thus **all** be benefited; some, perhaps, by one speaker **may learn**, and others by another **be comforted**. Note, ch. 12. 7–11. **Spirits of the prophets are subject**—That is, their own spirits, as moved by the Holy Spirit, were able to control them in this matter, so as not to interrupt each other and cause confusion. Vs. 30, 31, 33. **Not the author of confusion**—This is the reason for what is said vs. 30–32. The prophets are from God, who never impels men to act *disorderly*, but always *peaceably* and *decently*. Ver. 40. **As in all churches**—Note, ch. 11. 16.

34, 35. Let your women keep silence—This prohibition seems to accord with both Greek and Roman as well as Jewish custom, which alike forbade the speaking of women in public assemblies; and is supposed to have for its ground the Scripture, as here expressed in the words **as also saith the law**, i. e., the law relating to the woman's subordination in the marriage relation.

Gen. 3. 16. This law of subordination Paul would have women strictly observe. Note, ch. 11. 3; Eph. 5. 22, 23; 1 Tim. 2. 11, 12. He here prohibits their speaking in public simply out of deference to the above-named usages of society, as it was his practice to conform to such rules where they involved no sacrifice of principle, and the greater good could be gained. Note, ch. 8. 13; 9. 19–23; 10. 33. To say that this prohibition applies alike to all time and conditions of society, is to say that the prudential maxims of a degraded heathen people, 1800 years ago, are universally prevalent and binding, and that Christianity, in this respect, has wrought no change in the world it came to reform, which would be contrary to Psal. 2. 8, 9; Ezek. 21. 27. In the O. T. it had been predicted that woman should prophesy; which prediction Peter quotes as verified at the Pentecost. Note, Acts 2. 16–18. Paul himself takes for granted that women might prophesy, i. e. teach, in the public assemblies, and accordingly does not forbid the practice, but simply her being *uncovered* while thus engaged, which he calls a *shame*, (note, ch. 11. 5, 6, 13;) and so here it is a *shame* for them *thus* to speak. Ver. 35. **Ask their husbands**—Rather, their *own* husbands, as in 1 Peter 3. 1, implying that they must not ask of others; thus showing that the lesson here could not apply to all women who may desire to learn; for some have no *husbands*, and some husbands are not **at home**, and some are *unbelievers*, from whom they could not expect to *learn any thing*. Note, chap. 7. 13, 15. On the sphere of women in the Churches, see note on Acts 8. 4; 21. 9, and Rom. 16. 1–5.

36–40. What! came the word—Is the Church at Corinth the original mother-Church, or is it the only Church, so that you are at liberty to stand alone,

from you? or came it unto you only? **37** If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. **38** But if any man be ignorant, let him be ignorant. **39** Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. **40** Let all things be done decently and in order.

CHAPTER XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye

or be the standard of propriety in these matters, (vs. 23, 26, &c.,) or will you conform to the rules given to all the Churches? Note, ver. 33, 37. **If any . . . prophet, or spiritual**—If any person, with or without good reason, assumes to be an inspired prophet, or possessor of any gift of the Spirit, let him prove himself such by acknowledging that my words are the words of the Lord. Comp. Lk. 10. 16; John 13. 20; 1 John 4. 6. **Be ignorant, let him be**—Or, if any one refuse to acknowledge the divine authority of Paul's instructions, (verse 37,) he will be left to remain so at his own peril. Comp. 2 Thess. 2. 11, 12; Rev. 22. 11. **Covet to prophesy**—Note, vs. 1, 5; ch. 1. 31. **Decently and in order**—Note, vs. 26, 33.

CHAPTER XV.

1-4. **Moreover . . . I declare**—Rather, *Now I make known*, as though he was doing it for the first time; and implying a reproach to some, who, though they had heard it before, were still *unbelieving*. Verse 2. **Preached . . . received**—The Gospel which Paul first preached to the Corinthian Church was still firmly believed by them, with some exceptions. Note, vs. 11, 12. **Ye are saved**—Rather, *are being saved*; i. e., the Gospel I preach unto you saves you so long as you *stand* or persevere in the faith of that Gospel. Note, chap. 16. 13; Col. 1. 23; Heb. 3. 14. **Believed in vain**—As the errorists taught, but which is proved to be false. Note, vs. 12-20. **First of all**—Not as to time, but of primary importance; i. e., the death and resurrection of Christ (vers. 3, 4) were the great facts on which Paul insisted as the foundation of the Gospel. Note, verses 19-21; Rom. 1. 4.

stand; **2** By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. **3** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: **4** And that he was buried, and that he rose again the third day according to the Scriptures: **5** And that he was seen of Ce'phas, then of the twelve: **6** After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. **7** After that, he was seen of James; then of all the apostles. **8** And last of all he

Which I . . . received—By direct revelation from Christ himself. Note, ch. 11. 23; Gal. 1. 12. **Died for our sins**—As a propitiation for, and the taking away of, our sins. Note, Rom. 3. 24, 25; 2 Cor. 5. 15; Gal. 1. 4; 1 Tim. 2. 6. **According to the Scriptures**—That is, the facts here referred to concerning Christ were predicted in the O. T. Scriptures. Note, Lk. 24. 25-27, 44-46; Acts 26. 22, 23.

5-7. **He was seen**—In person, after his resurrection. Ver. 4. The resurrection of Christ, as an historical fact, is proved by historical evidence to be one of the best-attested events in the history of the world; and to reject such infallible proofs is to set at naught all history. Note, Acts 1. 3; Luke 16. 31.

Cephas—Simon Peter. Luke 24. 34. He appeared *first of all* to Mary Magdalene. Note, Mk. 16. 9; John 20. 11-18.

The twelve—As the apostles *collectively* were called, even after the apostasy of Judas, though at the time there were only eleven. Note, Matt. 28. 16; Luke 24. 33. **Five hundred brethren**—Called *brethren* as disciples of Christ, including women, who were probably present at the former meeting in Galilee. Matthew 28. 5-10. **Remain unto this present**—Were alive when Paul wrote this, and could be called as living witnesses; but some were *asleep*. Note, verses 18, 20. **James**—Probably James the Lord's brother. Note, Gal. 1. 19; Matt. 13. 55. **All the apostles**—Referring, not to the same occasion as mentioned verse 5, but, perhaps, to their many interviews with him. Note, Acts 1. 3.

8-11. **Last of all . . . of me**—That is, last and *least* of all the apostles. Note, verse 9. This does not exclude our Lord's appearances after this. Rev. 4.

was seen of me also, as of one born out of due time. **9** For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. **10** But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. **11** Therefore whether *it were* I or they, so we preach, and so ye believed. **12** Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? **13** But if there be no resurrection of the dead, then is

Christ not risen: **14** And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. **15** Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. **16** For if the dead rise not, then is not Christ raised: **17** And if Christ be not raised, your faith *is* vain; ye are yet in your sins. **18** Then they also which are fallen asleep in Christ are perished. **19** If in this life only we have hope in Christ, we are of all men most miserable. **20** But now is Christ risen from the dead, *and* become the first-fruits of them

1. 10-18, &c. **Born out of due time**

—Or, *as an untimely birth*. An expression denoting irregularity. Comp. Job 3. 16; Psal. 58. 8; Eccl. 6. 3; Rev. 6. 13.

Least of the apostles—Meaning, least worthy of them; as also of all saints.

Eph. 3. 8. This expression of Paul's self-abasement is perfectly consistent with his claim to equal official authority and respect with the very *chiefest apostles*. Note, 2 Cor. 11. 5; 12. 11. Compare what is said of John Baptist (Matthew 3. 11, 11. 11) and of Jacob, Gen. 32. 10, 28.

I persecuted the church—Before his conversion. Acts 8. 1-3; 9. 1; Gal. 1. 13, 23, &c. Though God had forgiven him, Paul could never forgive himself. 1 Timothy 1. 13-15. Comp. Psal. 51. 3; Ezek. 16. 63; Daniel 9. 7, 8, &c.

By the grace of God—For whatever Paul was as a Christian and an apostle, he considers himself as debtor to divine grace as an unmerited favor. Gal. 1. 11-16; 1 Tim. 1. 12-16.

Labored more—More than any one of the apostles or all of them together. Note, 2 Cor. 11. 23.

Yet not I—This implies, that, though a co-laborer with God, yet this co-operation was due to divine grace. Comp. chap. 3. 6-10; 2 Cor. 6. 1; Rom. 15. 18, 19. **So we preach**—All the apostles preached the same great truths as did Paul. Note, vs. 1-4.

12-19. **How say some**—Referring probably to the false teachers he often encountered. Acts 17. 18, 32; 23. 6-8; 26. 6-8; 2 Tim. 2. 18. Paul's argument is, that a denial of a resurrection of the dead involves a denial of Christ's resurrection, and consequently of the Gospel they believed (vs. 1-4, 11) itself, with all the hopes that are built on it. Note, vs. 13-19, 29-32. **Then is Christ not risen**—This asserts the inseparable connection between these two events, as in ver. 16.

Preaching... faith... vain—Useless and unsaving, because not true. Note, verses 2, 17.

False witnesses of God—That is, *concerning*, or *against* God, as explained in the next clause. Comp. Matt. 26. 60.

Because we... testified—Note, vs. 3, 4, 11.

In your sins—Unpardoned, unjustified, because no one can be justified except by the atonement, which includes the death and resurrection of Christ. Note, Rom. 3. 24, 25; 4. 25.

Fallen asleep... perished—Those who fell asleep in death, believing in Christ's resurrection, and expecting to be saved through him; as did those mentioned in verse 6; Acts 7. 60. If there be no resurrection, these have all shared the fate of those who die in their sins. Note, John 8. 21.

If in this life only—If all the good which Christians expect from Christ is limited to this life, they are more miserable than others, because of their persecutions and sufferings for Christ's sake, which, after all, are to end in disappointment. Note, vs. 29-32.

But comp. Mark 10. 29, 30; 1 Tim. 4. 8; 2 Tim. 4. 5-8; Rev. 7. 14, &c.

20-23. **But now**—As in point of fact *Christ is risen*, and these sad consequences cannot be admitted, our preaching and faith are not in vain. Vs. 13-19.

The first-fruits—As the *first-fruit* of the harvest was the pledge and assurance of the ingathering of the whole harvest, so the resurrection of Christ, the *first-born from the dead*, (Col. 1. 18,) is the pledge and proof of the resurrection of all that are his at his coming. Note, verse 23. **Them that slept**—Including all the pious dead in the past and future, of which class only Paul is here speaking. Note, vs. 18, 23. Else-

that slept. **21** For since by man *came* death, by man *came* al-o the resurrection of the dead. **22** For as in Ad'am all die, even so in Christ shall all be made alive. **23** But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. **24** Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all author-

where he affirms the resurrection both of the just and unjust. Acts 24. 15. Comp. John 5. 28, 29; Dan. 12. 2; Rev. 20. 12, 13. **By man came death**—Note, verse 22. **As in Adam . . . so in Christ**—Both Adam and Christ are representative characters; we all die *by means* of Adam, because we are *in* Adam, and we are raised again to life *by means* of Christ, because we are *in* Christ; in both cases it is a representative union, and includes the whole human race. Note, Rom. 6. 12–21. The ground of the universal resurrection is the union of all mankind in nature with Christ, who has done away with death by his own death. Phil. 2. 7, 8; Heb. 2. 9–18. The ground of the resurrection of believers is not merely this, but their personal union with him as *their* life, (John 11. 25, 26; Romans 6. 5; 8. 10, 11; Col. 3. 1–4.) and the fact that their bodies have been temples of the Holy Spirit. Note, Rom. 8. 11. **Every man in his own order**—That is, *order of succession* in point of time; *Christ the first*, (ver. 20;) then, they that are **Christ's at his coming**. 1 Thess. 3. 13; 4. 14–17. As nothing is here said of any further division of time in the process of the resurrection, we must assume the resurrection of the righteous and of the wicked to be contemporaneous; a doctrine clearly taught elsewhere. Note, ver. 24.

24–26. Then cometh the end—That is, simultaneously with the coming of Christ and the general resurrection (note, verse 23) will come the end of the world, or the close of the present order of things, including the consummation of the work of redemption and the final judgment, which events are represented as one great transaction, and not as separated from each other by an indefinite period of time. Daniel 12. 1–3; note, Matt. 13. 38–43, 49, 50; 16. 27; 24. 3, 6, 14, 30, 31; John 5. 28, 29; 2 Thess. 1. 7–10; 2 Peter 3. 4,

ity and power. **25** For he must reign, till he hath put all enemies under his feet. **26** The last enemy *that* shall be destroyed *is* death. **27** For he hath put all things under his feet. But when he saith, All things are put under *him*, it is manifest that he is excepted, which did put all things under him. **28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that

7–14; Rev. 20. 4–6, 12, &c. **Delivered up the kingdom**—That dominion with which he was invested in his mediatorial character for the purpose of carrying on his work to its consummation. Note, Matthew 28. 18–20; John 13. 3; 17. 1–5. When this work is done he will no longer reign as Mediator, but only as God. Note, vs. 25–28. **To God, even the Father**—That is, to God the Father, whom Christ the Son came to reveal. Note, John 1. 18. This does not conflict with the co-equality and co-eternity of the Son with the Father; for the kingdom and throne of the Father are the Son's from eternity to eternity. Note, verse 28. Comp. Isa. 9. 6, 7; Dan. 2. 44; 7. 14; Heb. 1. 8; Rev. 3. 21; 22. 3. **Must reign**—Until the purpose for which he was invested with this mediatorial dominion is accomplished. Note, verses 24, 28. He *must* because Scripture foretells it. Psa. 2. 6–12. The expression, **under his feet**, denotes, not salvation but the most perfect subjection. Note, Matthew 22. 44; Romans 16. 20. **Last enemy . . . death**—Death, which sin brought into the world, (Rom. 5. 12,) will reign till Christ shall abolish it by the general resurrection. Note, verses 54–57; Luke 20. 36; 2 Timothy 1. 10; Hebrews 2. 14, 15; Revelation 1. 18; 21. 4.

27, 28. But when he saith—That **all things** are thus subject to Christ (verses 24–26) is here proved by quoting Psalm 8. 6, which was originally spoken of *man*, but is here pre-eminently applied to the man Christ Jesus. Comp. Eph. 1. 20–22; Phil. 2. 9–11. **He is excepted**—That is, the Father is not included in the *all things* made subject to the Son. Note, verse 28. **The Son . . . himself be subject**—That is, when the work of redemption is accomplished; not that the Father will then begin to reign without the Son, nor the Son cease to reign without the Father.

put all things under him, that God may be all in all. **29** Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? **30** And why stand we in jeopardy every hour? **31** I protest by your rejoicing which I have in Christ Je'sus our Lord, I die daily. **32** If after the manner of men I have fought with beasts at Eph'e-sus, what advantageth it me, if the dead rise not? let us eat and drink;

Note, ver. 24. **God...all in all**—As, during the mediation of the Son, God reigned through the Son, so when the Son delivers up this representative kingdom, God again will reign supreme, or *all in all*, the Son sharing co-equality with the Father, as *before the world was*. Note, John 17. 5.

29-32. Else what shall they do—The connection here is with verse 19. 9, *q. d.*, "If there be no resurrection what is the advantage of being baptized?" Vs. 30-32. **Baptized for the dead**—Some suppose that the allusion here is to a custom in the Corinthian Church, in which Christians were baptized in behalf of friends who had died without baptism, in hope that it would be ascribed to the dead as their own baptism; and that Paul thus refers to the practice as an argument against it, similar to the argument used by Jesus. Matt. 12. 27. Others think that the word *baptized* here is used in the figurative sense of *suffering*, as in Matt. 20. 22; Luke 12. 50; meaning, if there be no resurrection what is the use of suffering in view of it? Note, verses 30-32. **Why stand we**—We as Christian preachers and believers are exposing ourselves to dangers in vain if our hope in Christ is limited to this life. Note, vs. 18, 19, 31, 32. **Protest by your rejoicing**—Rather, *I affirm, as surely as I boast and rejoice over you*, i. e., as the seals of his ministry. Chapter 4. 15; 9. 1, 2; 1 Thess. 2. 19, 20. **I die daily**—Am daily exposed to death. Chap. 4. 9, 11; 2 Cor. 1. 8-10; 4. 10-12; 11. 23, &c.; Romans 8. 36. **Fought with beasts**—If, as men who have no hope in the resurrection, *I have fought*, &c.; an expression to be understood either literally or figuratively, probably the latter, as referring to Paul's contests with the enraged, beast-like men at **Ephesus**. Acts 19. 26; 21. 27, &c. Comp. similar

for to-morrow we die. **33** Be not deceived: evil communications corrupt good manners. **34** Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame. **35** But some *man* will say, How are the dead raised up? and with what body do they come? **36** *Thou* fool, that which thou sowest is not quickened, except it die: **37** And that which thou sowest, thou sowest not that body that shall be, but bare

expressions 2 Tim. 4. 17; Titus 1. 12. **What advantageth**—Note, verse 30. **Let us eat**—According to the maxim of those who live only for the present world. Isa. 22. 13; 56. 12; Eccl. 2. 15, &c.; 8. 15; Lk. 12. 16, &c.

33, 34. Be not deceived—By such false opinions and reasoning of men. Vs. 12, 32; Gal. 6. 7, 8. **Evil communications**—An expression borrowed from Menander, a Greek poet, teaching a fact of common experience, that association with evil is corrupting. Eccles. 9. 18; note, ch. 5. 6, 9. **Awake...sin not**—The original properly means, *be sober*; arouse as from a state of drunkenness, (Joel 1. 5,) and flee from the influence of such errors. Vs. 31, 32. **Not the knowledge**—Rather, *have ignorance of God*, i. e., respecting his *power* to raise the dead. Note, vs. 12, 35; Matthew 22. 23, 29. **To your shame**—Note, ch. 6. 5.

35-38. Some man will say—Paul supposes some objector, who, because he cannot understand the *manner* in which men will be raised, or with what bodies, to assume that there will be no resurrection. Verse 12; Job 14. 14. **Thou fool**—Comp. Psal. 14. 1. Foolish thus to limit your faith by your ignorance in rejecting a fact which you cannot explain, any more than you explain the phenomenon of the growth of grain, which, though you cannot explain, you admit. Mark 4. 27; note, verses 37-44. **Not quickened, except it die**—Except a dissolution of its previous organization take place—disorganization being the necessary condition of reorganization—the seed cannot revive; but if it die, it bringeth forth much fruit. Note, John 12. 24. So of the human body; death is not annihilation, but the passing from one form of existence to another. Note, vs. 37-53. **Bare grain**—You do not sow the plant, but the simple kernel of grain,

grain, it may chance of wheat, or of some other *grain*: **38** But God giveth it a body as it hath pleased him, and to every seed his own body. **39** All flesh is not the same flesh: but *there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.* **40** *There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.* **41** *There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.* **42** So also is the resur-

rection of the dead. It is sown in corruption, it is raised in incorruption: **43** It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: **44** It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. **45** And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. **46** Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. **47** The first man is of the earth, earthy: the second man is the Lord from

which, though it die, (verse 36,) preserves its identity, each seed producing a new plant the same in kind as that from which it sprang; so of the human body. Note, ver. 42, &c. The identity between the present and the future body is implied in this illustration; and the Bible clearly teaches that our future bodies will be the same with those we now have, though we are now as unable to explain the nature of that identity as we are to tell what constitutes the identity of the body in this life, which remains the same body though the materials of which it is composed change many times in the course of an ordinary life. Note, verse 35, &c. But it may be said that the elements of the dead body are scattered, and embraced in new combinations, which makes a resurrection impossible. To those who make this and similar objections the answer of Paul here is appropriate, as also that of Christ. Note, Matt. 22. 29-32. **God giveth it a body**—God, in the continual agency of his providence, gives to each seed its own appropriate product, as determined at the creation. Gen. 1. 11, 12; Gal. 6. 7.

39-44. All flesh is not the same—There is not only immense diversity in the vegetable productions of the earth, (verses 37, 38,) but even **flesh** is variously modified in the different orders of animals. Verse 39. This, also, is true of **celestial** or heavenly, as well as of **terrestrial** or earthly, bodies, and even the sun, moon, and stars differ from each other in glory. Verses 40, 41. **So also is the resurrection**—So will our future differ from our present bodies in glory; the body, laid in the grave, is *corruptible*; as raised from the grave it will be *incorruptible*; the former is *weak or frail*, liable to in-

firmities, in contrast with the latter, which is *powerful*, answering to a *spiritual* body, not liable to the infirmities of the natural body, 2 Cor. 12. 7; 13. 4. Isa. 33. 24; Rev. 21. 4; note, verses 43-45. **Natural body . . . spiritual body**—Rather, *if there is an animal body, there is a spiritual body*; i. e., as surely as we now have a body adapted to our lower nature, so surely we shall have one adapted to our higher nature. Note, ver. 45; Matt. 22. 29, 30.

45-49. So it is written—That is, the first clause of this verse accords with what is written Gen. 2. 7. **Made a living soul**—The word *soul* is often used to denote the rational, immortal principle of our nature, as in Matthew 10. 28; 16. 26; Lk. 12. 19, 20; but it also means that *life* which we have in common with other animals, (Genesis 1. 20, marginal reading;) and in this sense it is here used to denote man in his present earthly state as inhabiting a *natural* or animal body, and subject to animal passions and wants, as distinguished from the *spirit* and the *spiritual body*. Note, verses 44. On the distinction between *soul* and *spirit*, see note, 1 Thess. 5. 23. **The last Adam**—Christ is here so designated as the second great head and representative of man, of whom the **first Adam** was the type. Note, Romans 5. 14. **Was made**—Not *created*, but *constituted*. Note, John 1. 1. **A quickening spirit**—Or, *a life-giving spirit*, by the resurrection of men. Note, John 5. 21, 26-29; 6. 40, 63; Romans 8. 11. **That was not first**—As the first Adam came before the second, so the animal-souled body comes first, and must die before it be changed into the spiritual body. Note, verses 36, 44. **The first man . . . second**—Note, verse 45. **Of the earth . . . from heaven**—That is,

heaven. **48** As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. **49** And as we have borne the image of the earthy, we shall also bear the image of the heavenly. **50** Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. **51** Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, **52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. **53** For this corruptible must put on incorruption, and this mortal *must* put on immortality. **54** So when this corruptible shall have put on incorruption, and

this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. **55** O death, where *is* thy sting? O grave, where *is* thy victory? **56** The sting of death *is* sin; and the strength of sin *is* the law. **57** But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. **58** Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

CHAPTER XVI.

NOW concerning the collection for the saints, as I have given order to the churches of

Adam had a body formed out of and suited to the earth. Genesis 2. 7; 3. 19. Christ was of heavenly origin in his entire personality as the God-man. Note, Matt. 1. 23; Lk. 1. 35; Jn. 3. 13. This passage does not deny that Adam had a rational, immortal soul, (note, verse 45;) nor does it imply that Christ had not, while on earth, a body and a principle of life in common with man. Note, ver. 50; Phil. 2. 6-8; Heb. 2. 14-17. **As is the earthy...heavenly**—That is, all Adam's posterity are naturally like him in body and soul, (note, Rom. 5. 12,) and all who are fully conformed to the **image** of Christ in their regenerate state are to be like him at the resurrection, both in body and soul. Psal. 17. 15; Job 19. 25, &c.; note, vs. 50-53; Rom. 8. 20; Phil. 3. 20, 21; 1 John 3. 2, 3.

50-53. Flesh and blood cannot inherit—Our bodies as now constituted, *mortal* and *corruptible*, must undergo a change in order to fit them to live in heaven. Note, vs. 51-53. This was also true of the raised body of Christ before his ascension. Note, verse 49; Lk. 24. 39. **A mystery**—Which your reason could never have discovered. Note, ch. 2. 7. **Not all sleep**—Christians who shall be living at the second coming of Christ will not die, but will undergo a *change* equivalent to that which will come upon the dead in the resurrection, that they may be spiritual, incorruptible, and immortal. Vs. 52, 53. **In a moment**—That is, instantaneously at the **last trump**, or by the final summons of Christ the judge. Note, John 5. 28; 6. 39; Matt. 24. 31; 1 Thess. 4. 16. **Must put on**—The same **mortal** body must be clothed upon with **immortality**. Note, 2 Cor. 5. 2-4.

54-58. So when...then—When this change of the dead and the living has taken place, so as to fit them to live and reign with Christ, (note, vs. 51, 52,) **then**, and not before, shall be fulfilled **the saying** written Isa. 25. 8. **Swallowed up in victory**—The victory over death is to be complete and final; the same idea is expressed, ver. 26; Hosea 13. 14. **Thy sting...thy victory**—Figures denoting that which terrifies men and holds them in bondage. Note, Heb. 2. 14, 15. **The sting...is sin**—That is, 1. Death is by sin, (Rom. 5. 12; 6. 23,) and sin gives death all its terrors. Note, verses 54, 55. 2. Without the law sin is not perceived or imputed, (Rom. 3. 20; 4. 15; 5. 13;) and the law makes sin the more grievous, by making God's will the clearer. Note, Rom. 7. 8-12. **Giveth us the victory**—For our victory over sin, death, and every foe, we are indebted to God through Christ. Romans 7. 25; 8. 1, 32-39. **Steadfast, unmovable**—Not turned aside *of yourselves*, or by *others*, from the faith of the resurrection. Comp. vs. 1, 2, 12, 35; Col. 1. 23; 2 Timothy 2. 16-18; 2 Peter 3. 2, &c. **Abounding**—In promoting Christ's kingdom let your labors, like Paul's, be more abundant. 2 Cor. 11. 23. **Ye know...not in vain**—This, with Paul, was more than faith, it was knowledge. Note, 2 Cor. 4. 14; 5. 1, &c.

CHAPTER XVI.

1-6. The collection—That mentioned verses 2, 3; Acts 11. 29, 30; 24. 17; Rom. 15. 25, &c. **As I have given order**—Paul exhorts the Corinthians, as he had the Churches of Galatia and Macedonia, to make this

Ga-la'ti-a, even so do ye. **2** Upon the first day of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. **3** And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Je-ru'sa-lem. **4** And if it be meet that I go also, they shall go with me. **5** Now I will come unto you, when I shall pass through Ma-ce-do'ni-a: for I do pass through Ma-ce-do'ni-a. **6** And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. **7** For I will not see you now by the way; but I trust to tarry awhile with you, if the Lord permit. **8** But I will tarry at Eph'e-sus until Pen'te-cost. **9** For a great door and effectual is opened unto me, and *there are many adversaries*. **10** Now if Ti-mo'the-us come, see that he may be with you without fear: for he

worketh the work of the Lord, as I also do. **11** Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. **12** As touching *our* brother A-pol'los, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. **13** Watch ye, stand fast in the faith, quit you like men, be strong. **14** Let all your things be done with charity. **15** I beseech you, brethren, (ye know the house of Steph'a-nas, that it is the first-fruits of A-cha'ia, and *that* they have addicted themselves to the ministry of the saints.) **16** That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboreth. **17** I am glad of the coming of Steph'a-nas and For-tu-na'tus and A-cha'i-cus: for that which was lacking on your part they have supplied. **18** For

collection. Compare 2 Cor. 8. 1, &c.; 9. 1, &c. **First day of the week**—The Christian Sabbath, kept sacred by the apostles and Christians as the day of the Lord's resurrection. Note, John 20. 19, 26; Acts 20. 7; Matthew 12. 8. **Every one of you lay by**—Those of limited means as well as the rich were to show their liberality in proportion as God had prospered them. Note, 2 Cor. 8. 1–15; 9. 1, &c. Thus all alike would share in the *better store laid up* for the giver. Note, Acts 20. 35; 1 Tim. 6. 17–19. **Approve by your letters**—Rather, *those approved by you, I will send with letters*; i. e., letters commending the messengers to those at Jerusalem. Comp. 2 Cor. 8. 18–24. **Pass through Macedonia**—Paul here alludes to an alteration of his original plan, which he had in some way made known to them, and for which he had been charged with *lightness*, or want of stability. 2 Cor. 1. 15–17. **Abide... with you**—This he did for *three months*, probably from December to February. Acts 20. 1–6. **Bring me**—That is, attend him on his journey, as was the custom. Ver. 11; note, Acts 15. 3.

7–9. Not see you—He would not at that time make them a mere passing visit. Ver. 6. **If the Lord permit**—Ch. 4. 19. **Ephesus**—See Introduction to Epistle to Ephesians. **Pentecost**—Note, Acts 2. 1. **Great door... opened**—Such an *opening* for the extension of the Gospel as could be turned to great and good effect. Comp. 2 Cor. 2. 12; Acts 14. 27. **Many adversaries**—Referring especially to Acts

19. 9, &c.; 2 Cor. 11. 24–26; 1 Thess. 2. 14–16.

10–12. Timotheus—Note, ch. 4. 17; Acts 19. 22. **Without fear**—Referring, probably, to his youth, on account of which there was, perhaps, ground to fear that some would **despise**, or not treat with due respect. Verse 11; note, 1 Timothy 4. 12. **He worketh... as I**—Timothy was Paul's trusted fellow-laborer in the Gospel. Note, Romans 16. 21; Phil. 2. 19, &c.; 1 Thess. 3. 2. **Conduct him**—Note, ver. 6. **Apollos**—Note, Acts 18. 24, &c. **Not... to come**—Probably on account of other duties. Comp. Rom. 1. 13.

13, 14. Watch... stand fast—A frequently enjoined and most important duty. Matthew 24. 42; 25. 13; Lk. 21. 36; Phil. 1. 27; 2 Thess. 2. 15; Jude 3; Rev. 3. 23. **Quit you... be strong**—A military expression. Josh. 1. 6–9; 1 Sam. 4. 9. Christians are strong only as they adhere to Christ. John 15. 5; Phil. 4. 13; 2 Cor. 12. 9, 10. **With charity**—And not with strife, as at present. Note, ch. 3. 3, &c.; 8. 1.

15–18. I beseech—This is connected with verse 16. **House of Stephanas**—Note, chap. 1. 16. **First-fruits of Achaia**—Note, Rom. 16. 5. **Addicted themselves**—That is, *voluntarily* devoted themselves to acts of Christian hospitality. Note, Romans 12. 13; 1 Tim. 5. 10; Heb. 6. 10. **Submit... unto such**—Render to every one that **helpeth** us due acknowledgments. Note, verse 18. **Fortunatus and Achaicus**—Probably of Stephanas's household. **Lacking on your**

they have refreshed my spirit and yours: therefore acknowledge ye them that are such. **19** The churches of A'si-a salute you. A-quil'a and Pris-cil'ia salute you much in the Lord, with the church that is in their house. **20** All the brethren greet you. Greet ye one another

part—So far as you were unable, of yourselves, to refresh my spirit, in that you are absent from me, they have supplied in coming from you. **2 Cor.** 11. 9; **Phil.** 2. 30; 4. 10. **My spirit and yours**—Both parties were mutually refreshed. **2 Cor.** 7. 13. **Ac-knowledge**—Note, ver. 16. **Of Asia**—Asia Minor. Note, Acts 2. 9; 19. 10. 22; Rev. 1. 11. **Aquila and Priscilla**—Note, Acts 18. 2, 18, &c. **Church ... in their house**—Note, Rom. 16. 5. **Holy kiss**—Note, Rom. 16. 16. **With mine own hand**—An evidence that

with a holy kiss. **21** The salutation of me Paul with mine own hand. **22** If any man love not the Lord Je'sus Christ, let him be A-nath'e-ma. Mar-an-a'tha. **23** The grace of our Lord Je'sus Christ be with you. **24** My love be with you all in Christ Je'sus. Amen.

all the rest of the epistle was written by Paul's dictation. Note, chap. 1. 1; Rom. 16. 22; Col. 4. 18.

22-24. Anathema—Rather, *accursed*. Note, ch. 12. 3; Rom. 9. 3; Gal. 1. 8.

Maranatha—The Syriac for *the Lord cometh*: that is, will soon judge such. **Phil.** 4. 5; 1 Peter 4. 7; 2 Peter 3. 10.

The grace—Note, Rom. 16. 20. **My love ... you all**—This shows that Paul's admonitions and rebukes were all prompted by love. Verse 22; chapter 4. 14, &c. **Amen**—Note, Romans 16. 27.

THE

SECOND EPISTLE TO THE CORINTHIANS.

INTRODUCTION.—For an account of Corinth, &c., see Introduction to the First Epistle to the Corinthians. The salutation in this epistle is similar to that in the former, and it was written not many months after that. Note, chap. 1. 1-3. The occasion of the epistle was the report which Paul had received from Titus, and probably from Timothy also, (1 Cor. 4. 17; 16. 10,) of the favorable effect of his first epistle. Ch. 7. 6-16. Its good influence over the better part of the Church had embittered his enemies in their opposition to Paul, and they accused him in various ways of disparaging his apostolic standing and character. Note, chapter 1. 17; 10. 9-11; 12. 16-18. This led him to dwell with great earnestness on the purity of his apostolic life, and the abundance of his labors and sufferings in the cause of Christ. Ch. 2. 1-17; 3. 1-6; 4. 1-12; 11. 1, &c. The particular occasion which called forth the epistle soon passed away; but the epistle itself remains a rich treasure of instruction and profit to Christians of all ages, as is true of all Scripture. Note, 1 Cor. 10. 11; 2 Tim. 3. 16, 17.

CHAPTER I.

PAUL, an apostle of Je'sus Christ by the will of God, and Tim'o-thy our brother, unto the church of God which is at Cor'inth, with all the saints which are in all A-cha'ia: **2** Grace

be to you, and peace, from God our Father and from the Lord Je'sus Christ. **3** Blessed be God, even the Father of our Lord Je'sus Christ, the Father of mercies, and the God of all comfort; **4** Who comforteth us in all our tribula-

CHAPTER I.

1-4. Paul, an apostle—Note, Rom. 1. 1; 1 Cor. 1. 1. **Timothy our brother**—Note, 1 Cor. 4. 17. Timothy here is associated with Paul in the salutation, as is Sosthenes in the First Epistle to the Corinthians. **All the saints ... in all Achaia**—On Achaia, see note, Acts 18. 12. These believers were not, probably, collected into Churches,

as at Corinth, Galatia, &c. **Gal.** 1. 2. **Grace be to you**—Note, Rom. 1. 7. **Father of our Lord**—Note, Romans 15. 6; Eph. 1. 3; Col. 1. 3; 1 Pet. 1. 3. **Father of mercies**—He whose characteristic is mercy. **Exod.** 34. 6, 7; **Psa.** 86. 5, 15. **All comfort**—The source of all true consolation and happiness. **Isa.** 40. 1, 2; 51. 3, 12; note, vs. 4-7; **Matt.** 5. 4. **In all our tribulation**—

tion, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. **5** For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. **6** And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. **7** And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. **8** For we would not, brethren, have you ignorant of our trouble which came to us in A/si-a, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: **9** But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: **10** Who delivered us from so great

a death, and doth deliver: in whom we trust that he will yet deliver *us*; **11** Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. **12** For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. **13** For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; **14** As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Je-sus. **15** And in this confidence I was minded to come unto you before, that ye might have a second benefit; **16** And to pass by you into Ma-ce-do-ni-a, and to come again out of Ma-ce-

Paul here refers to his own personal trials and consolations. Vs. 8-12. **Able . . . comfort**—He who has experienced divine consolation under afflictions is peculiarly qualified to console others in the same circumstances. Note, Heb. 4. 15.

5-7. The sufferings of Christ—Sufferings endured in Christ's cause, in which all Christians share, become a source of **consolation** in virtue of their union with him, and a ground of their becoming partakers of his glory. Note, Acts 5. 41; Romans 8. 17; Phil. 3. 10; 2 Tim. 3. 12. **For your consolation**—The idea is, that the relation in which Paul stood to the Corinthians was such, that he felt assured they would share both in his sufferings and in his consolation, and that their consolation would be enhanced by their suffering. Vs. 12-15.

8-11. Not . . . have you ignorant—Note, Rom. 1. 13. **Our trouble**—Referring to his perils and trials of all kinds, and especially those at Ephesus, in which he ran the imminent risk of his life. Ch. 4. 9-11; 11. 23-33; 1 Cor. 15. 31, 32. **Asia**—Used in its narrowest meaning for the region of Ionia, of which Ephesus was the capital. Note, Acts 2. 9. **Despaired . . . of life**—So far as human help was concerned, but not in respect to help from God, who **raiseth the dead**. Note, ver. 10. **Who delivered . . . will yet**—Paul's experience of past and present deliverances is the ground of his confidence in God for future safety. Comp. 1 Sam. 17. 37; note, Acts 27. 23, 25; 2 Tim. 3. 11; 4. 17, 18. **Helping together by prayer**—Paul believed that his deliverance

(verse 10) was by means of the many intercessory prayers, which God thus heard and answered. Note, Romans 15. 30; Phil. 1. 19; Acts 12. 5, &c.

12-14. Our rejoicing . . . our conscience—The testimony of Paul's conscience was the ground of his rejoicing. Note, Acts 24. 16; Rom. 9. 1; Heb. 13. 18. He was not influenced by **fleshly**, i. e. worldly, wisdom, (1 Cor. 2. 4, 13,) but by **the grace of God**, (1 Cor. 15. 10,) in his **conversation**, i. e., *general conduct*, according to the old meaning of the word. Psalms 37. 14; 50. 23; Gal. 1. 13; Eph. 2. 3; 4. 22.

We write none other things—Paul refers to his former epistle, and assures them that he meant precisely what they knew, and as he trusted would ever acknowledge to be, his meaning, by finding him to be a person who does not change. Note, verses 14-18.

Acknowledged us in part—That is, a part of you, knowing that some did not acknowledge him. Ch. 2. 2-6. **Your rejoicing . . . ours**—Paul believed that **in the day of the Lord**, i. e., of his second coming, the Corinthian Christians would rejoice over him as their teacher, as he would rejoice over them as his converts. Ch. 3. 2, 3; 1 Cor. 4. 15; 9. 1, 2; Phil. 2. 16-18; 1 Thess. 2. 19, 20.

15-18. In this confidence—Of their continued acknowledgment of him. Vs. 13, 14. **Minded to come . . . benefit**—Paul intended to come to them before going to Macedonia, and again when he should return, that they might have the **benefit** of a second visit from him. Note, ver. 16. **Pass by . . . come**

do'ni-a unto you, and of you to be brought on my way toward Ju-de'a. **17** When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? **18** But *as* God *is* true, our word toward you was not yea and nay. **19** For the Son of God, Je'sus Christ, who was preached among you by us, *even* by me and Sil-va'nus and Ti-mo'the-us, was not yea and nay, but in him was yea. **20** For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us. **21** Now he which stablisheth us with you in Christ,

again—As stated verse 14; 1 Cor. 16. 5-7. **Brought on my way**—Note, 1 Cor. 16. 6, 11. **Macedonia . . . Ju-dea**—Note, Acts 16. 9; Matt. 2. 1. **Use lightness**—In not fulfilling this purpose (vs. 15, 16) was Paul guilty of levity? or was he fickle-minded, as some charged him, in changing his plans and promises like those in the **flesh**, i. e., like worldly men, to suit his own convenience? Note, ch. 10. 2, 10; 1 Cor. 4. 18. **Yea, yea, and nay, nay**—Note, Matt. 5. 37. Meaning here, Do I affirm and deny the same thing? Not at all. Note, ver. 18. **As God is true**—Rather, *God is faithful*, i. e., to his promises. Note, verse 20; 1 Thess. 5. 24; 2 Tim. 2. 13; Titus 1. 2; Heb. 10. 23. **Not yea and nay**—Paul here appeals to the faithfulness of God for the trustworthiness of the Gospel-word as preached by him. Note, vs. 19, 20. Or, by **our word** may be meant Paul's word generally as truthful, and not as intimated verse 17.

19, 20. Son of God, Jesus Christ—That is, Christ, as the Son of God, had been effectually preached to the Corinthians by Paul and his companions, Silvanus or Silas, and Timotheus or Timothy. Acts 18. 1, 5; 1 Cor. 1. 2-9. **In him was yea**—This Christ, the one grand theme of their preaching, (1 Cor. 2. 2; 15. 1-4,) had proved himself to be all that was affirmed of him, an everlasting **yea**, or truth. Note, verse 20; Heb. 13. 8. **Yea, and . . . amen**—The *amen* in Heb. being the same as *yea* in Greek. Note, John 1. 51. The Christ we preach is true, as **God is true**, (verse 18,) for **all the promises** of the O. T. are verified in him. Note, John 1. 17; 3. 33, 34; 1 John 5. 9, 10; Rev. 3. 7, 14.

21, 22. Stablisheth us—That is,

and hath anointed us, *is* God; **22** Who hath also sealed us, and given the earnest of the Spirit in our hearts. **23** Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Cor'inth. **24** Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

BUT I determined this with myself, that I would not come again to you in heaviness. **2** For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? **3** And I wrote this same unto

causes both us and you to stand firm in our faith and adherence to Christ. 2 Thess. 2. 17; 3. 3; 1 Peter 5. 10. **Anointed**—Or *consecrated* us to God and his service by the Holy Spirit, (note, 1 John 2. 20, 27,) as was Christ. Note, Luke 4. 18; Acts 4. 27; 10. 38. **Sealed**—The Holy Spirit, which in one view is an anointing or unction, (note, verse 21,) in another view is a *seal*; i. e., he marks those in whom he dwells as belonging to God. Note, Eph. 1. 13, 14; 4. 30; 2 Timothy 2. 19; Rev. 7. 2-4. **The earnest**—A small sum paid in advance to bind the bargain. The indwelling Spirit is itself the *earnest*, i. e., at once the foretaste and pledge of redemption. Note, chap. 5. 5; Rom. 8. 23.

23, 24. I call God for a record—Paul invokes God as a witness to the truth of what he had said vs. 17, 18. Note, Rom. 1. 9; 9. 1. **To spare you**—He came not to Corinth at that time, (ver. 17,) in order to spare them from that painful discipline which he might have found necessary had he come. Comp. ch. 10. 11; 13. 2. **Dominion over your faith**—Paul claimed a right to control them in matters of *discipline*, (ch. 13. 2, 10; 1 Cor. 5. 3-7;) but in matters of *faith* he was only a *helper of their joy*, i. e., in believing. Phil. 1. 25; note, 1 Peter 5. 2, 3. **By faith ye stand**—Note, Rom. 5. 2; 11. 20; 1 Cor. 15. 1, 58.

CHAPTER II.

1-4. Come again . . . in heaviness—Implying that he had done this once before this letter was written. Comp. ch. 12. 14, 21; 13. 1. **Heaviness**—Mutual sorrow and grief. Note, vs. 2-5. **For if I make you sorry**—Unless Paul's visit cause them joy it could bring no joy to him. Ver. 3. **I wrote**

you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy of you all*. **4** For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. **5** But if any have caused grief, he hath not grieved me but in part: that I may not overcharge you all. **6** Sufficient to such a man is this punishment, which *was inflicted of many*. **7** So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. **8** Wherefore I beseech you that ye would confirm *your* love toward him. **9** For to this end also did I write,

this same—Referring to his former instructions to have all painful questions settled before he came; particularly that contained in 1 Cor. 4. 18–21; 5. 1–13. **Confidence in you all**—Not including his enemies, but the Church generally, as in chap. 7. 16; 8. 22. **I wrote . . . might know the love**—Love is the source from which sincere reproof springs; and when the offender is made to feel that while his sin is rebuked he himself is loved, he is more likely to be brought to repentance. Psa. 141. 5; Prov. 27. 5, 6. Paul's more abundant love was often expressed with many tears. Acts 20. 19, 31; Philipians 3. 18.

5–8. Not grieved me but in part—The person mentioned (1 Cor. 5. 3, &c.) had grieved not Paul only, but also the most and better part of the Church. Ver. 6. **Not overcharge**—Not speak as if all were guilty. Note, chap. 1. 14. **Sufficient . . . punishment**—Referring to the excommunication of the offender, which was effected of many; rather, by the majority of the Church, according to Paul's direction, 1 Cor. 5. 3–13. **Contrariwise ye ought**—The punishment being sufficient to cause the offender to repent, they should now restore him, lest, with overmuch sorrow, he be led to despair instead of to salvation. 1 Cor. 5. 5. **Confirm your love**—By receiving him. Note, ver. 7. In this Paul reflects his own spirit and that of Christ. Note, Gal. 6. 1, 2; Eph. 4. 32; Col. 3. 13.

9–11. To this end also—Paul's object in his first epistle was to test their disposition to do right, not only in disciplining this man, (vs. 3, 4,) but also in restoring him. Vs. 7, 8. **Whom ye**

that I might know the proof of you, whether ye be obedient in all things. **10** To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgive I it in the person of Christ; **11** Lest Satan should get an advantage of us: for we are not ignorant of his devices. **12** Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, **13** I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Mac-e-do-ni-a. **14** Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. **15** For we are unto God a sweet savor of Christ, in them

forgive . . . I forgive—Neither in the censure or the forgiveness of this man was Paul influenced by any personal consideration, but to promote the best good of the Church. Ch. 7. 7–12. **In the person of Christ**—Acting for Christ under his inspired direction. Note, 1 Cor. 4. 4; 7. 40. **Lest Satan**—Who seeks by his devices to turn every thing to the disadvantage of Christ and his Church, (note, chap. 11. 3, 14; Matt. 4. 1, 10; 2 Thess. 2. 9, 10; 1 Pet. 5. 8,) **get an advantage**, by tempting them to be needlessly severe, to the injury of the Church as well as of the individual offender. Note, ver. 7. Satan sought not only to destroy the offender's flesh, but to prevent his spirit from being saved. Note, 1 Cor. 5. 5.

12, 13. Came to Troas—Note, Acts 16. 8. **A door was opened**—Note, 1 Cor. 16. 9; Acts 14. 27. **No rest in my spirit**—Or soul, as distinguished from his flesh. Ch. 7. 5. **Titus**—Note, ch. 8. 23. Paul expected to meet Titus and learn from him the effect of his first epistle; but being disappointed, he left Troas and went into Macedonia, where he met Titus, who told him of the happy state of things at Corinth, which caused him to break forth into thanksgiving and joy. Ver. 14; chap. 7. 5–16.

14–17. Causeth us to triumph—Paul acknowledges that all his qualifications for, and all his success in, the Gospel are to be attributed to God. Vs. 15, 16; ch. 3. 3–6; 1 Cor. 3. 5–9; 4. 6, 7; Rom. 15. 15–19. **The savor**—The sweet flavor of the knowledge of Christ. Note, vs. 15, 16. Not only the knowledge of Christ, (ver. 14,) but those who preach it are compared to

that are saved, and in them that perish: **16** To the one *we are* the savor of death unto death; and to the other the savor of life unto life. And *who is* sufficient for these things? **17** For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER III.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commen-

the **sweet savor** or odor of an acceptable sacrifice. Eph. 5. 2; Phil. 4. 18. **Death unto death . . . life unto life**—The Gospel of Christ is to those who reject it as a deadly savor, having death for its result; but to those who receive it, it is as a life-giving savor, having life for its result; therefore it had been far better for those who reject the Gospel if they had never heard it. Note, Matt. 11. 20–24; 21. 42–44; 26. 24; Luke 2. 34; John 3. 18, 19; 9. 39. **Who is sufficient**—For so responsible a calling as the preaching of Christ's Gospel; the answer is given ch. 3. 5, 6; 1 Cor. 15. 10. **Not as many**—Rather, *the many who adulterate the word*; meaning the false teachers and their doctrines, as in chap. 3. 1; 10. 12; 11. 3, 4, 13–15, 18–20; Gal. 1. 7; Phil. 2. 21; Titus 1. 10, &c.; 2 Peter 2. 1, &c. **But as of sincerity**—That is, we preach as in the **sight of God**, conscious of his inspection, and as true Christian ministers, whose sufficiency is of God. Ch. 3. 3–6; 4. 1–7; 1 Cor. 2. 1–5; Acts 20. 18–21, 26, 27.

CHAPTER III.

1–3. **Begin again**—Referring, probably, to some former unspecified charge against Paul of self-commendation, but of the particulars of which we know nothing, which he refutes. Chap. 5. 12. **Need we, as some others**—Referring to the *many* false teachers (chap. 2. 17) who had come to and gone from Corinth with commendatory letters, such as Paul and his fellow-laborers did not *need*. Note, Acts 15. 23; 18. 27; Romans 16. 1, 2. **Ye are our epistle**—Your conversion through my instrumentality is, as it were, a letter from Christ, authenticating my mission and fidelity. Note, verse 3; 1 Cor. 9. 1, 2. **In our hearts**—Any thing of which we have a conviction, founded upon inward experience or that is very dear

to us, is said to be thus written. Jer. 31. 33; Heb. 8. 10. **Read of all**—An evidence which no one could ignore or gainsay. Note, verse 3; chap. 4. 2; 1 Cor. 14. 25. **Epistle of Christ . . . by us**—Their conversion, considered as a letter, is the work of Christ, written by Paul as Christ's instrument. Note, verse 2. **Not with ink**—As contrasted with the letters referred to ver. 1. Comp. 2 John 12; 3 John 13. **With the Spirit**—That is, their conversion was the supernatural work of the life-giving Spirit. Note, vs. 6, 17, 18. **Not in tables of stone**—As was the law. Note, ver. 7. **In fleshly tables**—Rather, *on hearts which are tables of flesh*, i. e., as contrasted with the *stony* heart. Compare Ezek. 11. 19; 36. 26; Prov. 3. 3; 7. 3.

4–6. **Such trust have we**—In divine authority and sufficiency of our ministry. Vs. 1–3; ch. 2. 14–17. **Not . . . sufficient of ourselves**—Paul's sufficiency for his work as a minister of Christ did not arise out of any thing he was in and of himself, but wholly of God. Note, ver. 6; ch. 12. 11; 1 Cor. 15. 10; Romans 15. 15–19; Galatians 1. 1, 11–16; Phil. 4. 13. **Able ministers**—Rather, *sufficient*, as in verse 5. **Of the new testament**—Or new *covenant*, as contrasted with the *old*, (ver. 14.) i. e., the *gospel* as distinguished from the *law*. Note, verses 7–11; Heb. 8. 8, 9; 9. 15, &c. **Not of the letter**—They were ministers, not of the *mere literal precept*, in which the old law, as then understood, consisted. Note, Rom. 10. 3, 5. **But of the spirit**—That is, the *spiritual meaning* of the law, which the gospel brings to light through faith, with new motives, and a new power of obedience imparted by the Holy Spirit, substituting love to the Law-giver for fear of the law. Note, vs. 13–18; Rom. 2. 27, 28; 7. 6; 10. 6–10.

spirit; for the letter killeth, but the spirit giveth life. **7** But if the ministration of death, written and engraven in stones, was glorious, so that the children of Is'ra-el could not steadfastly behold the face of Mo'ses for the glory of his countenance; which *glory* was to be done away; **8** How shall not the ministration of the Spirit be rather glorious? **9** For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. **10** For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. **11** For if that which is done away *was* glorious, much

more that which remaineth *is* glorious. **12** Seeing then that we have such hope, we use great plainness of speech: **13** And not as Mo'ses, *which* put a vail over his face, that the children of Is'ra-el could not steadfastly look to the end of that which is abolished: **14** But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. **15** But even unto this day, when Mo'ses is read, the vail is upon their heart. **16** Nevertheless, when it shall turn to the Lord, the vail shall be taken away. **17** Now the Lord is that Spirit: and where the Spirit

Killeth...giveth life—The law kills, but the gospel gives life, as explained, note, Rom. 7. 5-11; 8. 2, 10, 11; Gal. 3. 10-13.

7-11. Ministration of death—The Mosaic law, which brings death to the sinner. Note, ver. 6. **Written...in stones**—Referring to the ten commandments thus written, (Deut. 4. 13; 5. 6-22;) here used to represent the whole Mosaic economy. Verses 13, 14. **Not...behold the face of Moses**—Exod. 34. 29-35. The *glory* of Moses' countenance represented that of the dispensation of which he was the mediator, (note, Gal. 3. 19;) and the *vailing* of his face, the obscurity thrown over that dispensation because of the inability of the people to behold directly the true spiritual end which this temporary dispensation had in view. Note, verses 13-18. **Ministration of condemnation**—Referring to the *letter* of the law which condemns to death. Note, verses 6, 7. **Of righteousness**—That which the gospel reveals, bringing to the believer justification and freedom from the condemnation of the law; and is thus made to **exceed in glory** the law. Note, vs. 17, 18; Rom. 3. 21-26; 8. 1-4. **Had no glory**—The ministry of the law, though *glorious*, (ver. 7,) lost its glory in the surpassing glory of the gospel. Vs. 9, 11. The greater light obscures the less. Comp. John 1. 6-9; 3. 30; 2 Pet. 1. 19. **Done away...remaineth**—The gospel dispensation is more glorious than that of the law, because the gospel superseded the law, (vs. 13, 14; Rom. 10. 4; Gal. 3. 24, 25;) but is itself to continue with increasing power to the end of time. Note, Matt. 24. 14; 1 Cor. 15. 24-28.

12, 13. Such hope—Of the glorious results of the ministry of the gospel.

Note, vs. 9-11. **Plainness of speech**—Not vailing what we teach under obscure types and symbols, as did the law of Moses, (note, verse 13,) but preaching Christ boldly and clearly to every man. Note, chap. 4. 1-7; Acts 17. 2, 3; 19. 8; 20. 20, 21; Ephesians 6. 19, 20; Phil. 1. 20. **Not as Moses**—Our gospel message is not in any measure concealed, as was the face of Moses in token of the darkness of that dispensation which is done away. Note, vs. 7-14.

14-16. Their minds were blinded—Rather, *hardened*; i. e., because the Jews *would not* see, God judicially gave them up, *so as not to see*. Isa. 6. 10; note, Matt. 13. 14, 15; Rom. 11. 7-10, 25. **Until this day...same vail**—The Jews of Paul's day were as blind as to the meaning of the O. T. scriptures as their fathers were. Note, verse 15; Acts 7. 51-53; 28. 26. **When Moses is read**—The writings of Moses and of the prophets were publicly read every Sabbath. Acts 13. 15, 27; 15. 21. **When it shall turn to the Lord**—As Moses when speaking with the people wore a vail, but when speaking with the Lord removed it, (Exod. 34. 33-35,) so while the heart of the Jewish people is turned from the Lord it is veiled, but as soon as it shall turn to the Lord Jesus as the true Messiah the vail will be **taken away**, and all will be clear and bright, as in ver. 18. Comp. Isaiah 25. 7; John 7. 17; 8. 43; Romans 11. 25-27.

17, 18. The Lord is that Spirit—Rather, *the Spirit*, i. e., *the Spirit of the Lord Jesus*, which is the same as the Holy Spirit; not one and the same person, but one and the same being, in the same sense as the Father and the Son are one. Note, John 10. 30; 1 John

of the Lord *is*, there *is* liberty. **18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

CHAPTER IV.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not: **2** But have renounced the hidden things of dishonesty, not walking in craftiness, nor

5. 7. There is liberty—Those who have received the Spirit of the Lord are *free indeed*, i. e., in the highest and truest sense, including all that is involved in being the sons of God. John 8. 36; Romans 7. 4–6; 8. 1–4, 14, 15; Gal. 5. 1; Hebrews 2. 14, 15. **We all, with open face**—That is, all who have an *unveiled* face by turning to the Lord. Verse 16. **Beholding as in a glass**—Rather, *in a mirror*, (note, Jam. 1. 25,) i. e., though with unveiled face we see in the gospel **the glory of the Lord**, still it is only in a mirror as compared with the immediate beatific vision of the glory of the Lord in heaven. Note, 1 Corinthians 13. 12; 1 John 3. 2. **Changed into the same image**—Believers in communion with Christ are conformed to his spiritual and moral image. Note, ch. 4. 4, 6; 5. 17; Rom. 8. 29. **From glory to glory**—This indicates progression from one degree of moral and spiritual excellence to another; from the first perceivable resemblance to full conformity to the image of Christ, (ch. 4. 4,) both as to soul and body. Note, ch. 7. 1; Rom. 12. 1, 2; 1 Cor. 15. 49; Phil. 3. 21; 1 John 3. 2. Comp. Job 17. 9; Ps. 84. 7; Proverbs 4. 18. **By the Spirit**—Literally, *the Lord the Spirit*. Note, ver. 17.

CHAPTER IV.

1, 2. This ministry—This spiritual life and liberty-giving gospel. Chapter 3. 6, 8, 17. **Received mercy**—The signal manifestation of God's mercy and grace in conferring on Paul this ministry. Romans 15. 15, 16; 1 Cor. 15. 10; Eph. 3. 7, 8. **Faint not**—Shrink not from plainness of speech, (ch. 3. 12,) or from sufferings and difficulties. Note, verses 8–16; 6. 1–10; 11. 23–30. **Hidden things of dishonesty**—Rather, *of shame*, i. e., shameful deeds which men practice secretly, being ashamed to have them known;

handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. **3** But if our gospel be hid, it is hid to them that are lost: **4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. **5** For we preach not ourselves, but Christ Jesus the Lord; and our-

referring especially to the false teachers who practiced *craftiness* and *deceit* in so adulterating the word of God as to make it more pleasing to worldly men. Note, ch. 2. 17; 11. 3, 4, 13, 15; Titus 1. 10, 11. **Commending ourselves**—By so preaching the truth as to meet the approval of God and the enlightened **conscience** of every man. Note, chap. 1. 12; 5. 11, 12; 1 Thess. 2. 4–13.

3, 4. Gospel be hid—Rather, *veiled*; an allusion to the vail on the hearts of the unbelieving Jews. Chap. 3. 14, 15. All such are **lost**, i. e., are in an unsaved condition, (Matt. 10. 6; 15. 24,) and are certain, if they continue to reject the Gospel, to perish forever. Note, ver. 4; chap. 2. 15, 16. **The god of this world**—The devil, or Satan, is so called because of the power which he exercises over worldly men, as contrasted with his want of power over Christ. Compare John 12. 31; 14. 30. **Blinded the minds**—Those who will not believe—who resist the light of truth—God judicially permits Satan to blind so that they cannot see. Note, John 12. 37–40; Romans 1. 21, 28; 2 Thess. 2. 7–12. **Lest the light... should shine**—Their previous perverse rejection of Christ has induced such blindness that the light *cannot* shine, &c. The *result* of their own misconduct is here spoken of as designed. Note, John 12. 37–40. **The image of God**—Christ in his divine nature is God, (John 1. 1,) so that the image of one is the image of the other, and to see one is to see the other. Note, Col. 1. 15; Heb. 1. 3; John 12. 45; 14. 9.

5–7. We preach not ourselves—We have here the ideal of a true Christian minister; he does not make *himself* the end of preaching, i. e., preaching with the design to attract to himself the admiration or homage of men, but he presents **Christ Jesus** as the

selves your servants for Je'sus' sake. **6** For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Je'sus Christ. **7** But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. **8** *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; **9** Persecuted, but not forsaken; cast down, but not destroyed; **10** Always bearing about in the body the dying of the Lord Je'sus, that the life also of Je'sus might be made manifest in our body. **11** For we which live are always delivered unto death for Je'sus' sake, that the life also of Je'sus might be made manifest in our mortal flesh. **12** So then death worketh in us, but life in you. **13** We having the same

spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; **14** Knowing that he which raised up the Lord Je'sus shall raise up us also by Je'sus, and shall present us with you. **15** For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. **16** For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. **17** For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; **18** While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

Lord, and himself a **servant** of Jesus and of his Church. John 13. 13-16; note, chap. 3. 1-6; 1 Cor. 1. 17; 2. 1-5; 9. 16-23. **Commanded the light**—Alluding to Genesis 1. 3. **Shined in our hearts**—Note, ver. 4. Paul here gives his reason for preaching Christ, &c., (verse 5;) he had been thus illuminated that he might diffuse light, and thus illuminate others. Acts 26. 13-18; Gal. 1. 11, 12, 15, 16. **In the face of Jesus**—That is, the knowledge of God as revealed through Christ. Note, John 1. 14, 18; Matt. 11. 27. **This treasure in earthen vessels**—This ministry of the Gospel is committed to weak, suffering, and perishing men, that its wonderful efficiency may be seen and acknowledged to be of God and not of men. Chapter 3. 3-6; 1 Cor. 1. 27-29; 2. 1-5.

8-12. Troubled on every side—Rather, *in every way*, including external and internal troubles, as in chap. 7. 5; yet in all things approving ourselves as the ministers of God. Note, chap. 6. 4-10. **Bearing ... the dying of the Lord**—Rather, *the killing*. Paul constantly illustrated in his person the sufferings of Christ. Note, ver. 11; ch. 1. 8-10; 11. 23; 1 Cor. 4. 9; 15. 31; Rom. 8. 36; Gal. 6. 17; Phil. 3. 10; Col. 1. 24. **That the life also**—That the same kind of devoted life which characterized Jesus might be shown in Paul, the fruits of which the Corinthians enjoyed. Vs. 12-15. **Death worketh in us**—Our labors, which constantly expose us to death, (vs. 10, 11,) contribute to your spiritual and eternal life. Note, vs. 14, 15.

13-15. The same spirit of faith—With that *written* of David, quoting Psalm 116. 10. **We also believe... speak**—That is, believe and proclaim the truths of the Gospel. Note, vs. 1, 2; ch. 3. 12. **Raised up the Lord ... us also**—Note, Rom. 8. 11; 1 Cor. 6. 14; 15. 20. **All... for your sakes**—The whole of God's dealings with you, with special reference to the sufferings and triumphs of God's ministers, shall tend to the more **abundant grace**, and thus to the glory of God. Note, 1 Cor. 3. 21, 22; 2 Tim. 2. 10.

16-18. For which cause—In view of what is said verses 13-15. **Faint not**—Note, verse 1. **Outward... inward man**—Though the body be utterly wasted by constant labor and suffering, (note, vs. 10-12,) yet the soul, as the subject of the divine life, (verse 10,) is constantly **renewed** with spiritual strength to do and suffer, as opposed to fainting. Ver. 1; Isa. 40. 29-31. **Our light affliction**—Viewed in themselves, or in comparison with those of other men, Paul's afflictions were very great, (ver. 8-12; ch. 1. 8-10; 6. 4-10; 11. 23-27;) but, in comparison with the **eternal weight of glory**, they dwindled into insignificance. Note, Rom. 8. 18. **While we look**—That is, our afflictions thus work for us, (verse 17,) providing that the all-absorbing object of our attention, desires, and efforts, are not the visible, temporary things of this world, but the things pertaining to that eternal state which is to us now invisible. Chapter 5. 1-9; Heb. 11. 1, 8-10, 24-26; 1 John 2. 15-17.

CHAPTER V.

FOR we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. **2** For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: **3** If so be that being clothed we shall not be found naked. **4** For we that are in *this* tabernacle do groan, being burdened: not for that we would be un-

clothed, but clothed upon, that mortality might be swallowed up of life. **5** Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit. **6** Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: **7** For we walk by faith, not by sight: **8** We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. **9** Wherefore we

CHAPTER V.

1. For we know—By faith. Vs. 6–8. Assigning a reason for the statement. Ch. 4. 17, 18. The word *know* is often thus used in the sense of being convinced, or sure of. Chapter 4. 14; Rom. 5. 3; 8. 28; 1 Cor. 2. 12; 15. 58; 2 Timothy 1. 12; 1 John 2. 20, 21. **Earthly house...tabernacle**—Our present mortal body considered as a tent in which the immortal soul sojourns. Job 4. 19; 2 Peter 1. 13, 14. Called *earthly* as contrasted with the house *in the heavens*. Note, ver. 2. **We have...in the heavens**—In assured prospect; the tense is *present*, as in John 3. 36; 6. 47; i.e., immediately upon the dissolution of the earthly house or *home*, (ver. 6,) the soul of the believer enters into its heavenly house. Note, verses 2–4, 8. This does not refer to the reunion of the soul with its resurrection body, for that will not take place immediately after the death of the body, but at the second coming of Christ. 1 Cor. 15. 23, 52; 1 Thess. 4. 15–17. But the reference here is to heaven itself, which is often compared to a house, habitation, or city. Note, Jn. 14. 2; Lk. 16. 9; Heb. 11. 10; 13. 14; Rev. 21. 10. On leaving their earthly house the souls of believers enter at once their house in heaven, to be present with the Lord. Note, ver. 8; Lk. 23. 43; Acts 7. 54, 59; Phil. 1. 23.

2–4. In this we groan—While in this earthly house or tabernacle believers like Paul are **earnestly desiring** to enter their better house in heaven. Note, vs. 1, 4, 6; Phil. 1. 21, 23. **Clothed**—Paul here combines the two figures of a house and a garment, in the sense of a covering and protection. Note, vs. 3, 4; comp. Isa. 61. 10. **Being clothed**—Invested with the heavenly house. Note, vs. 2, 4. **Not...naked**—As the house from heaven is spoken of as a garment, so being without that house is expressed by the

word *naked*, answering to *absent from the Lord*. Ver. 6. **Do groan**—Note, ver. 2. **Not...unclothed, but clothed**—It was not death, not annihilation, nor a state of unconsciousness or mere exemption from suffering that Paul earnestly desired, but rather to be absent from the body, and be present with the Lord in heaven. Note, vs. 2, 8. **Mortality...life**—Note, 1 Cor. 15. 53, 54.

5–8. Wrought us for...earnest—God has led us as believers to thus look forward with joyful expectation to our home in heaven. Note, vs. 1, 2. This he has done by giving **unto us the earnest**, i.e., the indwelling, of the Holy Spirit, as a foretaste and pledge of this glorious immortality. Note, chap. 1. 22; Eph. 1. 13, 14. **Always confident, knowing**—Note, ver. 1. This confidence is a consequence of this earnest, (ver. 5;) it is not a mere temporary feeling, but a permanent state of mind, produced by the inward abiding presence of the Spirit. Note, John 14. 16, 17; 16. 13; 1 John 2. 20, 27. **While...at home**—As long as believers are at home **in the body**, they cannot be **present with the Lord**; implying that when **absent from the body** they are present with the Lord. Note, verses 1, 8. **Walk by faith**—We regulate our present life in reference to the future, not by what we see, but by what we confidently believe. Vs. 6, 8; note, Rom. 8. 24, 25; Heb. 11. 1, 6; 12. 1, 2. **Willing rather**—*Well pleased*, since the soul of the believer does not at death become unconscious until the resurrection, but departs from the body and passes at once to be with Christ, which is far better. Note, vs. 1, 6; Luke 23. 43; Phil. 1. 21, 23; Rev. 14. 13. **To be present with the Lord**—That is, where he is; not somewhere short of, or outside of, heaven, but in heaven itself. Note, Lk. 23. 43; John 3. 13; Acts 7. 55; Heb. 9. 24.

9, 10. We labor—Rather, *make it*

labor, that, whether present or absent, we may be accepted of him. **10** For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. **11** Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. **12** For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. **13** For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

our ambition, i. e., a point of honor, to strive to **be accepted** of the Lord, whether present with him or absent from him. Note, Rom. 14. 8; 1 Thess. 5. 10. **All appear before... Christ**—Not immediately after death; but all must stand revealed in their true character at the appointed day of judgment. Note, Acts 17. 31; Matt. 16. 27; Rom. 2. 5, 6, 16; 1 Cor. 4. 5; Rev. 20. 12, 13. **According to that he hath done**—That is, both the righteous and the wicked will then be rewarded in proportion as their deeds have been good or bad. Note, Matt. 25. 31–46; Rom. 2. 6–16; Rev. 22. 12.

11, 12. Knowing... the terror—Rather, *the fear of the Lord*; i. e., influenced by that pious reverence for Christ which is due to him as the righteous judge of all men. Ver. 10. **Persuade men**—To be saved, by being reconciled to God. Note, ver. 20. How Paul did this he tells us, ch. 6. 1–12; Acts 20. 19–21; 1 Cor. 9. 16, 19–23. **Made manifest**—Our true character is known and approved both of God and conscientious men. Note, chap. 4. 2. **Commend not ourselves**—Note, ch. 3. 1. **Occasion to glory... to answer**—Paul would give them just ground for commending him by the fruits of his ministry, and thus rebuke the vain-glorious boasts of the false teachers among them. Note, chapter 3. 1–3; 10. 7–18; 11. 12, 13.

13–15. Beside ourselves—Whether in his efforts to save men Paul had been extravagant, so as to be accused of insanity, or whether he had been **sober** and discreet, he had in view only the glory of God and the good of His Church. Note, Acts 26. 24, 25. **Love of Christ constraineth us**—That

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: **15** And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. **16** Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. **17** Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. **18** And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; **19** To wit, that

love which led Christ to die for sinners, the highest proof of love, (Rom. 5. 6–8.) that same love constraineth us to do all we can in the same cause. Note, vs. 13, 20; chap. 1. 5, 6; 1 Cor. 9. 16–22; Rom. 9. 3; 14. 7–9. **Died for all... all dead**—Note, Rom. 5. 12–21. **They which live... unto him**—Those for whose salvation Christ died and rose again (Rom. 4. 25) should now make, not themselves, but Christ and his cause the object of all their efforts. Note, vs. 13, 14; Gal. 2. 20.

16, 17. Know we no man—Paul's estimate of men was not determined by a regard to their outward circumstances—their being of high or low station, rich or poor, Jew or Gentile. Gal. 3. 28. **Known Christ after the flesh**—Paul here contrasts himself with what he was before his conversion, as in Phil. 3. 4–11. He had once, like others, regarded Christ merely as a man, or fellow-Jew, and persecuted him for claiming to be the Messiah, (note, Acts 26. 9. &c., Gal. 1. 13, 14;) but now he regarded him as his Saviour—as the real Christ—and preached the very faith he once destroyed. Acts 9. 20–22; Gal. 1. 23; 2. 20; 6. 14. **Be in Christ**—Savily united to him by faith, so as to **live unto him**. Ver. 15; Romans 8. 1, 2; 6. 9–11. **A new creature**—This union with Christ is transforming, a change from **old things** to **new**. Note, ch. 3. 18; Gal. 2. 20; 6. 15; Eph. 4. 22–24; Col. 3. 9, 10.

18, 19. All things are of God—He is the source of this change (ver. 17) and all its blessings, as explained verses 19–21. **Reconciled us**—Note, Rom. 5. 10; Eph. 2. 16; Col. 1. 20–22. **Given to us the ministry**—Of the gospel word, (verse 19;) the treasure

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. **20** Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. **21** For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAPTER VI.

WE then, *as workers together with him*, beseech *you* also that ye receive not the grace of God in vain. **2** (For he saith, I have heard thee in a time accepted, and in the day

spoken of chap. 4. 7. **God...reconciling the world**—God set Christ forth as a propitiation, making atonement for the sins of the world. Note, verse 21; Rom. 3. 25, 26; Heb. 2. 17; 1 John 2. 2. **Not imputing**—Not punishing, but forgiving the sins of all true believers. Note, Rom. 4. 23–25.

20, 21. Embassadors for Christ—Appointed to act in his stead as his messengers and representatives. Note, Matt. 28. 19, 20; Eph. 3. 7–9; 6. 19, 20. **Be ye reconciled**—Accept through faith in Christ the provision and offer of reconciliation. Note, verses 17, 18. **Made him to be sin**—A *sin-offering*. Isaiah 53. 10; 1 Pet. 2. 22–24. Christ, who **knew no sin**, i. e., was sinless, became the vicarious *sin-bearer* for us, for the sins of all men, past, present, and future. Note, verses 15, 19; Rom. 3. 25; Gal. 3. 13; Heb. 9. 14, 15, 28; 1 John 2. 2. Under the old dispensation the sacrifices were to be without blemish, (Lev. 22. 20–25,) in order to teach the necessity of freedom from all sin in Him who was to bear the sins of the world. Note, 1 Peter 1. 18, 19; 2. 22. **Righteousness of God in him**—Accepted and treated as righteous through faith in Christ, our ground of justification. Jer. 23. 6; note, 1 Cor. 1. 30; Rom. 3. 21–26.

CHAPTER VI.

1, 2. Workers together—As ambassadors for Christ. Paul was a co-worker with God. Note, chap. 5. 20; 1 Cor. 3. 6, 9. **The grace of God**—Meaning here his gracious offer of reconciliation and salvation through faith in Christ. Chap. 5. 18, &c.; Tit. 2. 11, &c. This offer is received **in vain** by all who reject it, or fail to accept the

of salvation have I succored thee: behold, now is the accepted time; behold, now *is* the day of salvation.) **3** Giving no offense in any thing, that the ministry be not blamed: **4** But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, **5** In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; **6** By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, **7** By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, **8** By honor and dishonor, by evil report and good report: as deceivers, and *yet* true; **9** As

terms at the proper time. Note, ver. 2; Heb. 12. 15. **He saith, I have heard thee**—The Father saith to the Messiah, as here quoted from Isa. 49. 8. **A time accepted**—That is, when grace and salvation may be obtained: and that, adds Paul, is **now**; i. e., in the largest sense, during the gospel dispensation; note, Matt. 24. 14; 1 Cor. 15. 24; but, as applied to individuals, this *now* is limited to their present life. Isa. 55. 6; Eccl. 9. 10; Jer. 8. 20. The door of grace is open to all during this life, (Rev. 3. 8, 20;) but at death it will be forever shut against the unready. Note, Matt. 25. 10–13; Lk. 13. 25, &c.; John 8. 21.

3–10. Giving no offense—As the ministers of God (ver. 1) they, i. e., Paul and his associates, though spoken of Paul in particular, were specially careful to avoid every thing which could prove an offense or stumbling-block to any one. Note, 1 Cor. 8. 13. **The ministry**—As committed to us. Ch. 5. 18, 19. **Not blamed**—But approved as faithful. Note, vs. 3–10. **Approving ourselves**—Rather, *commending ourselves*, not by self-laudation, but by so acting as to force the conviction of our sincerity and fidelity on all men. Chapter 4. 1, 2, 5–11; 5. 12. **Much patience**—Paul commended himself by the patient endurance of the trials to which he was subjected, as here enumerated. Vs. 4, 5; note, chap. 11. 23–27; 12. 10. **By pureness**—In these verses (6, 7) Paul mentions the spiritual graces and instrumentalities exemplified in his ministry. Comp. Acts 20. 26; 24. 16; Heb. 13. 18. **By honor and dishonor**—In these verses (8–10) Paul commends himself and ministry as always the same, whether approved or disapproved, whether understood or misunderstood,

unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; **10** As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things. **11** O ye Co-rin'thians, our mouth is open unto you, our heart is enlarged. **12** Ye are not straitened in us, but ye are straitened in your own bowels. **13** Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged. **14** Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? **15** And what concord hath Christ with Be'li-al? or what part hath he that believeth with an infidel? **16** And what agreement hath the tem-

whether attended with prosperity or adversity. 1 Cor. 4. 9, &c. **Making many rich**—After the example of Christ, chap. 8. 9; 1 Corinthians 15. **Possessing all things**—Note, 1 Cor. 3. 21, 22.

11-13. Our mouth is open—To speak freely and openly. Chap. 7. 4; Eph. 6. 19. **Our heart is enlarged**—That is, we are ready to embrace them all. Chap. 7. 3. The expression denotes one of generous and warm affections. 1 Kings 4. 29; Psa. 119. 32; Isa. 60. 5. **Straitened**—Void of room; the opposite of *enlarged*. Note, ver. 11. The want of love is not with us, but on your side. Ch. 12. 15. **Bowels**—A word often used to denote the most tender emotions and affections. Genesis 43. 30; 1 Kings 3. 26; Isaiah 63. 15; Phil. 1. 8; 2. 1; Col. 3. 12; Philem. 7. 12, 20; 1 John 3. 17. **For a recompense**—As my spiritual children, (ch. 3. 2, 3; 1 Cor. 4. 14, 15), open your hearts to receive me, as I have you. Note, ver. 11.

14-18. Unequally yoked—The allusion is to the law respecting diverse animals. Deut. 22. 10. **With unbelievers**—Believers should not be improperly intimate with unbelievers, or *infidels*. Note, ver. 15. **What fellowship**—Or *communion, concord, part, agreement*, (vs. 15, 16;) questions implying that Christians and infidels, as such, have nothing in common—no bond of union or sympathy—existing between them. Note, verses 15, 16. **Belial**—A Hebrew word often applied to *worthless, wicked* men, (Deuteronomy 33. 13; Judges 19. 22; 1 Samuel 2. 12; 25. 17;) and hence here, by way of eminence, applied to *Satan*, the serv-

ple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. **17** Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, **18** And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. **2** Receive us; we have wronged no man, we have corrupted no

ice of him being opposed to that of Christ. 1 Cor. 10. 21. **Ye are the temple**—Note, 1 Cor. 3. 16; 6. 19. **God hath said**—Quoting the substance of God's oft-repeated promise to Abraham, and to all true believers through him. Gen. 17. 7, 8; Lev. 26. 12; Jer. 24. 7; 31. 1, 33; Ezekiel 11. 20; 36. 28; 37. 27; Heb. 8. 10; Rev. 21. 3. **Come out from among them**—A free citation from Isaiah 52. 11; note, Eph. 5. 7, 11; Rev. 18. 4. **The unclean**—Called *filthiness*. Note, chap. 7. 1. **A Father... sons and daughters**—Expressing the most endearing of all relations; a promise made to Solomon, (1 Chron. 28. 6;) applied here especially to all believers irrespective of sex, as promised under the reign of Christ. Isa. 43. 6, 7; 49. 22, 23; 60. 4; Joel 2. 28, 29; Acts 2. 17, 18.

CHAPTER VII.

1. These promises—Those referred to chap. 6. 16-18. **Cleanse ourselves**—Once for all (see Greek tense) from all moral defilement of the **flesh and spirit**, or of body and soul. Note, Rom. 12. 1, 2; 1 Thess. 5. 23. We are required to *cleanse ourselves*, i. e., freely co-operate with God, who is the author of this work. Comp. Psalm 51. 7, 10; Isa. 1. 16-18; Jer. 4. 14; Ezek. 18. 30, 31; 36. 25, 26; Tit. 3. 5; Jam. 4. 8; 1 Pet. 1. 15, 22; 1 John 1. 9; 3. 3; 5. 18; Rev. 7. 14. **Perfecting holiness**—Rather, *progressively realizing, or carrying into practice*, the sanctification instantaneously wrought by the Holy Spirit. Acts 15. 8, 9; 1 Cor. 6. 11; 1 Thess. 5. 23; 2 Thess. 2. 13.

2-4. Receive us—With *enlarged* hearts. Ch. 6. 13. **Wronged... de-**

man, we have defrauded no man. **3** I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*. **4** Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. **5** For, when we were come into Ma-ce-do-ni-a, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. **6** Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Ti'tus; **7** And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. **8** For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. **9** Now I rejoice, not that ye were

frauded no man—These are reasons why Paul should be thus received. Comp. ver. 3; chap. 2. 17; 4. 2; 12. 17; Acts 20. 33. **To condemn you**—I would not have you suppose that I accuse you of these things in thus excusing myself. Verse 2. **Have said before**—Repeating, in substance, what he had already said. Chap. 6. 11, 12. **Boldness**—Rather, *freedom of speech*. Note, ch. 6. 11. **Glorying... joyful**—On account of the favorable reports which Paul had received from Corinth as the fruit of his first letter. Note, vs. 6-16. **All our tribulation**—Note, ver. 5; ch. 6. 4-10.

5-7. Into Macedonia... no rest—Note, ch. 2. 12, 13. **Fightings**—Great opposition from enemies **without** the Church. Chapter 1. 8-10; 11. 23-26. **Fears**—An inward load of anxieties, (ver. 12; ch. 11. 28,) lest some **within** the Church should be turned aside. Ch. 11. 2, 3; Gal. 4. 11, 20. **God... comforted us**—Note, chapter 1. 3, 4. **Coming of Titus**—From Corinth to Macedonia with the news of their compliance with Paul's directions. Ver. 7, &c.; note, 2. 13. **Earnest desire... toward me**—Thus expressing their zealous interest in behalf of Paul for his care for them, as shown in his letter of reproof, verses 8, 12. **Rejoiced the more**—More than he did at the mere coming of Titus. Ver. 6.

8-11. Sorry with a letter—Rather, *by the letter*, referring particularly to 1 Cor. 5. 1-11; note, ver. 12. **Not repent... did repent**—That is, Paul does not *regret* writing, as he had done

made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. **10** For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. **11** For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, *yea, what* clearing of yourselves, *yea, what* indignation, *yea, what* fear, *yea, what* vehement desire, *yea, what* zeal, *yea, what* revenge! In all *things* ye have approved yourselves to be clear in this matter. **12** Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. **13** Therefore we were comforted in your comfort: *yea, and exceedingly* the more joyed we for the joy of Ti'tus, because his spirit was refreshed by you all. **14** For if I have boasted

before learning of its good effect. Ch. 2. 4; note, vs. 9-11. **Sorrowed to repentance**—As explained vs. 10, 11. **Godly sorrow worketh repentance**—That sorrow which grieves on account of sin because it dishonors God, and which leads one to forsake sin and turn to God through Christ for salvation. Psal. 32. 5; 51. 2-4, 17; Proverbs 28. 13; note, ver. 11; Matthew 3. 2, 8; Acts 3. 19, 26; 11. 18; 26. 20. **Not to be repented of**—A change resulting in forgiveness, as in the case of David, 2 Samuel 12. 13, and, therefore, not to be regretted; in contrast with **the sorrow of the world**, or worldly men, who grieve only because of the penal consequences of sin; a sorrow which results in hardness of heart, and ends in eternal death. Note, Romans 6. 21, 23; compare Exodus 9. 27-35; Prov. 29. 1; Isa. 9. 13; Rev. 16. 9-11. **What carefulness it wrought**—Paul in this verse (11) describes the uniform effects of genuine repentance, though primarily applicable to the Corinthians, of whom he says, *Ye have approved yourselves*, i. e., in doing as required. 1 Cor. 6. 7, 13.

12-16. Not for his cause—Paul's chief object in writing was not to have the offender punished, nor to secure justice to the father whose wife the offender had married, (1 Cor. 5. 1;) but his motive rather was to manifest his **care**, i. e. his zeal, for the purity of the Church. Ch. 2. 4, 9. **The more joyed we**—Note, verse 7. **Boasted... of you**—Paul's representation to Titus of their general readiness to do their

any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before TITus, is found a truth. **15** And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. **16** I rejoyce therefore that I have confidence in you in all things.

CHAPTER VIII.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Ma-ce-do-ni-a; **2** How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. **3** For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; **4** Praying

duty was found a truth of which he was not ashamed. Chap. 8. 23, 24; 9. 1-4. **His inward affection**—Rather, *his bowels*, the scripture expression for tender affection. Note, chap. 6. 12. **With fear and trembling**—Lest they should fail to treat him as he deserved. Note, 1 Cor. 2. 3. **Confidence in you in all things**—Comp. ch. 2. 3; 8. 22; Gal. 5. 10; 2 Thess. 3. 4; Philem. 21.

CHAPTER VIII.

1, 2. Do you to wit—Rather, *make known to you the grace of God*; i. e., as manifested in the liberality of the Macedonian Churches, which is due to the grace of God. Comp. vs. 6, 7, 19. **Great trial**—Afflictions which proved a great trial to them. 1 Thess. 1. 6; 2. 14. **Poverty abounded**—Their poverty had the effect of producing not stinted gifts, but more abundant liberality. Vs. 3-5.

3-6. Beyond their power—They were self moved to give even more than they were well able to do. Note, ver. 2. **Praying us**—They besought the privilege of making the gift, and thus sharing in the benefit. Note, chapter 9. 6-11; Acts 20. 35. **To the saints**—At Jerusalem. Note, Rom. 15. 25, 26. **Not as we hoped**—They gave far beyond Paul's expectation, in that their liberality led to the gift not of their money only, but **first**, i. e., first in importance, they **gave their own selves**, referring not to their conversion, but to a renewed and more entire dedication of all they had and all they were to Christ, according to chap. 7. 1; Rom. 12. 1, 2. **Unto us**—To be directed by us, as moved by the **will of God**. Eph.

us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. **5** And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. **6** Insomuch that we desired TITus, that as he had begun, so he would also finish in you the same grace also. **7** Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this grace also. **8** I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. **9** For ye know the grace of our Lord JeSUS Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. **10** And herein I give *my* advice: for this is expedient for you, who have begun before, not

6. 6, 7; Heb. 13. 21. **Desired Titus**—Paul here requests Titus to return to Corinth and complete what he had so successfully begun, (ver. 10.) referring, probably, to his being sent to make the collections ordered by Paul. Vs. 11-18.

7-9. Abound in every thing—Especially in the things here specified. Note, 1 Cor. 1. 4-7. **Your love to us**—Rather, *from the love of you in us*; i. e., the love for you which we cherish in our hearts. Note, ch. 7. 3. **In this grace**—The grace of liberality. Note, verse 1. **Not by commandment**—Paul desired not mere obedience to his word, but to put their love to the test by a spontaneous liberality, and this he does by citing the example of others. Vs. 1-5, 24. **Ye know the grace**—The unmerited, spontaneous love of Christ, surpassing all other love. Note, Romans 5. 8. **Was rich... became poor**—Referring to that eternal possession of glory which he had with the Father, (John 17. 5;) which, during his earthly life, he so far laid aside, or concealed, as to assume humanity, live in poverty, be despised, and at last be crucified. Isa. 53. 1-9; note, Matt. 8. 20; Phil. 2. 6-8. **Ye... might be rich**—Comp. Prov. 8. 17-19. Rich in the same glory which Christ had, of which all believers are heirs. Note, John 17. 22; Romans 8. 17; 1 Cor. 3. 21, 22; Eph. 3. 16-20; 1 Timothy 4. 8; James 2. 5; Rev. 21. 7.

10-15. Herein... my advice—As to their collections Paul did not command, but simply give his opinion, (note, ver. 8,) yet as an inspired man. Note, 1 Cor. 7. 6, 40. **Expedient... have**

only to do, but also to be forward a year ago. **11** Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. **12** For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. **13** For *I mean* not that other men be eased, and ye burdened: **14** But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want; that there may be equality: **15** As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack. **16** But thanks be to God, which put the same earnest care into the heart of Titus for you. **17** For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. **18** And we have sent with him the brother, whose praise *is* in the gospel

throughout all the churches: **19** And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: **20** Avoiding this, that no man should blame us in this abundance which is administered by us: **21** Providing for honest things, not only in the sight of the Lord, but also in the sight of men. **22** And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. **23** Whether *any do inquire of* Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of Christ. **24** Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

begun—Consistency demanded that the good work they had begun be not left unfinished. Ver. 11; ch. 9. 1-4. Besides, their giving would promote their own moral and spiritual growth. Note, ch. 9. 8, &c.; Acts 20. 35. **Perform the doing**—Carry out to completion your good intentions. Note, ver. 10. **A willing mind . . . accepted**—We are not required to give beyond our ability, but to give liberally of what we have, and God accepts the giver who is disposed to give according to his resources, or even beyond. Note, ch. 9. 7; Mark 12. 42-44. **Not . . . be eased . . . burdened**—This is not the rule for giving, but as expressed verse 14, and in the royal law. Note, James 2. 8. **By an equality**—Let those who have now, give to the needy, as they may wish them to do when their relative circumstances are reversed. Note, Matt. 7. 12. God has so ordered that the rich and the poor are found together, that there may always be occasion for the exercise of this grace. Note, ver. 7; comp. Prov. 22. 2; Deut. 15. 11; Matt. 26. 11. **As it is written**—Quoting Exod. 16. 18. The moral lesson here taught is this: As God gave an equal portion of manna to each person whether they could gather much or little; so among Christians, the surplus given to any one should be employed in relieving the necessities of others; and if not thus distributed it will result in loss; for property is like the manna, it will not bear hoarding. Exod. 16. 19, 20; Lk. 12. 15-20, 33; James 5. 1-4.

16-21. **The same earnest care**—

Titus felt the same interest in the spiritual welfare of the Corinthians as Paul had in sending him. Vs. 6, 17. **The exhortation**—To visit Corinth. Note, ver. 6. **The brother, whose praise**—Who this brother was is unknown; but Paul's description of him here, and in vs. 19, 22, 23; ch. 12. 18, applies well to Barnabas. Acts 11. 22-26, 30. **This grace**—Note, vs. 6, 7. **To the glory**—Their contribution would redound both to their praise and to the glory of God. Ver. 23. **Avoiding this**—In order to prevent the charge of any improper use of this abundant contribution, Paul sent with Titus this brother of high repute. Ver. 18; note, vs. 21, 22. **Providing for honest things**—Paul taught by example, as well as by precept, that we should so act that men as well as God may see that we are honest. Acts 24. 16; Rom. 12. 17; Heb. 13. 18.

22-24. **Our brother**—Note, ver. 18. **Confidence . . . in you**—Note, chap. 7. 16. **Of Titus . . . or our brethren**—If inquiries were made about them, the answer might be given which Paul here suggests, and in ver. 22. **Fellow-helper**—Note, vs. 6, 16; chap. 12. 18; Tit. 1. 4, 5. **The messengers**—Rather, *apostles*, as the word is used in its literal, and not in its official sense. Comp. Acts 14. 14; Rom. 16. 7; Phil. 2. 25. **The glory of Christ**—Whose image they bear, (ch. 3. 18,) and so reflect as to lead men to acknowledge Christ in them. Note, Acts 4. 13; Tit. 2. 7, 8. **The proof of your love**—Note, ver. 8. **Our boasting**—Note, chap. 7. 14; 9. 2-4.

CHAPTER IX.

FOR as touching the ministering to the saints, it is superfluous for me to write to you: **2** For I know the forwardness of your mind, for which I boast of you to them of Ma-ce-do-ni-a, that A-cha'ia was ready a year ago; and your zeal hath provoked very many. **3** Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: **4** Lest haply if they of Ma-ce-do-ni-a come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. **5** Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as of covetousness. **6** But this *I say*, He

which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. **7** Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. **8** And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: **9** As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. **10** Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness: **11** Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. **12** For the administration of this service not only supplieth the want of the saints, but is abundant also by

CHAPTER IX.

1-5. **The ministering**—Note, chap. 8. 4. **Superfluous**—For the reason given ver. 2. **Forwardness**—Note, chap. 8. 10, 11. **I boast of you**—Note, chap. 7. 14. **Macedonia ... Achaia**—Note, Acts 16. 9; 18. 12. **Provoked**—Their **zeal** had excited that of many in Macedonia. Vs. 3-5. Paul believed in a healthful emulation in good works. Note, Heb. 10. 24. **Sent the brethren**—Note, chapter 8. 18, 22. **They ... come with me**—The Christians of Macedonia should attend him to Corinth, in accordance with usual custom. Note, Acts 10. 23; 1 Cor. 16. 6, 11. **Unprepared ... ashamed**—After all Paul's **confident boasting** of them, (vs. 2, 3,) if they failed it would be a cause of shame to them in fact, though Paul delicately substitutes himself, as in chap. 7. 14. Comp. a similar hint, Philem. 19. **The brethren ... go before**—Titus and his companions were sent before Paul and his Macedonian attendants for the reason given, vs. 3, 4. **Not as of covetousness**—Not such a gift as betrays the avarice of the giver. Note, vs. 6, 7.

6, 7. **Sparingly ... bountifully**—This rule holds good in the moral and religious world as in the natural world; and especially in the sowing of good deeds, the reaping will correspond to the proportions and spirit of the sowing. Deut. 15. 10, 11; 24. 19; Psalm 126. 6; Prov. 11. 24-31; 19. 17; 22. 9; Eccles. 11. 1, 2, 6; Isa. 32. 8; note, Luke 6. 38; Gal. 6. 7-10; 1 Tim. 6. 18, 19. The reaping, however, is not always fully and equitably apportioned in this life. Eccles. 8. 14; Psalm 73. 1-17, &c.;

note, ch. 5. 10; Luke 14. 13, 14; 16. 25.

As he purposeth—God requires an open heart, and not merely an open hand; and he loves and blesses only the **cheerful giver**. Exodus 25. 2; 35. 5, 21-29; 1 Chron. 29. 6-9.

8-11. **God is able**—The sacred writers often appeal to the power of God as a ground of confidence to his people. Matt. 22. 29; Eph. 3. 20; Phil. 4. 19; Jude 24. **All grace abound**—Whether temporal or spiritual, meaning here that kind of favor which enables those who receive it to give abundantly. Note, verse 6. **Having ... may abound**—That is, always having enough for yourselves, and to abound in giving to every good work. Note, vs. 9-13. **It is written**—Psa. 112. 9. **Dispersed ... to the poor**—Applied here especially to the poor saints. Vs. 1, 12; Gal. 6. 10. **Righteousness remaineth**—Referring here to his beneficence, and implying that he will always have wherewith to be beneficent. Note, vs. 8, 10, 11. **He ... ministereth**—God, who giveth seed to the sower and food to the eater. Isaiah 55. 10; Heb. 6. 7. **Multiply your ... fruits**—God will reward your beneficence by increasing your means of doing good. They **all were enriched** of God that their deeds of beneficence might be still more abundant. Note, vs. 8, 9. **Thanksgiving**—Their liberality, through its dispensers, (chap. 8. 19,) will cause the many who receive it to give thanks to God. Verses 12, 13.

12-15. **This service ... supplieth**—This distribution of their bounty not only met the want of the saints, but led

many thanksgivings unto God; **13** While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; **14** And by their prayer for you, which long after you for the exceeding grace of God in you. **15** Thanks be unto God for his unspeakable gift.

CHAPTER X.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you: **2** But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be

them to bless God as the source. Note, verses 8, 11, 14, 15. **By the experiment**—That is, they will be thus led to thank God by the experimental proof they have of your liberality, showing that your Christian profession is not in name only. Verse 13; Matthew 5. 16; Titus 2. 7, 8. **By their prayer**—Your liberality will not only be the cause of thanks to God, (vs. 11, 12,) but of prayer to him in your behalf, because of their great affection for you. Ch. 1. 11. **For the exceeding grace**—On account of the favor of God toward you as manifested in thus enabling and disposing you to be liberal. Note, vs. 8, 10; chap. 8. 1. **His unspeakable gift**—The gift of his Son, which exceeds not only all that men can give, (note, chap. 8. 9,) but all the other gifts of God. Note, Rom. 5. 8; 8. 32.

CHAPTER X.

1-6. **I Paul**—Paul often thus adds his name, to give weight to his teaching. Gal. 5. 2; Eph. 3. 1; Philem. 19. **By the meekness . . . of Christ**—That spirit which Christ cherished toward his enemies, and which Paul wished them to imitate. Comp. Matt. 11. 29; 1 Pet. 2. 20, &c. **Base . . . bold**—Paul here speaks of himself as his enemies described him. Note, verse 10. **Not be bold . . . against some**—Not be called to exercise his apostolic authority in enforcing painful discipline. Ver. 8; chap. 13. 2, 10; 1 Cor. 4. 21. **As if we walked**—This Paul denies. Note, ver. 3; ch. 1. 17. **Though . . . in the flesh**—Though Paul, like other men, was subject to human frailties, yet he did not **war**, i. e., was not governed by

bold against some, which think of us as if we walked according to the flesh. **3** For though we walk in the flesh, we do not war after the flesh: **4** (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strongholds:) **5** Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; **6** And having in a readiness to revenge all disobedience, when your obedience is fulfilled. **7** Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. **8** For though I should boast somewhat more of our authority,

a worldly spirit, but by the Spirit of Christ within him. Vs. 4-8; ch. 13. 10; Gal. 2. 20; 2 Tim. 2. 3, 4. **Our weapons**—The means employed by Paul in the defense and spread of Gospel truth were not **carnal** or fleshly, but divine, attended with the **mighty** power of God. Note, chapter 3. 5, 6; Lk. 9. 54, &c.; 1 Cor. 2. 17, 18; 2. 1-5. Compare Prov. 21. 22. **Strongholds**—Such as are specified verse 5. **Imaginations**—Rather, *reasonings*. **Every high thing**—The proud and lofty thoughts of men, including every thing which the pride of human reason exalts against **the knowledge of God**, i. e., that revelation of himself which God has made in the Gospel. Paul was confident that all these would, by the Gospel power, be *cast down, and brought into captivity to . . . Christ*. Chapter 3. 4-6; 1 Cor. 1. 17-28; 2. 1-6; Luke 21. 15; Acts 6. 8-10; Eph. 6. 10-17; 2 Thess. 2. 4, &c. **To revenge**—Rather, *punish*. Paul was ready to punish the disobedient when the Church had fully obeyed his instructions, and had failed to restore them. Note, ch. 2. 6-11; 13. 2, 10.

7-11. **Do ye look on**—Regard men simply according to their **outward appearance**, as do some, (ch. 5. 12,) contrary to the example of Christ? Matt. 22. 16; John 7. 24. **Trust . . . he is Christ's**—Referring, probably, to the Christ-party in Corinth. Note, 1 Cor. 1. 12. **So are we Christ's**—There was no true relation to Christ which these false teachers could claim to which Paul was not equally and even more rightfully entitled than they. Chap. 11. 23. **Boast . . . more of our authority**—Make even higher claims than he had.

which the Lord hath given us for edification, and not for your destruction, I should not be ashamed. ¶ That I may not seem as if I would terrify you by letters: **10** For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible: **11** Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present. **12** For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. **13** But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. **14** For we stretch not ourselves beyond *our* measure, as

though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ: **15** Not boasting of things without *our* measure, *that is*, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, **16** To preach the gospel in the *regions* beyond you, and not to boast in another man's line of things made ready to our hand. **17** But he that glorieth, let him glory in the Lord. **18** For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me. **2** For I am jealous over you with godly jealousy: for I have espoused you to one hus-

Note, verses 6, 7. **For edification**—Paul's apostolic power was given him by Christ to *build up* and strengthen the Church, rather than *destroy* or weaken it by any thing he might do. Note, ch. 12. 19; 13. 10. **Not be ashamed**—For the reason given chap. 13. 8–10. **Not seem . . . terrify**—That is, by letters of mere empty threats which I have no power to fulfill. Note, ver. 10. **His letters, say they**—Paul's enemies had accused him of being a mere braggart when absent, but weak and cowardly when present, not daring to execute his threats. Note, vs. 1, 10. **Weak . . . contemptible**—This misrepresentation of Paul has given rise to the impression that Paul was small in stature, of weak voice, and unattractive in his personal appearance; whereas his whole history shows that he was not, physically, a man of feeble voice or constitution. Ch. 11. 23–28; Rom. 15. 18, 19; Acts 20. 13–27, 34. Yet he speaks of certain infirmities which were a trial to him. Note, ch. 12. 7–10; Gal. 4. 13, 14. **Such . . . in word . . . in deed**—Paul here assures them that when present his deeds will correspond with his words, thus refuting the slander. Ver. 10.

12–18. **That commend themselves**—Paul here, again, contrasts himself with the false teachers, who were in the habit of self-laudation. Note, chapter 3. 1; 5. 12. **Measuring . . . by themselves**—They measure themselves, not with those who excel them, but with those who are themselves little; hence their high self-esteem, in which they **are not wise**. Prov. 26. 12; note, 1 Cor. 3. 18.

Not boast . . . without our measure—Paul would limit his claims to his own actual gifts and labors, and not claim, as did his opponents, the credit of other men's labors. Note, verses 14–16. **The measure of the rule**—Or, the *line*, that is, the sphere of official labor assigned to Paul by God, namely, among the Gentiles. Note, Romans 11. 13; 15. 15–20; Galatians 2. 7–9. **Even unto you**—That is, Paul's appropriate field of labor included Corinth, where he had founded a Church. Note, vs. 14, 15; chapter 4. 15; 9. 1, 2. **We stretch not**—Do not, in bringing the Gospel unto you, overstretch our proper sphere. Note, ver. 13. **Not boasting**—Note, ver. 13. **Having hope . . . enlarged by you**—Paul hoped that the faith of the Corinthians would soon be so confirmed as not to need his special care, and that they would co-operate with him in extending his field of labor. Ver. 16. **According to our rule**—Note, ver. 13. **Regions beyond**—To which no one had yet come with the Gospel. Note, Romans 15. 19–24. **Another man's line**—Or field of labor. Note, ver. 13. **He that glorieth**—Note, 1 Cor. 1. 31. **Not he . . . is approved**—Note, 1 Cor. 4. 3–5.

CHAPTER XI.

1, 2. **Would to God**—Note, Acts 26. 29. **Bear . . . my folly**—While he related what he had done and suffered; which in ordinary circumstances would be regarded as *imprudent*, (chapter 10. 12, 18;) but Paul had the purest motives for doing it. Note, vs. 2–30; ch. 12. 5, 9, 11. **Jealous . . . espoused you**

band, that I may present *you as a chaste virgin* to Christ. ■ But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if ye receive another spirit*, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. 5 For I suppose I was not a whit behind the very chiefeest apostles. ■ But though *I be rude in speech*, yet not in knowledge; but we have been thoroughly made manifest among you in all things. 7 Have

—Paul had a godly love or pious zeal for them, having been the means of uniting them to Christ. 1 Cor. 4. 15; 9. 1, 2. Comp. other figurative allusions to the marriage contract. Isaiah 54. 5; 62. 5; Jer. 3. 14; Hos. 2. 19, 20; 1 Kings 19. 10; Malachi 2. 11–16. **Present . . . to Christ**—This presenting of the Church to Christ as his **chaste** or spotless bride is said to be at his second coming. Eph. 5. 27; Col. 1. 28; 1 Thess. 5. 23; Jude 24; Rev. 19. 7, 8; 21. 2.

3, 4. **As the serpent**—That is, Satan in the form of a serpent. Gen. 3. 1–5. Thus Paul and other inspired writers of the N. T. regard this O. T. record, not as a myth or an allegory, but as a true history. 1 Tim. 2. 13, 14; Rev. 12. 9, 15. **Corrupted**—So perverted by false teachers (verses 4, 13) as to be turned from that **simplicity** or undivided devotion to Christ which is due him, as to a spouse from his bride. Note, ver. 1. **Another Jesus**—Different from him which Paul preached; not admitting that there was really another Jesus or another gospel. Gal. 1. 6–9. **Bear with him**—Speaking ironically, as in vs. 19, 20.

5, 6. **Not a whit behind**—Though Paul assigns good cause for regarding himself as the least of the apostles, and even unworthy the name, note, (1 Cor. 15. 9,) yet in no respect was he inferior, but fully equal with the **chiefest** as to his call, gifts, labors, success, and suffering. Vs. 23–28; ch. 12. 11, 12; Gal. 1. 11, 12; 2. 6–11. **Rude in speech**—As represented by his enemies. Note, ch. 10. 10. What Paul concedes is not the want of eloquence, but that his dependence was on the demonstration of the Spirit, and not the *enticing words of man's wisdom*. Note, 1 Cor. 1. 17; 2. 1–5; 1 Thess. 1. 5; 2. 13. **Not in**

I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8 I robbed other churches, taking wages of *them*, to do you service. 9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Ma-ce-do'ni-a supplied; and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*. 10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of A-cha'ia. 11 Wherefore? because I love you not? God knoweth. 12 But what

knowledge—So far from being deficient in the knowledge of Christian truth, he had given them abundant evidence to the contrary. Note, chap. 3. 3–6; 4. 1–7; 12. 11, 12.

7–9. **An offense in abasing myself**—Is it an objection to my apostleship, or am I *wrong*, (ch. 12. 13,) in that I have waived my right of maintenance, and humbled myself to earn it by manual labor, that I might preach the Gospel **freely**, i. e., gratuitously. Note, vs. 8–10. **Be exalted**—Promoted in their spiritual interest. Note, chap. 12. 19; 1 Cor. 9. 18–23. **Robbed . . . taking wages**—Meaning, he received assistance from others that he might minister gratuitously to them. Note, ver. 9; Acts 18. 5. **When . . . present**—At his first visit at Corinth, when he supported himself in part by his own manual labor. Acts 18. 1–4. **Chargeable to no man**—Rather, *was not burdensome to you*, in the sense of *oppression*; as rendered in the last part of the verse, and in chap. 12. 13, 14, 16. **The brethren . . . supplied**—That is, added to what Paul earned, so as to make it sufficient for his support. Phil. 4. 10–18. This shows that Paul's practice in reference to receiving aid varied with circumstances. Acts 20. 34, 35; 1 Thess. 2. 9; 2 Thess. 3. 8.

10–12. **As the truth . . . is in me**—In virtue of the truth which Christ produces in me. Comp. similar expressions ver. 31; chap. 1. 18; Rom. 9. 1; Gal. 1. 20. **This boasting**—Referring to what is said verses 7–9. **Regions of Achaia**—The southern part of Greece not included in Macedonia. Compare verse 9; chap. 9. 2: note, Acts 18. 12. **Wherefore? . . . God knoweth**—Comp. verse 31. God knows that my purpose not to receive aid from you

I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. **13** For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. **14** And no marvel; for Sa'tan himself is transformed into an angel of light. **15** Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. **16** I say again, Let no man think me a fool; if otherwise, yet as a fool re-

(vs. 7-9) arises not from want of love to you. Chap. 7. 3; 12. 15. **Cut off occasion**—Paul here gives the true reason for his continuing to do as he had done. Vs. 7-11. It was that his enemies should not have the occasion they desired of saying that he was selfish and preached for hire. Comp. 1 Cor. 9. 12, 18. **They may be found even as we**—Paul would, by his example of preaching gratuitously, force these false teachers (who *gloried* in setting themselves up as apostles) to cease oppressing the people. Note, vs. 13, 20.

13-15. **False apostles**—Falsely claiming to be apostles, as do the false prophets, &c. Matthew 7. 15; 24. 24. The fundamental idea of Romanism is, 1. The infallibility of the Church, as represented in its general councils, and in its chief bishop or pope when carrying out the decisions of such councils. 2. That its chief rulers are the direct successors, in an unbroken line, of the apostles themselves, and that they are imbued with the same spirit and authority. 3. That Peter, the appointed head of the Church on earth, was primate, as well as bishop of Rome, and transmitted his supremacy to his successors. Such claims are unfounded, there being in the Scriptures and in the apostolic fathers no proof that Peter was ever in Europe, much less in Rome. Note, Gal. 2. 7. **Deceitful workers**—By assuming apostolic authority they avail themselves of every means to deceive and pervert the people. Note, verse 3; ch. 2. 17; Gal. 1. 7; Phil. 3. 2; Titus 1. 10-16; 2 Thess. 2. 3-12; 1 Tim. 4. 1-3; 2 Pet. 2. 1-3, 13-19. **Satan himself**—Called *theserpent*. Note, ver. 2. **Is transformed**—Rather, *transforms himself*, i. e., habitually. Note, verse 3; Rev. 12. 9. **Angel of light**—As light is the symbol of excellence, (1 John 1. 5, 1 Tim. 6. 16, Rev. 21. 23, 24,) so Satan is here said to

ceive me, that I may boast myself a little. **17** That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. **18** Seeing that many glory after the flesh, I will glory also. **19** For ye suffer fools gladly, seeing *ye yourselves* are wise. **20** For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. **21** I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak

assume this garb as opposed to *darkness*, his true characteristic. Acts 26. 18; Eph. 6. 12; 2 Pet. 2. 4; Jude 6; Rev. 16. 10. **No great thing**—No marvel. Ver. 14. **His ministers also**—The *false apostles*, who are the agents of Satan in assuming to be **ministers of righteousness**, or *apostles of Christ*. Note, verse 13. **Whose end**—Their final recompense shall be according to, not their profession, but **their works**, or character. Note, ch. 5. 10; 1 Cor. 4. 5; Gal. 6. 7, 8; Phil. 3. 19; 1 Pet. 4. 17.

16-20. **I say again**—Resuming what he had in substance said ver. 1, expressing regret that circumstances required him thus to praise himself. Note, vs. 17, 21; chap. 12. 6-11. **Not after the Lord**—That is, such self-praise in itself is not consistent with the spirit of Christ or of a Christian. Note, chap. 10. 17, 18. Whatever Paul wrote without this express exception was by the Lord's direct inspiration. Note, 1 Cor. 7. 10, 12, 25, 40. **Foolishly**—As may appear foolish. Note, ver. 16. **Glory after the flesh**—In their external circumstances, such as their Hebrew descent, &c. Note, ver. 22. **I will glory also**—To show you that even in these I am not their inferior. Note, ver. 22; ch. 12. 11. **Ye suffer fools gladly**—You are ready to bear with the false teachers, who foolishly boast of their superior wisdom, (ch. 10. 12, 1 Cor. 3. 18, 20,) *seeing ye yourselves are thus wise*. Note, 1 Cor. 4. 10. **Bondage . . . devour**—These expressions are descriptive of the tyrannical conduct of false teachers in general. Matt. 23. 14; 2 Tim. 3. 6; 2 Pet. 2. 3, 14.

21-27. **I speak . . . as though**—I speak by way of self-disparagement, as if admitting myself **weak** among you, as accused. Ch. 10. 1, 10. **Howbeit**—As opposed to being weak **I am bold**, i. e., to *do* what I say. Chap. 10. 11.

foolishly,) I am bold also. **22** Are they Hebrews? so am I. Are they Is'ra-el-ites? so am I. Are they the seed of A'bra-ham? so am I. **23** Are they ministers of Christ? (I speak as a fool,) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. **24** Of the Jews five times received I forty stripes save one. **25** Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; **26** In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen; in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; **27** In weariness

Hebrews...so am I—Paul claimed all those advantages of birth on which the Jews prided themselves. Note, Phil. 3. 4-6. **Ministers of Christ**—Such they assumed to be, though in truth they were ministers of Satan. Note, vs. 13, 15. **I speak as a fool**—Note, vs. 17, 21. **I am more**—That is, in a higher and truer sense than they, by more abundant labors and sufferings for Christ than they. Vs. 23-28; note, 1 Cor. 15. 10. **Stripes above measure**—In frequency and severity. Note, vs. 24, 25. **In prisons**—Note, Acts 16. 22-24. **In deaths oft**—In the sense of being constantly in imminent danger of death. Note, chap. 1. 8-10; 4. 10-12; 1 Cor. 15. 30-32; Acts 14. 19. **Forty stripes**—Scourged by the Jews according to their law. Deut. 25. 3; note, Matt. 10. 17. **Beaten with rods**—A Roman punishment. Note, Acts 16. 22, 23. **Stoned**—Note, Acts 14. 19. **Thrice...shipwreck**—After these, of which we have no other record, Paul suffered shipwreck again. Acts 27. 39, &c. **In the deep**—Floating, probably, on some part of a wreck, as described Acts 27. 44. **In perils**—Rather by perils, &c.; giving here (vs. 26, 27) the details of what is said ver. 23. Comp. Acts 9. 23-25; 13. 50; 14. 5, 19; 18. 12; 20. 19-23; 21. 11, 27; 22. 24, 25; 1 Cor. 4. 11-13; 1 Thess. 2. 9.

28-31. Besides those things—Those mentioned verses 23-27. **The care**—The Gr. denotes his daily anxious solicitude for all the Churches. Comp. Acts 20. 17-31. **Who is weak**—That is, with whose infirmities of faith and knowledge do I not sympathize? and who is offended, or made to stumble into sin, and I burn not, i. e., with sympathy for the offended,

and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. **28** Besides those things that are without, that which cometh upon me daily, the care of all the churches. **29** Who is weak, and I am not weak? who is offended, and I burn not? **30** If I must needs glory, I will glory of the things which concern mine infirmities. **31** The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. **32** In Damas'cus the governor under A-re'tas the king kept the city of the Dam-a-scenes with a garrison, desirous to apprehend me: **33** And through a window in a basket was I let down by the wall, and escaped his hands.

and with indignation at the offender. Note, chap. 13. 2. **Must needs glory**—Paul's glorying, if in any thing, shall be in his infirmities and sufferings for Christ. Note, ch. 12. 5, 9-11. **Father of our Lord**—Note, chap. 1. 3. **I lie not**—In this glorying. Note, ver. 10.

32, 33. In Damascus—On Damascus, and the account of this escape of Paul, see note, Acts 9. 1-25. **The governor**—Rather, the ethnarch, a term applied to a vassal prince. This ethnarch was under Aretas, the father-in-law of Herod Antipas. Note, Matt. 14. 1. **Let down...escaped**—As shown in the cut. Note, Acts 9. 25.



CHAPTER XII.

IT is not expedient for me doubtless to glory. **I** will come to visions and revelations of the Lord. **2** I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth: such a one caught up to the third heaven. **3** And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth: **4** How that he was caught up into paradise, and heard unspeakable

CHAPTER XII.

1, 2. Not expedient—Paul would desist from further seeming to **glory** in what he had stated, (ch. 11. 16–33,) and pass to a higher proof of his apostleship in stating what the Lord had done for him. Vs. 2–10. **Visions**—Referring to things revealed to the *sight*, as distinguished from **revelations** to the *ear* or in any other way. 1 Samuel 9. 15; Dan. 2. 19; note, Matt. 17. 9; Gal. 1. 12. **Of the Lord**—Or, from the Lord, i. e., Christ, as in Acts 9. 5, 17; 18. 9; Rev. 1. 1. **Knew a man**—Rather, *I know* a man, meaning himself. Note, ver. 5. **In Christ**—Paul's usual designation of a Christian. Note, ch. 5. 17; Rom. 8. 1; 16. 7. **Fourteen years ago**—At this present writing. Comp. Acts 22. 17. **In the body... or out**—Ignorance of the *mode* does not set aside the certain knowledge of the *fact*. Whether the translation was of the body and soul together, or of the soul separated from the body, **God knoweth**. Verses 2, 3. Paul believed that the soul might exist and act separate from the body. Note, Phil. 1. 22, &c. **Caught up**—Or *carried away* by the Spirit, as in Ezekiel 3. 12; 8. 3; 11. 1; Acts 8. 39; Rev. 17. 3; 21. 10. **The third heaven**—As distinguished from the *first* and the *second* heavens, so called, i. e., the regions of the clouds and of the stars. Genesis 1. 14, 20; Matthew 24. 29, 30. The *third* heaven is synonymous with the *heaven of heavens*, the more immediate dwelling-place of God. 1 Kings 8. 27; note Matt. 5. 34; 6. 9. This heaven is not only a state but a *place*. Note, John 14. 2, 3; Acts 1. 11; 7. 55. As to its exact locality Scripture is silent, (note, Acts 1. 9–11;) yet a very plausible idea is, that as the sun is the center of our solar system, so the glorious presence of God, who is called a *sun*,

words, which it is not lawful for a man to utter. **5** Of such a one will I glory: yet of myself I will not glory, but in mine infirmities. **6** For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. **7** And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to

(Psa. 84. 11,) may be the center of the whole material universe, and that center *heaven itself*, (Heb. 9. 24,) the source of all spiritual light and glory. Comp. 1 Tim. 6. 16; 1 John 1. 5; Rev. 21. 23, 24.

3, 4. And I knew—Note, verse 2. **Paradise**—Meaning here the same region or place as *the third heaven* in ver. 2. Note, Luke 23. 43; Rev. 2. 7. **Unspeakable... not lawful**—What was here revealed to Paul's experience it was not *possible* to make known to others, since, for wise reasons, God has not permitted the glories of heaven to be revealed to us in this life, except so far as to engage our faith and earnest seeking. Note, 1 Cor. 13. 9, 12; 1 John 3. 2, 3. Even actually-departed spirits, on returning to earth, have been invariably silent on this subject. Note, Luke 7. 15; John 11. 44. On this point we should suppress our curiosity and postpone our inquiries till God, who knows, sees fit to satisfy them. Note, Acts 1. 7.

5–7. Of such... of myself—That is, concerning himself as carried into heaven, Paul would **glory**, (note, verse 2;) but, in respect to himself, aside from such exalted favors, he would glory only in his *infirmities*. Verses 9, 10. **Not be a fool... say the truth**—Note, ch. 11. 30, 31. **I forbear**—To mention any thing more about this extraordinary revelation, that others might not be led to think of him too highly on account of such experiences. Note, ver. 7. **Exalted above measure**—Unduly exalted in his own estimation, as well as by others, (ver. 6;) thus showing how dangerous self-exaltation must be when even one of the chiefest apostles (ver. 11) required so much restraint. Comp. 1 Cor. 9. 27. **Thorn in the flesh**—A figure denoting a means of trial and humiliation. Num.

buffet me, lest I should be exalted above measure. **8** For this thing I besought the Lord thrice, that it might depart from me. **9** And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. **10** Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. **11** I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very

chiefest apostles, though I be nothing. **12** Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. **13** For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong. **14** Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. **15** And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. **16** But be it

33. 55; Joshua 23. 13; Ezek. 28. 24. This was **given** to Paul of God, who often afflicts for some good end. Note, Phil. 1. 29; Hebrews 12. 5-11. The *thorn*, evidently, was some bodily infirmity of a humbling character and manifest to others. Note, Gal. 4. 13, 14. **Messenger of Satan**—Who is permitted by God to buffet, i. e., attack and afflict, his saints. Job 2. 7, &c.; Luke 13. 16; 1 Cor. 5. 5. Even Jesus was thus tried. Note, Matt. 4. 1, &c.; Heb. 4. 15.

8-10. **For this**—In reference to this sore trial Paul besought the Lord, i. e., Christ, (ver. 9,) that it might be removed; this he did **thrice**, as did Christ in submission to the Father's will in reference to the *cup*. Note, Matt. 26. 39, 42, 44. **He said**—In answer to his third petition, ver. 8. **My grace is sufficient**—The trial must continue, but my sustaining power will also continue, and never fail. Comp. Deut. 33. 25; Hebrews 13. 5, 6; Acts 27. 23-25; 2 Tim. 4. 17, 18. **My strength**—Christ's power is proportioned to the **weakness**, and thus **made perfect**, i. e., shown to be sufficient. Isa. 40. 29-31. **Rather glory**—Instead of further praying to be delivered from **infirmities**, as in ver. 8, Paul will now even take **pleasure** in them. Note, verses 5, 10. **Weak**—In myself, yet strong in Christ. Note, ver. 9; comp. John 15. 5; Phil. 4. 13; Heb. 11. 34.

11-13. **Become a fool**... **compelled**—Note, chap. 11. 16-21. **Behind**... **chiefest apostles**—Note, ch. 11. 5. **I be nothing**—That is, in and of himself: all his sufficiency is of God through Christ. Note, ch. 3. 5, 6. **Signs of an apostle**—Such **mighty deeds** as proved his apostolic mission to be of God. Compare chap. 3. 2, 3;

1 Cor. 9. 1, 2; Gal. 2. 8; Rom. 15. 15-19. **For... inferior**—The fact that the Churches founded by Paul were as well furnished with gifts and graces as those founded by other apostles, was a proof that he was their equal. Comp. 1 Cor. 1. 4-7; 15. 10. **Not burdensome**—If Paul's preaching to them without charge seemed to imply a want of confidence in their liberality or love, he would have them **forgive** him this seeming **wrong**. Note, verses 14, 15; ch. 11. 7-11.

14, 15. **Third time... ready to come**—There is but one recorded visit of Paul to Corinth before the date of this epistle; but he had twice before *purposed*, as now, to visit them. Note, ch. 1. 15, 16; 2. 1; 13. 1; 1 Cor. 16. 5, 7. **Not yours, but you**—He desired not their money, but to win their *souls* to Christ. Note, ver. 15; 1 Cor. 9. 18-22; Phil. 4. 17; 1 Thess. 2. 8, 9. In this he was *wise*. Prov. 11. 30; Dan. 12. 3; James 5. 20. **Children... parents**—This applied to Paul as their spiritual father, (1 Cor. 4. 15;) he does not, therefore, seek *earthly* treasure from them, but so provides for them that they may lay up *spiritual* treasures. Chap. 6. 10; 1 Cor. 1. 5; 1 Tim. 6. 17-19. This does not teach that children should not provide for their parents. Note, Matthew 15. 4-6. **Spend, and be spent for you**—Greek, *for your souls*, and not for your mere bodies; that is, Paul loved them so **abundantly** that he was ready not only to spend his property, but his life for the salvation of their souls, (ch. 7. 3,) even though he should thereby be **less loved**. Another instance of his disinterested affection. Note, Rom. 9. 3; Phil. 2. 17; 1 Thess. 2. 8; Acts 20. 24; 21. 13.

16-18. **Be it so**—This, probably,

so, I did not burden you: nevertheless, being crafty, I caught you with guile. **17** Did I make a gain of you by any of them whom I sent unto you? **18** I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we not in the same steps?* **19** Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. **20** For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: **21** And lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication

and lasciviousness which they have committed.

CHAPTER XIII.

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. **2** I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all others, that, if I come again, I will not spare. **3** Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. **4** For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. **5** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus

refers to a charge from Paul's enemies that, though he openly refused to receive support from them, yet, **being crafty**, he did it covertly by sending others to take collections professedly for the poor, and then used the money for himself. This Paul refutes. Note, vs. 17, 18; ch. 7. 2. **Desired Titus . . . a brother**—Note, chap. 8. 6, 16–24. **Same spirit . . . steps**—Paul and his messengers, in their *acts*, were guided by the same Holy Spirit who guides in to all that is true and honest. Note, ch. 8. 20–23; 13. 8; John 16. 13.

19–21. Again, think ye—Rather, *ye have this long time thought*, &c., i. e., that we needed to defend ourselves before you, (ch. 3. 1;) whereas we speak **before God**, i. e., as responsible to him, and as being **in Christ**, i. e., a truthful Christian. Note, chapter 11. 10; 13. 3. **Your edifying**—Their spiritual profit. Note, chap. 10. 8; 1 Cor. 10. 23, 33. **I fear . . . not find you**—Note, chap. 11. 2, 3; 13. 10. **As ye would not**—Note, ver. 21. **Humble me . . . bewail many**—Paul, as a faithful pastor, is *humbled* at, and *bewails* the faults of his people. Rom. 9. 1–3; Jer. 8. 21, 22; 9. 1, 2. **Not repented**—Of their sins, as had the Church in general. Chap. 7. 6–12; 13. 2, 10.

CHAPTER XIII.

1, 2. The third time—Note, chap. 12. 14. **Two or three witnesses**—That is, Paul will administer discipline according to the principle of justice laid down in the Old Testament law, (Deuteronomy 17. 6; 19. 15,) and transferred by Christ to the New Testament

law. Note, Matt. 18. 16. **Told you before . . . foretell**—Paul here, being absent from Corinth, gives the same warning that he gave when present on his second visit. Note, ver. 10; chap. 12. 21. **And to all others**—To all who had sinned since Paul's visit, as well as those who had sinned before. 1 Cor. 5. 5. **Will not spare**—Paul had forborne long enough, (chap. 2. 1–11; he would now try the effect of discipline. Note, chap. 12. 20, 21; Matthew 18. 15–18.

3, 4. Ye seek a proof—Rather, *a test*, of **Christ speaking in me**, or that I am inspired of him, as claimed. Chapter 2. 10; note, 1 Cor. 5. 4; 7. 10. 40. **Mighty in you**—As shown by the effects which, through my agency, he has produced. Verse 5; 1 Cor. 2. 4, 5; 1 Thess. 1. 5. **Crucified through weakness**—In the sense of his assuming human nature in order that he might be capable of that death which was necessary to our salvation. Note, Phil. 2. 7, 8; Heb. 2. 14, 15. **Liveth by the power of God**—The crucified Christ now liveth by the power of his own divine nature as God, which he had in unity with the Father, hence called the power of God. Note, John 10. 18; 14. 7–10; Rom. 1. 4. **Weak in him**—Note, ch. 12. 9, 10. **Live with him . . . power**—Paul will soon exercise his apostolic authority against obstinate offenders at Corinth, as a proof of the power of God, and of Christ speaking in him. Note, verses 3, 8, 10; chap. 12. 21; 1 Cor. 5. 4, 5.

5, 6. Examine . . . prove your own selves—To *examine* and to *prove* both

Christ is in you, except ye be reprobates? **¶** But I trust that ye shall know that we are not reprobates. **7** Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. **8** For we can do nothing against the truth, but for the truth. **¶** For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection. **10** Therefore I write these things being absent, lest being present I

express the idea of trying or putting to the *test* to ascertain the nature or character of the person or thing tried. Note, 1 Cor. 3. 13; James 1. 2, 12; 1 Pet. 1. 7. By proving yourselves to be **in the faith**, and that **Christ is in you**, you may well believe that Christ is in Paul, for you are the seals of his ministry. Note, ch. 3. 2, 3; 1 Cor. 9. 1, 2. Comp. Jer. 6. 30; Dan. 5. 27. **We are not reprobates**—Paul trusts, that by proving themselves they will have sufficient proof that he was no reprobate, as were some, (Titus 1. 16,) but an approved Christian and apostle of Christ. Note, vs. 7, 8.

7-10. I pray—Paul would rather have them **do no evil**, that there may be no necessity for him to exercise his apostolic authority, as forewarned, verse 2. Though should they reform and not need to be punished, his enemies might then say that he either could not or dared not inflict what he had threatened, and so *appear* as *reprobate*, that is, not **approved**. Note, chap. 10. 1, 9-11. **Nothing against the truth**—Paul's apostolic power was given, not to use against, but for the furtherance of the truth. Note, ver. 10. Paul was **glad** when they were **strong** in the faith, so as not to require the exercise of his disciplinary power, (ch. 12. 20;) though thereby some might say

should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. **11** Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. **12** Greet one another with a holy kiss. **13** All the saints salute you. **14** The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

he was **weak**. Ch. 10. 10. **Your perfection**—Complete reformation from doing evil, (ver. 7,) and full restoration to the faith and practice of the Gospel. Note, verse 11. **Therefore I write**—Because I prefer to use **sharpness** or severity in my *letters*, rather than in my *deeds*, (ver. 2, ch. 12. 20, 21,) even if accused of being weak. Note, ver. 9. **The power...given me**—Note, ch. 10. 8.

11-14. Farewell—Rather, *rejoice*; viz., in the faith, as in ch. 1. 24; Phil. 3. 1; 4. 4. **Be perfect**—Especially in the Christian graces here named. Note, verse 9; 1 Cor. 1. 10. But the reference is to perfection in all good. Note, ch. 7. 1; Matt. 5. 48; Rom. 12. 1, 2; Eph. 3. 16-19; 4. 13; Heb. 6. 1; 13. 21. **The God of love**—That is, the exercise of these graces will secure the presence and aid of God in perfecting them. Phil. 4. 7-9; Col. 3. 14, 15; 1 Thess. 5. 22-24; 1 John 4. 16, 17. **Greet...holy kiss**—Note, Rom. 16. 16. **All the saints**—All Christians present where Paul then was. 1 Cor. 16. 20. **The grace...be with you all**—Note, Rom. 16. 20. In this benediction we have a clear recognition of the equality and distinct personality of the three persons in the Godhead. Note, Matt. 3. 16, 17; 28. 19; John 16. 13-15. 1 John 5. 7. **Amen**—Note, Matt. 6. 13; 28. 20.

THE EPISTLE TO THE GALATIANS.

INTRODUCTION.—Galatia, the Greek name answering to the Roman Gallia, or Gaul, was one of the central provinces of Asia Minor, and its inhabitants were of Gallic origin, who had migrated there from Gaul, now France, about 280 B. C. These, intermingling with the Greek immigrants, became known as Gallo-Græcians, or, by contraction, Galatians. It was to the descendants of these settlers that Paul made two missionary visits, as recorded Acts 16. 6; 18. 23. He probably addressed this, his earliest epistle, soon after his second visit, (ch. 1. 6;) probably from Corinth, about A. D. 52. It was sent to *the Churches of Galatia*, (chap. 1. 2.) including all who had been converted to Christianity chiefly by Paul's labors, for whom they had formerly evinced the most remarkable affection, but were now alienated. Note, ch. 1. 6; 4. 11-16. They had begun well, (chap. 5. 7,) but certain Judaizing teachers had come among them teaching, as elsewhere, that circumcision and obedience to the Mosaic law were necessary to salvation. Note, Acts 15. 1, &c. ~~This~~ fundamental error Paul attacks with a wonderful mingling of severity and tenderness. Chaps. 3, 4, 5. These false teachers having sought to disparage Paul's apostolic standing, made it necessary for him to show that he was an apostle in the highest sense, by special revelation. Chaps. 1, 2. The epistle concludes with various exhortations of a practical character. Chaps. 5, 6.

CHAPTER I.

PAUL, an apostle, not of men, neither by man, but by Je'sus Christ, and God the Father, who raised him from the dead; **2** And all the brethren which are with me, unto the churches of Ga-la-ti-a: **3** Grace *be* to you, and peace, from God the Father and *from* our Lord Je'sus Christ, **4** Who gave himself for our sins, that he might deliver us from this pres-

ent evil world, according to the will of God and our Father: **5** To whom *be* glory for ever and ever. Amen. **6** I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: **7** Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. **8** But though we, or an angel from heaven, preach any other gospel unto you than that

CHAPTER I.

1-5. Paul, an apostle—Note, Rom. 1. 1. **Not of men**—Not through any human instrumentality, but directly by **Jesus Christ** as the immediate agent, in accordance with the will of **God the Father** as the ultimate source. Note, vs. 12, 15, 16; 1 Cor. 1. 1; 1 Timothy 1. 1. **Who raised him**—The act is ascribed both to the Father and the Son. Note, Acts 2. 24; John 10. 17, 18. **All the brethren**—Referring, probably, to his traveling companions in the ministry. Acts 19. 29; 20. 4. These are mentioned as joining him in his salutations, (vs. 3-5,) and not as joint authors of the epistle. Note, ch. 6. 11. **Churches of Galatia**—See Introduction, and Acts 16. 6; 18. 23, &c. **Grace be to you**—Note, Rom. 1. 7. **Gave himself for our sins**—Voluntarily gave his life as a ransom for all sinners. Note, Matt. 20. 28; Eph. 5. 2; 1 Tim. 2. 6; Titus 2. 14. **Deliver us from . . . evil world**—Not take us out of the world, but keep from conformity to its spirit and evil practices, to which all are exposed. John 17. 15. In this

work he must have our co-operation. Note, Rom. 12. 1, 2; 2 Cor. 7. 1; Titus 2. 11-14; 1 John 5. 18. **To whom be glory**—The glory due him for this saving will and gift. Verse 4; 2 Cor. 9. 15; 2 Tim. 4. 18; Heb. 13. 21.

6-10. So soon removed—Rather, *are being removed*, implying that their turning was only in the process of being effected. Note, verse 7; chapter 5. 1-10. The **marvel** shows that Paul had hoped better things of them. Ch. 4. 14, 15; 5. 7. **Him . . . called you**—God, who had called them to accept the saving **grace of Christ**, as preached by Paul. Note, chap. 5. 8. **Another gospel**—Rather, a *different* gospel, i. e., a *so-called* gospel, in contrast with the one only true Gospel. Note, vs. 7-9. **Not another**—This so-called gospel is only an attempt to **pervert** the true Gospel by **some that trouble you**, i. e., the false teachers. Chapter 4. 17; 5. 10, 12; 2 Cor. 11. 4, 13. **Angel from heaven**—Paul here puts an extreme hypothetical case to express his abhorrence of such erroneous teachers, not implying that angels are ever thus act-

which we have preached unto you, let him be accursed. **9** As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. **10** For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. **11** But I certify you, brethren, that the gospel which was preached of me is not after man. **12** For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. **13** For ye have heard of my conversation in time past in the Jews, religion, how that beyond measure I persecuted the church of God, and wasted it: **14** And

usually employed. Note, Rom. 8. 38. **Accursed**—Or, *cut off*. Note, ch. 5. 12; Rom. 9. 3; 1 Cor. 12. 3; 16. 22. **Said before**—Note, verse 8. **Persuade men, or God**—Paul here denies the charge that had, probably, been brought against him of seeking the favor of men and not of God. Note, chapter 5. 11; 1 Thessalonians 2. 4–6. **Not...servant of Christ**—He would contradict his apostolic calling. Note, Romans 1. 1. The two acts are at variance. Note, Matt. 6. 24; James 4. 4; 1 John 2. 15.

11–14. I certify—I assure you that the Gospel preached by me is not **after man**, or of human origin, but by special **revelation** from **Jesus**. Note, Acts 22. 7–18; 26. 15–20; 1 Cor. 2. 10, 12; 2 Cor. 12. 1; Eph. 3. 3–8. **Conversation...Jews' religion**—Referring to his former excessive efforts as a zealous Jew to destroy the Christian religion. Note, ver. 23. **Profited**—Made progress beyond my **equals** as a zealous persecutor. Note, vs. 13, 23; Phil. 3. 6. **Traditions of my fathers**—That is, of the Pharisees, of whom Paul calls himself a son. Acts 23. 6. Their doctrines were largely mere *traditions*. Note, Matt. 15. 1–9.

15–19. Separated—Set him apart from his earliest existence for the work of the Gospel, to which he afterward **called** him. Note, Acts 9. 15; 13. 2; Romans 1. 1. Compare a similar mode of expressing the divine *purpose* in relation to chosen men for special trusts. Judg. 13. 5, 7; Psalm 22. 9, 10; 71. 6; Isaiah 49. 1, 5; Jer. 1. 5; Luke 1. 15. Paul regarded his call to salvation and the ministry as a special work of divine grace. Note, chap. 2. 9; 1 Corinthians 15. 10. Yet not as irresistible

or irreversible. Note, Acts 26. 19; 1 Cor. 9. 16, 27. **Reveal his Son in me**—Make known to my inmost soul Jesus Christ, and lead me by faith to live a life conformed to him. Note, ch. 2. 20; 2 Cor. 4. 5, 6. In a similar sense the true character of Christ is revealed to all who know him. The Gr. implies that the revelation of Christ *in* Paul was subsequent to his calling and the appearance of Jesus *to* him before his conversion. This accords with John 14. 21; 16. 14; Matthew 11. 27. **Preach him among the heathen**—Or Gentiles. Note, ch. 2. 8, 9. This was the more immediate design of the revelation. Note, ver. 12; Acts 9. 15; 22. 21. **Conferred not**—Took no counsel or advice from *men*; in which sense the phrase **flesh and blood** is used for humanity, in distinction from what is divine. Note, Matthew 16. 17. **To Jerusalem**—The seat of the original apostolic Church. Note, Acts 8. 1; 15. 2. **Arabia**—A Gentile country south of Damascus, a city of Syria. Note, vs. 18, 21; Acts 9. 2. **After three years**—From his conversion at Damascus, from which he was driven by a Jewish conspiracy. Acts 9. 19–25. This period of Paul's retirement may have been providentially designed as preparatory to his future mission, as in the case of Moses. Acts 7. 29, 30. **To see Peter**—Rather, *to make Peter's acquaintance*, i. e., as the distinguished apostle to the Jews, and not to receive any authority from him. Note, chap. 2. 7–9, 11. **Other...apostles saw I none**—That is, besides Peter he saw no *apostle*; but he saw **James the Lord's brother**, as distinguished from either of the apostles so named. Note, Acts 1. 13, 14; Matt. 13. 55.

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things which I write unto you, behold, before God, I lie not. **21** Afterwards I came into the regions of Syr'i-a and Cil-i-ci-a; **22** And was unknown by face unto the churches of Jude'a which were in Christ: **23** But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. **24** And they glorified God in me.

CHAPTER II.

THEN fourteen years after I went up again to Je-ru'sa-lem with Bar'na-bas, and took Ti'tus with me also. **2** And I went up by revelation, and communicated unto them that gospel which I preach among the Gen'tiles, but

20-24. **I lie not**—A strong declaration of the truth of Paul's assertions, often made necessary by the calumnies of his opponents. Note, Rom. 9. 1. **Syr-ia and Cilicia**—Where he preached the faith, (verse 23,) and subsequently confirmed the Churches. Note, Acts 15. 23, 36, 41. **Was unknown by face**—Personally unknown to the Christian Churches of Judea, except Jerusalem; they had **heard only** that he had become a defender of the faith of those he had once **destroyed**. Acts 9. 13, 26-29; 22. 4, 19, 20. **Glorified God in me**—On account of the great work God had wrought in and by Paul. Note, vs. 15, 16; Acts 21. 19, 20.

CHAPTER II.

1, 2. **Fourteen years after**—Either after Paul's conversion, or, more likely, after his former visit to Jerusalem. Ch. 1. 18; Acts 15. 2-4. **Barnabas**—Note, Acts 4. 36; 11. 22-25. **Titus**—Note, verse 3; Titus 1. 4. **By revelation**—Probably by special direction of God approving his being sent by the Church. Acts 15. 2. **Communicated**—Stated to the apostles and elders the results of his preaching among the Gentiles. Acts 15. 2-4, 12. **Of reputation**—Paul thought it prudent to state **privately** to principal men, probably the apostles, (ver. 9,) the doctrines he had preached, in order to secure their approval before appearing before the whole Church with their disputants. Acts 15. 2, 4-7. **Lest . . . run, in vain**—Lest the effects of his labors be lost. Comp. ch. 4. 11; Phil. 2. 16.

3-5. **Neither Titus**—Paul did not allow the necessity of circumcising Titus, even though he was a **Greek** or

privately to them which were of reputation, lest by any means I should run, or had run, in vain. **3** But neither Ti'tus, who was with me, being a Greek, was compelled to be circumcised: **4** And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Je'sus, that they might bring us into bondage: **5** To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. **6** But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me: **7** But contrariwise, when they saw that the

Gentile, i. e., not a Jew. Note, Rom. 1. 14, 16. For not allowing this Paul gives a special reason. Note, vs. 4, 5. **False brethren**—These, probably, were not impostors, but Christian brethren, who were called *false* only as holding and teaching the false notions of Judaism in respect to circumcision, and for this purpose **privily** or artfully intruded themselves into the meetings. Note, Acts 15. 1, 2, 5-7. **Liberty . . . bondage**—Their object was to **spy out**, for the purpose of destroying the liberty the Gospel gave to Christians, and thus subject them again to the Jewish yoke of **bondage**. Note, chap. 4. 3, 9; 5. 1. **Gave place . . . not for an hour**—Paul did not yield at all to these false teachers, who attempted to pervert the truth of the Gospel he had preached by substituting another. Note, ch. 1. 6-9. In matters of *indifference* no man was more yielding than Paul; see the case of Timothy: (note, Acts 16. 3; comp. 1 Cor. 8. 8, 13; 9. 19-22; 10. 33;) but he could not contradict the Gospel he had preached, (ch. 5. 1-6,) as he would have done had he yielded to the doctrine that circumcision was *necessary* to salvation in the case of Titus and others. Acts 15. 1, &c. Nor could he allow others thus to dissemble without rebuke. Note, vs. 11-14; Tit. 1. 10-14.

6-10. **Of those . . . no matter to me**—The reputation of the leading men referred to (ver. 2) did not affect the authority or standing of Paul as an apostle. Note, chap. 1. 11, 12, 17; 2 Cor. 11. 5; 12. 11. **Accepteth no man's person**—Does not approve of men merely because of their outward condition or position. 1 Samuel 16. 7; Job 34. 19; note, chap. 6. 3. **When they**

gospel of the uncircumcision was committed unto me, as *the gospel of the circumcision was* unto Peter; **8** (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gen'tiles;) **9** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Bar'na-bas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. **10** *Only they would* that we should remember the poor; the same which I also was forward to do. **11** But when Peter was come to An'ti-och, I withstood him

saw—From the effects of Paul's preaching among the Gentiles they perceived that he was called to that field of labor, as Peter and others were called to go to the Jews. [See Additional Note at the close of the epistle.] **Uncircumcision . . . circumcision**—Meaning here (and in vs. 8, 9) Gentiles and Jews. Note, Rom. 3. 30. **Wrought . . . in Peter . . . in me**—The divine effects of Peter's preaching among the Jews, and of Paul's among Gentiles, proved that God had called them to these fields chiefly, yet not exclusively. Note, verse 9; Acts 14. 27; 15. 7-12; Rom. 1. 5. **James, Cephas, and John**—The select three. Note, Matt. 17. 1. Not James the Lord's brother, (note, ch. 1. 19,) but John's brother, one of the twelve apostles. Matt. 10. 2. The three are called **pillars**, a figure denoting stability and reliance. Prov. 9. 1; Rev. 3. 12. **The grace . . . given unto me**—Note, Romans 1. 5; 15. 15, &c.; Eph. 3. 2, 8. **Right hands of fellowship**—As a token of acknowledgment and agreement. Compare Lamentations 5. 6; Ezekiel 17. 18. **Heathen . . . circumcision**—Note, ver. 7. **Remember the poor**—Obtain collections for the needy Christians in Judea, as Paul was ever forward to do. Acts 24. 17; Rom. 15. 25; 1 Cor. 16. 1, &c.

11-14. **Peter**—Called Cephas. Ver. 9. **Antioch**—Note, Acts 11. 19, 26. **Withstood . . . to be blamed**—Rather, *had condemned himself*, i. e., by contrary acts, as shown vs. 12-14. For this timidity and time-serving Paul rebuked Peter personally and publicly. Ver. 14. **Certain came from James**—Referring to the Jerusalem council, of which James was the head. Note, Acts 15. 1-30. **Eat with the Gentiles**—In this Peter acted as taught

to the face, because he was to be blamed. **12** For before that certain came from James, he did eat with the Gen'tiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. **13** And the other Jews dissembled likewise with him; insomuch that Bar'na-bas also was carried away with their dissimulation. **14** But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gen'tiles, and not as do the Jews, why compellest thou the Gen'tiles to live as do the Jews? **15** *We who are Jews*

of God, though contrary to the Jewish law. Acts 10. 28; 11. 1-18. **Withdrew . . . fearing**—Fearing the Jews, he acted contrary to his own distinctly avowed principles. Acts 10. 28, 34, 35; 15. 7-11. The fear of man was again, as once before, (Matt. 26. 69, &c.,) Peter's weakness, and again proved a snare. Comp. Proverbs 29. 25. **Dissembled . . . with him**—Other Jewish Christians disguised their sentiments through fear, acting contrary to their convictions of duty. Note, verse 14. **Barnabas . . . carried away**—As one pressed by a crowd, contrary to his better inclinations: (comp. Acts 11. 22-24:) thus showing the power of wrong examples. Eccl. 9. 18; note, 1 Cor. 8. 8-12; 15. 33. **Walked not uprightly**—Did not in this act regulate their conduct by the true gospel rule, which requires perfect honesty; the rule by which Paul regulated his life. Acts 24. 16; Hebrews 13. 18; note, chap. 6. 16; Phil. 3. 16. **I said . . . before them all**—The rebuke being as public as the offense, and intended for all. Comp. 1 Tim. 5. 20. This shows that Paul had no such notions of Peter's primacy or infallibility as is claimed for him by the popes, his pretended successors. Note, ver. 11; Matt. 16. 23; Luke 22. 31-34, 61, 62. **Manner of Gentiles**—In eating with the Gentiles, as Peter had of late been in the habit of doing. Note, ver. 12. **Why compellest**—The force of Peter's example would constrain Gentile Christians to regard the observance of the Jewish law as necessary to salvation—contrary to gospel truth. Note, verses 15-21; chapter 5. 1-6. Such example is a sin against Christ. Note, 1 Cor. 8. 10-12.

15, 16. **Jews by nature**—Born Jews; as were Peter and Paul. Acts

by nature, and not sinners of the Gentiles. **16** Knowing that a man is not justified by the works of the law, but by the faith of Je'sus Christ, even we have believed in Je'sus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. **17** But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. **18** For if I build again the things which I destroyed, I make myself a transgressor. **19** For I through the law am dead to the law, that I might live unto God. **20** I am crucified

10. 28; 22. 3. **Sinners of the Gentiles**—The Jews were accustomed to speak of the Gentiles as not knowing or worshiping the true God. Lk. 7. 37; 19. 7; Eph. 2. 12. **Not justified by . . . the law**—But by faith in Christ, as the only *means* of justification. Note, chapter 3. 8-11, 24; Acts 13. 38, 39; Rom. 3. 20-26.

17-19. **If, while we seek**—Paul here states the conclusion which must inevitably follow—If men who profess to be justified by Christ are still going to the law for salvation, they are thus found **sinners**. Note, chapter 5. 4; Romans 3. 20; 1 Cor. 15. 17. **Christ the minister of sin**—Has he introduced an inefficient plan of salvation which leaves those who trust in it still in their sins? This conclusion Paul repels with his usual **God forbid**. Note, Rom. 3. 4, 6; comp. Heb. 7. 25; 1 John 1. 7, 9; 3. 6, 9; 5. 18. **If I build again . . . transgressor**—If I go back to the Jewish law for salvation, which, upon believing in Christ, I had **destroyed**, i. e., asserted and proved to be worthless as the ground of justification, (note, ver. 16,) I thus show myself a sinner unsaved. Note, ver. 17. The *I*, here, is intended by Paul for Peter to take to himself. Note, vs. 11-14. **Through the law am dead**—That is, *totally released* from the moral law, not as a *rule of life*, but as a *ground of justification* and as the *impulse to service*, which is now not the fear of the law but love to the Lawgiver. Rom. 7. 1-4; 8. 1-4; 2 Cor. 5. 14.

20, 21. **Crucified with Christ**—Accurately punctuated and translated thus: *I am crucified with Christ; but it is no longer I that live, but Christ that liveth in me*. There has been wrought by the Holy Spirit a violent death to

with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. **21** I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

O FOOLISH Ga-la-ti-ans, who hath bewitched you, that ye should not obey the truth, before whose eyes Je'sus Christ hath been evidently set forth, crucified among you? **2** This only would I learn of you, Received ye the Spirit by the works of the law, or by the

every thing worldly and sinful, (note, ch. 6. 14;) the sinful nature, called the *old man*, being crucified with Christ, I now live a new life through faith in Christ, who **liveth in me**, and *gave himself for me*. Note, Romans 6. 6-14; Col. 3. 1-3, 9-11. By the word **me** Paul meant certainly to include himself in the promise, without excluding others. Each soul may claim a whole Saviour. John 20. 13. **Do not frustrate the grace**—Not make void, or set it aside as of no efficacy, as do those who go back to the law for justification. Note, vs. 16, 17. **Christ is dead in vain**—His death was needless if men could be justified by the law. Note, ch. 3. 17-25; Heb. 7. 11-19, 22.

CHAPTER III.

1. **Foolish Galatians**—In the sense of thoughtless—without due consideration, (note, Lk. 24. 25,) in not having followed up, and held fast, the truth so clearly presented in the Gospel. Vs. 2-5; ch. 1. 6. **Bewitched**—Fascinated, deluded you; the term implies cunning and deceit on the part of those who had turned them aside from the truth. Note, ch. 5. 7; 2 Cor. 11. 3, 4, 13-15. **Before whose eyes . . . crucified**—The idea is, that the Galatians had been as fully, clearly, and graphically instructed in the nature and design of Christ's death as if they had actually stood by the cross and gazed upon the Crucified. Comp. chap. 5. 11; 6. 14; 1 Cor. 1. 17, 23; 2. 2.

2-4. **Received ye the Spirit**—As much as to say, Ye received the Holy Spirit in his sanctifying graces and miraculous gifts, not by obeying **the works** of the Mosaic law, but by so **hearing** as to receive the Gospel, which offers salvation through faith in Christ.

hearing of faith? **3** Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? **4** Have ye suffered so many things in vain? if *it be* yet in vain. **5** He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? **6** Even as A/bra-ham believed God, and it was accounted to him for righteousness. **7** Know ye therefore that they which are of faith, the same are the children of A/bra-ham. **8** And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto A/bra-ham, *saying*, In thee shall all nations be blessed. **9** So then they which be of faith are blessed with faithful

A/bra-ham. **10** For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. **11** But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. **12** And the law is not of faith: but, The man that doeth them shall live in them. **13** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: **14** That the blessing of A/bra-ham might come on the Gen'tiles through Je'sus Christ; that we might receive the promise of the Spirit through faith. **15** Brethren, I speak after the manner

Comp. vs. 5, 14; Acts 10. 44-47; 15. 7-9; 1 Thess. 1. 5, 6; 2. 13. **So foolish**—Note, verse 1. **In the Spirit... by the flesh**—The *Spirit* and the *flesh* are here set in contrast, as in ch. 5. 16-19, 22; and in Romans 8. 1-15. The Galatians, having begun their Christian course under the Spirit's influence, showed their folly in expecting to be made perfect by turning to the *flesh*, i. e., the carnal ordinances of the law. Note, ch. 4. 9. **Suffered... in vain**—Paul here expresses the hope that they are not ready to give up the benefit of all their sufferings for Christ's sake, as they would be by turning from the Gospel as a failure. Comp. chap. 5. 10, 11; 1 Cor. 15. 2, 14, 29-32; Heb. 10. 32-36; 2 Jn. 8.

5-9. **He... ministereth**—God, who bestows the various gifts and graces of the Spirit, (1 Cor. 12. 4-11,) does it, not through the law but through faith. Note, verse 2. **Even as Abraham**—Note, Romans 4. 3-5. **Children of Abraham**—All true believers show themselves to be the spiritual children of Abraham, and are blessed with him, their spiritual father. Note, Romans 8. 11-16. **Scripture, foreseeing**—Compare similar expressions verse 22, Romans 4. 3. The meaning is, He who inspired the Scriptures (2 Tim. 3. 16; 2 Peter 1. 21) foresaw and foretold that the **heathen**, i. e., all Gentile nations, should be blessed through faith in Christ, as was Abraham. Note, vs. 6, 14, 16. **Preached before the gospel**—The *good news* of salvation by faith in Christ was preached to Abraham beforehand, even before the giving of the law, (verses 16-19,) and before it was so clearly revealed to others. Note, ver. 23.

10-12. **As many**—All who seek justification by the **works** of the law are **under the curse**, because they cannot perfectly obey the Adamic or Levitical laws. Note, ver. 11; ch. 5. 3; Acts 13. 39; Rom. 3. 19, 20. **It is written**—Quoting the substance of Deut. 27. 26; 28. 15. **Book of the law**—Including the five books of Moses. Deut. 31. 24-26. **No man... by the law**—Sinners in all ages and under all dispensations have been justified, not by works but by faith, as proved by Hab. 2. 4, (note, Rom. 1. 17;) yet faith without works is ineffective. Note, James 2. 14-26. **In the sight of God**—Whatever the case may be before men. Rom. 4. 2. **The law is not of faith**—Does not require faith but works, as the condition of *life*, or salvation. Lev. 18. 5; Ezek. 20. 11. Note, Rom. 10. 5.

13, 14. **Christ hath redeemed**—Rather, *bought us off* from the curse of the law, (verse 10;) as elsewhere expressed by the terms *ransom*, &c. Note, Matt. 20. 28; Acts 20. 28; Rom. 3. 25; 1 Cor. 6. 20; 1 Pet. 1. 18, 19. **Made a curse for us**—Was *treated as a sinner*, in bearing the chastisement for sin, not his own, but the sins of all mankind. Note, Lk. 22. 37; 2 Cor. 5. 21; Heb. 2. 9; 1 Peter 2. 22-24; 3. 18; 1 John 2. 2. **Written**—Quoting from Deuteronomy 21. 22, 23. **On a tree**—Note, Acts 5. 30. **The blessing of Abraham**—That which God promised to him and to all believers. Note, verses 8, 16, 22. **Promise of the Spirit**—Rather, *the promised Spirit*, (Acts 2. 16-18,) as the evidence of our justification and adoption. Note, ch. 4. 5, 6; Rom. 8. 15, 16; Eph. 1. 13, 14; 1 John 5. 10.

15, 16. **After the manner of men**

of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. **16** Now to A'bra-ham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. **17** And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. **18** For if the inheritance *be* of the law, *it is* no more of promise; but God gave *it* to A'bra-ham by promise. **19** Wherefore then *serveth* the law? It was added be-

cause of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. **20** Now a mediator is not a mediator of one, but God is one. **21** *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. **22** But the Scripture hath concluded all under sin, that the promise by faith of Je'sus Christ might be given to them that believe. **23** But before faith came, we were kept under the law, shut up unto the faith which should afterward be

—Note on Rom. 3. 5; 6. 19. **Though . . . a man's covenant**—Even a contract or agreement between man and man, if **confirmed**, that is, made legally valid, no one can **disannul**, that is, make void, by taking from or adding to it; and much less so the covenant of God. Note, vs. 16, 17. **Now . . . the promises**—The promise of salvation by faith was made to Abraham and all his spiritual posterity. Note, verses 7–9, 13. Called *promises* because often repeated. Gen. 12. 3; 15. 5; 17. 7; 22. 18. **And to seeds**—God does not make the promise to Abraham's **seeds**, as if speaking of many, that is, of all his lineal descendants; but **as of one**; i. e., the one Seed that receives the promise **is Christ**, and in him all believers as joint heirs with Christ. Note, vs. 28, 29; Rom. 4. 13–16; 8. 17.

17, 18. The covenant—Referring to the promise made to Abraham, (ver. 16,) which was **confirmed** by God's oath. Note, Hebrews 6. 13–18. This was **430 years** before the law given to Moses. Compare Genesis 12. 3; Exodus 12. 40, 41; note, Acts 7. 6. **Cannot disannul**—That is, the law cannot make the promise of none effect, as it would if the inheritance was transferred to the law. Note, ver. 18. **If the inheritance**—If the spiritual blessings promised to Abraham and his seed come through obedience to the law, then the **promise** is of no effect. Note, Rom. 4. 13, 14.

19, 20. Wherefore . . . the law—Why was it given, what its object, if salvation is only by faith? Vs. 10–14. **It was added**—To restrain men from the **transgressions** of it, by showing the true nature of sin, and man's utter incompetency to control it, and thus

prepare them to receive Christ by faith, as **the seed** to whom the promise was made. Note, vs. 16, 23, 24; Rom. 4. 15; 5. 20; 7. 5–13. **Ordained by angels**—The law was given through the angels as God's representatives, and by Moses as the **mediator** or representative of the people. Note, Acts 7. 53; Heb. 2. 2. **Mediator is not . . . of one**—But always supposes two parties; so under the gospel covenant, **God is one party**, and all true believers are the other, and between them Christ is the one mediator. Note, 1 Tim. 2. 5, 6; Heb. 8. 6; 9. 15; 12. 24.

21–23. Is the law . . . against—Does it oppose or conflict with the **promises** made to Abraham? Vs. 16–19. This Paul denies, with his usual **God forbid**. Note, Rom. 3. 4, 6. On the contrary, it was intended to subvert the promise by leading men to Christ for salvation. Note, vs. 19, 22–24. **If there had been a law**—Equivalent to saying that the law could not give **life or righteousness**, i. e., salvation from sin. Note, vs. 10, 11; ch. 2. 16, 21; Acts 13. 39. **Scripture hath concluded**—A phrase like that of ver. 8, ascribing to the Scripture what is elsewhere attributed to God. Rom. 11. 32. **All under sin**—Note, Rom. 3. 9–19, 23. **Before faith came**—Before that system of salvation by faith in Christ, as preached *beforehand* to Abraham, (ver. 8,) was so clearly and fully revealed as **afterward** under the gospel dispensation. Rom. 16. 25, 26. **Kept under the law**—Under its curse. Note, ver. 10; Rom. 3. 19. **Shut up**—Serving under the letter of the law, (note, Rom. 7. 6;) under a yoke of bondage, as opposed to the liberty of the Gospel. Note, chap. 5. 1.

24–27. Our school-master—Rather,

revealed. **21** Wherefore the law was our school-master to *bring us* unto Christ, that we might be justified by faith. **25** But after that faith is come, we are no longer under a school-master. **26** For ye are all the children of God by faith in Christ Je'sus. **27** For as many of you as have been baptized into Christ have put on Christ. **28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Je'sus. **29** And if ye *be* Christ's, then are ye A'bra-ham's seed, and heirs according to the promise.

pedagogue—*child-leader*—a term denoting the servant whose duty was to discipline and instruct young children in the first rudiments, and to lead them to the public school-teacher. So here the law is said to perform the office of the ancient pedagogue, it *serves* to lead us to **Christ**, the divinely appointed and perfect Teacher. Vs. 19, 23, 25; chap. 4. 1-5; note, Matt. 17. 5; John 1. 17; Acts 3. 22. **After... faith is come**—When the gospel faith is fully revealed we are **no longer** under the law. Note, verses 23, 24. **Children of God**—By adoption through **faith in Christ**. Note, chap. 4. 5, 7; John 1. 12; Acts 3. 25. **Baptized... put on Christ**—Note, Rom. 6. 3; 13. 14; Eph. 4. 24.

28, 29. There is neither—In this sonship and union with Christ (verses 26, 27) no one class is privileged above another, as when under the law. Rom. 3. 1, 2; 9. 4, 5. The gospel religion places all such former distinctions as **Jew and Greek, bond and free, male and female**, on a level, where they are **all one in Christ**. Note, chap. 5. 6; 6. 15; Acts 10. 34, 35; Rom. 10. 12; 1 Cor. 12. 13; Eph. 2. 13-17; Col. 3. 11. **If... Christ's... heirs**—Joint heirs with Christ, (Rom. 8. 17;) for the one seed of Abraham to whom the promise was made is Christ. Note, ver. 16.

CHAPTER IV.

1-3. Now I say—The people under the law, before the coming of Christ, are here compared to an **heir** under age, subject to **tutors, &c.**, (ver. 2;) persons answering to the *school-master*. Note, chap. 3. 24, 25. **Differeth nothing**—Though prospectively he is **lord of all**, that is, owner and master of the whole paternal estate, yet as to the present control of his person and property he is on the same footing as the

CHAPTER IV.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; **2** But is under tutors and governors until the time appointed of the father. **3** Even so we, when we were children, were in bondage under the elements of the world: **4** But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, **5** To redeem them that were under the law, that we might receive the adoption of sons. **6** And because ye are sons, God hath sent forth the Spirit of his Son into

servant. Note, verses 3, 4. **Even so we**—Referring chiefly to the Jewish Christians as being, before the Gospel, like the child, (vs. 1, 2,) in a state of **bondage**, shut up under the law. Ch. 3. 23. **Elements**—Or *rudiments*; i. e., the Jewish rites and forms as denoting an elementary and imperfect religion, adapted only to the less informed, here called **children** as contrasted with those of *full age* under the more perfect teaching of the Gospel. Hebrews 5. 12-14; note, ver. 9; Col. 2. 8, 20.

4-7. Fullness of the time—Corresponding to *the time appointed*, (ver. 2,) and referring to the time fixed upon by divine wisdom with a foreknowledge and regard to the condition of mankind as the most favorable for receiving the Gospel; the time predicted. Note, Acts 3. 22-24; Mk. 1. 15; Rom. 5. 6; Eph. 1. 10; 1 Tim. 2. 6. **Sent... his Son**—Note, Jn. 3. 16, 17; 8. 42; 16. 28; 17. 8. The Son existed with the Father before his advent to our world. Note, John 1. 1, 2; 8. 58; 17. 5. **Made of a woman**—Rather, *born of*; a phrase sometimes used to denote merely humanity. Job 14. 1; note, Matt. 11. 11. Here, however, it refers to the Son's miraculous conception without a human father. Note, Matt. 1. 18, 20; Luke 1. 34, 35; Heb. 7. 3. **Under the law**—That is, born subject to the law as a Jew. Matt. 3. 15; 5. 17; Luke 2. 21, 22, 27. **Redeem them**—Meaning the Jews primarily, as being **under the law**, (note, ch. 3. 13;) yet including the Gentiles of all nations. Note, chap. 3. 8, 14, 28; 1 Tim. 2. 5, 6; Rev. 5. 9. **Receive the adoption**—In receiving the Son, (ver. 4,) they receive the adoption of **sons**, or children. Note, ver. 6; chap. 3. 26. **Sent forth the Spirit**—The Holy Spirit, called both the Spirit of Christ and the Spirit of God. Note, Rom. 8. 9.

your hearts, crying, Ab'ba, Father. **7** Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. **8** Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. **9** But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? **10** Ye observe days, and months, and times, and years. **11** I am afraid of you, lest I have bestowed upon you labor in vain. **12** Brethren, I beseech you, be as I am; for I am as ye

On his being *sent*, see note, verse 4; John 14. 16, 17; 15. 26; 16. 13-15.

Into your hearts—As the direct proof that ye are sons. Note, Rom. 8. 9-16; 1 Jn. 5. 9, 10. **Abba, Father**—Note, Rom. 8. 15. **No more a servant**—As formerly, in a state of nonage or bondage. Note, verses 1-3, 9; Rom. 6. 16-22. **An heir**—And joint heir with Christ. Note, ch. 3. 18, 29; Rom. 8. 17.

8-11. When ye knew not God—Before their conversion. Note, ver. 7. **Service unto . . . no gods**—That is, worshiped idols which have no existence in the **nature** of things, but only in the imagination of their worshippers. 2 Chron. 13. 9; note, 1 Cor. 8. 4-6. This, of course, would not apply to the converts from among the Jews, (Rom. 2. 17, 18,) but to the Gentiles only. 1 Cor. 1. 21; Eph. 2. 12; 1 Thess. 4. 5. **Known God . . . known of God**—The first expression denotes such a knowledge of God as implies conversion, the opposite of not knowing God. Note, ver. 8. The second implies that they are acknowledged and approved of God, as adopted sons. Note, ver. 6. God knows them as knowing him. Psal. 1. 6; Gen. 18. 19; Nahum 1. 7; note, John 10. 14, 27; 1 Cor. 8. 3; 2 Tim. 2. 19. **How turn ye**—Expressing wonder and indignation, as in ch. 1. 6; 5. 7. **Elements**—Or *rudiments*. Note, ver. 3. Called **weak and beggarly**, as being powerless to save, in contrast with the faith of the Gospel. Acts 13. 39; Romans 1. 16; 1 Thess. 1. 5. **In bondage**—As formerly. Note, ver. 3. **Observe days**—Such as the ceremonial law required, but which were to end at the coming of Christ. Note, Col. 2. 16, 17. **Afraid of you**—Paul often expressed such fear lest his **labor** in bringing men to Christ would be lost

are: ye have not injured me at all. **13** Ye know how through infirmity of the flesh I preached the gospel unto you at the first. **14** And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. **15** Where is then the blessedness ye spake of? for I bear you record, that, if *it had been possible*, ye would have plucked out your own eyes, and have given them to me. **16** Am I therefore become your enemy, because I tell you the truth? **17** They zealously affect you, *but not well*; yea, they would exclude you,

by their proving unfaithful to the Lord. Ver. 20; 2 Cor. 11. 2, 3; 1 Thess. 3. 5.

12-14. Be as I am—As thoroughly converted from Judaism and devoted to the Christian faith. Compare chap. 2. 19, 20; Acts 26. 28, 29. **I am as ye are**—Perhaps, *once was as you*; as zealously addicted to the rites of the Jewish religion as you now are, (Acts 22. 3,) but these I would have you cast off for Christ, (ch. 5. 1,) as I have done. Phil. 3. 7, &c. Or, the meaning may be. Be as affectionate to me as I am to you, and as ye once were. Vs. 14, 15; 2 Cor. 6. 11-13. **Not injured me**—By despising and rejecting me on account of my infirmity, (vs. 13, 14,) as some sought to do. 2 Corinthians 10. 10. **Infirmity of the flesh**—Referring to his *thorn*. Note, 2 Cor. 12. 7. **My temptation**—Rather, *your temptation*; i. e., my infirmity, (ver. 13,) which was, or might have been, a trial to you, **ye despised not** through pride or enmity, as did some. 2 Cor. 10. 10. **As an angel**—As an inspired messenger sent from God; a common phrase applied to persons who are to be received with the highest respect. 1 Samuel 29. 9; 2 Samuel 14. 17, 20; 19. 27; Mal. 2. 7. **As Christ Jesus**—As Christ's representative and ambassador. Note, Matt 10. 40; 2 Cor. 5. 20.

15-18. The blessedness—You once deemed yourselves *happy* in being favored with my ministry; so much so that you would have **plucked out your own eyes**: a proverbial phrase for the greatest sacrifice. Note, Matt. 5. 29; Romans 16. 4. **Am I . . . your enemy**—Is this the result of my effort to defend and preserve **the truth** of the Gospel among you? Ch. 2. 5, 14. It should have had the opposite effect. Psalm 141. 5; Proverbs 9. 8; 27. 5, 6; 28. 23. **They zealously affect**—

that ye might affect them. **18** But *it is good* to be zealously affected always in a good *thing*, and not only when I am present with you. **19** My little children, of whom I travail in birth again until Christ be formed in you, **20** I desire to be present with you now, and to change my voice; for I stand in doubt of you. **21** Tell me, ye that desire to be under the law, do ye not hear the law? **22** For it is written, that A'bra-ham had two sons, the one by a bondmaid, the other by a free woman. **23** But he *who was* of the bondwoman was

born after the flesh; but he of the free woman *was* by promise. **24** Which things are an allegory: for these are the two covenants; the one from the mount Si'nai, which gendereth to bondage, which is A'gar. **25** For this A'gar is mount Si'nai in A-ra'bi-a, and answereth to Je-ru'sa-lem which now is, and is in bondage with her children. **26** But Je-ru'sa-lem which is above is free, which is the mother of us all. **27** For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more chil-

Rather, *affect a great zeal for you*; but **not well**, that is, not honorably, for they **would exclude you**, i. e., cut off your affections from me in order that you might **affect**, i. e., cherish, a love for them. Such zeal in proselytism was characteristic of the Judaizing false teachers. Ch. 5. 13; Matt. 23. 15; Romans 10. 2; Tit. 1. 10, &c.; 2 Peter 2. 1-3, 18, 19. **Zealously affected**—Zeal in itself is good, provided it be **in a good thing**, rather, a good cause, as opposed to *not well*. Ver. 17. **Always**—And not only **when I am present**, as in verse 15, alluding to the advantage that had been taken of Paul's absence to turn them from their zealous affection for him and the truth he preached. Note, ver. 17; chap. 1. 6-9.

19, 20. My little children—Rather, *dear children*, an appellation of parental affection. Compare John 13. 33; 1 John 2. 1, 12, 18, 28; 3. 7, 18. **I travail**—Paul speaks here in a figure, taken from a mother's care and solicitude in her condition preparatory to childbirth; referring to his efforts in effecting their conversion; as on another occasion he compares himself to a *father*. Note, 1 Cor. 4. 15. **Change my voice**—From this expression of doubt or perplexity concerning you, (vs. 11, 16,) to one of satisfaction and joy. Compare 3 John 2-4. This Paul could better do by being **present** with them, since speaking face to face is more effective than writing. 2 John 12; 3 John 13, 14.

21-23. Ye that desire—The Jewish converts who were inclined to turn back to the bondage of the Mosaic law. Note, ver. 9; chap. 1. 6. **Hear the law**—Receive the instruction of that portion of the O. T. history referred to in vs. 22, 23. **Written**—Comp. Genesis 16. 15; 21. 1, 2. **Two sons**—

Ishmael and Isaac; the first by a **bondmaid**, Hagar, Sarah's slave, (Genesis 16. 1, 15,) the second by a **free woman**, Sarah, his wife. Genesis 21. 2, 3. **Born after the flesh**—In the ordinary course of nature, without any special divine interposition, as contrasted with Isaac's birth, which was supernatural, the fulfillment of a special **promise** of God. Rom. 4. 18-21; 9. 7-9; Heb. 11. 11.

24-27. An allegory—Rather, *may be allegorized*; that is, the historical facts relating to these women and their sons (vs. 22, 23) may be used to represent and illustrate the **two covenants** or systems of religion, the Law and the Gospel. Vs. 25-29. The law, as given to Moses from **mount Sinai**, (note, Acts 7. 30, 38,) was typified by **Agar**, or **Hagar**, the bondwoman. Note, ver. 25. **Agar is mount Sinai**—Her case and that of her son Ishmael (ver. 23) well represent the covenant at Sinai, and those who are **in bondage** to its burdensome rites. Note, ver. 9; ch. 5. 1. **Arabia**—Note, ch. 1. 17. **Jerusalem which now is**—The Jews of the then present Jerusalem, in contrast with those of ver. 26. **Jerusalem... above**—The spiritual or heavenly Jerusalem, i. e., the true Church of Christ. Note, Heb. 12. 22; Rev. 3. 12; 21. 2, 10. **Is free**—As represented by Sarah, the free woman. Vs. 28, 31; note, chapter 5. 1. **Mother of us all**—Of all true believers of whatever nation or condition. Chap. 5. 28. So Abraham is said to be the father of us all. Note, Rom. 4. 11, 12, 16. **Written**—Quoting, in substance, a prophecy which plainly relates to the Christian dispensation. Isa. 54. 1. **Thou barren... desolate**—This refers to the Christian Church, composed mostly of Gentiles, which, in a figure, is represented as remaining unmarried and barren till the coming

dren than she which hath a husband. **28** Now we, brethren, as Isaac was, are the children of promise. **29** But as then he that was born after the flesh persecuted him *that was born after the Spirit*, even so *it is now*. **30** Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. **31** So then, brethren, we are not children of the bondwoman, but of the free.

of Christ, the promised bridegroom. Isa. 62. 1-5; John 3. 29; Rev. 19. 7. **She which hath a husband**—Rather, *the husband*, of which the other is destitute. Note, Eph. 2. 12. This represents the Jewish Church as in covenant with God, and hence spoken of as *married* to him. Jer. 3. 20; 31. 32. The **many more children** refers to the rapid and universal enlargement of the Christian over the Jewish Church. Isa. 54. 1-3, 6-8; 60. 3-5, 21, 22; Psalm 2. 8; 72. 7-11; Romans 10. 19, &c.; 11. 11, &c.; Rev. 7. 9.

28-31. We, brethren—We believers, whether Jews or Gentiles, are **children of promise**; i. e., by virtue of the promise made to Abraham and Sarah as the father and mother of us all. Note, ver. 26; ch. 3. 26, 29. **As Isaac was**—That is, believers are born after the similitude of Isaac, by a special divine influence, (note, verse 23,) referring to the *new birth* by the agency of God's Spirit. Note, ver. 6; John 1. 12, 13; 3. 3-8. **As then...so...now**—The reference here again is to Ishmael and Isaac. Note, verse 23. **Persecuted**—Referring to Ishmael's *mocking*, mentioned Gen. 21. 9, which conveys the idea of insult. Gen. 39. 14, 17; compare the conduct of Hagar, his mother, Gen. 16. 4, 5. This action was typical of the contempt and opposition with which Christ and his disciples were treated by the unbelieving Jews. Matt. 20. 17-19; 27. 41; Acts 2. 13; 13. 45, 50; 14. 2, 19; 17. 5, 13, 32; 1 Thess. 2. 14, &c. **The Scripture**—Quoting Gen. 21. 10. As Hagar and her son were **cast out** of Abraham's family, that the son might **not be heir** to the inheritance, so the Jews who reject Christ, the true promised seed of Abraham, (ch. 3. 16,) are excluded from the Christian Church, the Jerusalem from above. Note,

CHAPTER V.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. **2** Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. **3** For I testify again to every man that is circumcised, that he is a debtor to do the whole law. **4** Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. **5** For we through the

ver. 26; Matt. 8. 12; Rom. 9. 7, 8. **So then**—The statements made in this verse and in ch. 5. 1, are the conclusion drawn by the apostle from what precedes. Verses 7, 22-30; ch. 3. 29.

CHAPTER V.

1. Stand fast...in the liberty—Be firm in maintaining that freedom from the ritual law which Christ, by abolishing it, has secured for us. Note, ch. 3. 13, 24, &c.; 4. 5-7, 31. **Entangled**—Rather, *held fast*, by returning again to this Jewish **yoke of bondage**, (ch. 3. 23,) as some were inclined to do. Ch. 4. 9; comp. Acts 15. 10 with John 8. 31, 32, 36.

2-4. I Paul say—He gives his name as if to give weight to his apostolic authority. 2 Cor. 10. 1. **If...circumcised**—In the belief that it is necessary to salvation, as taught in Acts 15. 1, 5. **Christ...profit you nothing**—For you thereby disclaim being saved through faith in Christ, and his blood becomes of no effect. Note, ver. 4; ch. 2. 21. **Every man...a debtor**—No one can be justified by merely being **circumcised**, or by observing any one part of the law, unless he keep it *wholly*. Note, ver. 15; ch. 3. 10; Jam. 2. 10. **Christ...of no effect**—Note, verse 2; Romans 4. 14. **Fallen from grace**—By seeking again to be **justified by the law** (vs. 5, 6) they have renounced God's gracious mode of salvation by faith in Christ, and no longer *stand* in this grace. Rom. 5. 1, 2; 6. 14; Heb. 12. 15.

5, 6. We through the Spirit—True believers, influenced by the Holy Spirit. Vs. 16, 18, 25. **Wait for the hope**—That future consummation of happiness which is the result of **righteousness**, or justification through faith and patient waiting. Rom. 5. 3-5; 8. 23-25; Tit. 2. 13; Heb. 10. 35, 36; 1 Pet.

Spirit wait for the hope of righteousness by faith. **6** For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. **7** Ye did run well; who did hinder you that ye should not obey the truth? **8** This persuasion cometh not of him that calleth you. **9** A little leaven leaveneth the whole lump. **10** I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. **11** And I, brethren, if I yet preach circum-

1. 3, 4. **In Jesus Christ**—To those who are savingly united to Christ (ch. 3. 27, Rom. 8. 1) it is of no importance whether one be circumcised or not. Chap. 6. 15; Rom. 4. 9–13; 1 Cor. 7. 18, 19. **But faith**—That faith which unites to Christ and effects a new creation, (note, ch. 6. 15;) a faith which is not a mere intellectual assent or belief, but that which reaches the heart and **worketh by love**; i. e., evinces itself by deeds of love as a fruit of the Spirit. Ver. 22; note, vs. 13, 14; Rom. 13. 8–10; Jam. 2. 8, 14–22; 1 John 3. 17, 18.

7–10. **Ye did run well**—In the Christian course, (ch. 4. 14, 15,) which is often represented as a race. Note, 1 Cor. 9. 24–27; Phil. 3. 13, 14; Heb. 12. 1. **Who did hinder**—That they should not continue to **obey the truth** of the Gospel as preached by Paul. Ch. 1. 11; 2. 5. **This persuasion**—That of the false teachers to which they were yielding. Chapter 1. 6–8; 3. 1. **Not of him**—Note, chapter 1. 6. **A little leaven**—Note, Matthew 16. 12; 1 Cor. 5. 6. **I have confidence**—Paul cherishes the hope, that **through the Lord**, that is, by his gracious help, they will again harmonize with him in their Christian views and character, as formerly. Note, ch. 4. 12–15. **He that troubleth**—The Judaizers, who sought to pervert and turn them away from the Gospel; such shall bear the divine judgment, that is, the punishment deserved. Note, verse 12; chap. 1. 6–9. **Whosoever**—Without regard to his person or standing. Chap. 1. 8, 9.

11, 12. **If I yet preach**—Paul may have been accused of preaching that **circumcision** was necessary to salvation, as falsely inferred from the case of Timothy. Note, Acts 16. 3. This he repels by saying, that if such were the case he would escape **persecution**, i. e., from the Jews. Note, chap.

ion, why do I yet suffer persecution? then is the offense of the cross ceased. **12** I would they were even cut off which trouble you. **13** For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. **14** For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbor as thyself. **15** But if ye bite and devour one another, take heed that ye be not consumed one of another. **16** *This* I say then, Walk in the Spirit, and ye shall not fulfill the lust of the

6. 12; Acts 21. 20, 21. **Offense of the cross**—Paul's preaching that faith in the crucified Christ was necessary to salvation (note, chap. 3. 1, 13) was an **offense** to the Jews. Note, 1 Cor. 1. 17, 18, 23; Phil. 3. 18. In such a case this offense would have **ceased**, as it had not. Note, ch. 6. 14–17. **I would they**—The Judaizing teachers which **trouble you**. Note, ch. 1. 7. **Even cut off**—Meaning simply that they deserve to be cast out of the Church as incorrigible offenders. Note, 1 Cor. 5. 5–9; Matt. 18. 17.

13–15. **Called unto liberty**—Note, verse 1; chapter 4. 7, 8, 31; Romans 6. 17, 18; 8. 2–4. **For an occasion**—As a pretext for the indulgence of **the flesh**; any corrupt appetite or passion, such as are named verses 19–21. This caution was specially necessary to the converts from heathenism, as they were in constant danger of falling back into these, their former, habits. Notes, 1 Cor. chaps. 5, 6; Eph. 2. 3, 11; 1 Peter 2. 16; 2 Pet. 2. 18, 19; Jude 4. **Serve one another**—By that **love** which is a fruit of the Spirit. Ver. 24. **All the law**—Love to God is presupposed as the root from which **love** to our neighbor springs. 1 John 4. 20, 21. **In one word**—One precept, called *the royal law*. James 2. 8; note, Matt. 22. 37–40; Rom. 13. 8–10. **Bite and devour**—A figure taken from wild beasts tearing and devouring each other, referring to the works of the flesh as opposed to those of the Spirit. Note, Jam. 3. 14, &c. **Consumed**—Nothing is more destructive of personal or Church prosperity in spiritual things than bitter contentions and broils. Note, vs. 17–21; 1 Cor. 6. 1–10.

16–18. **Walk in the Spirit**—Those who live and act under the influence of the Holy Spirit will not **fulfill**, i. e., be led by or indulge in, the **lust of the**

flesh. **17** For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. **18** But if ye be led of the Spirit, ye are not under the law. **19** Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness, **20** Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, **21** Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. **22** But the fruit of the Spirit is love,

flesh. Note, vs. 17, 24, 25; Romans 8. 1-14; 1 John 3. 9; 5. 18. **Lusteth against**—Rather, *tendeth* or *warreth* against, the contest being mutual, as in Rom. 7. 23; 1 Pet. 2. 11. **These are contrary**—Essentially opposite in their nature. **So that**—Rather, *in order* that ye may not do the things that ye would. The flesh keeps unbelievers from obeying the Spirit. Note, Rom. 7. 15, &c.; 8. 7, 8. This is not said of those who are in Christ, and are wholly led of the Spirit. Note, vs. 16, 18, 24; Rom. 8. 1, &c. Yet babes in Christ, not wholly sanctified, have similar inward conflicts. Notes, Mk. 9. 34; 1 Cor. 3. 1-3; 2 Cor. 7. 1. **Led of the Spirit**—Those who follow the guidance of the Holy Spirit are **not under the law**, but in a condition of spiritual liberty, (verse 1,) freed from the condemning power and dominion of sin. Note, Rom. 6. 14, 18, 22; 8. 1, 2.

19-23. The works of the flesh—Paul here gives a sketch of these works, not, indeed, absolutely perfect, but sufficiently full to show their nature and results. Vs. 19-21; comp. 1 Cor. 6. 8-10; Eph. 5. 3-6; Col. 3. 5, 6; Rev. 22. 15. **The fruit of the Spirit**—That which the Holy Spirit produces in those who follow his guidance. Note, vs. 16, 18. The word *fruit* denotes the Christian virtues here named, and their happy results as opposed to the works of the flesh. Ch. 6. 8; Rom. 6. 22, 23; 8. 6; Eph. 5. 9. **Against such . . . no law**—Meaning that such virtues are in perfect unison with the divine law. Note, 1 Tim. 1. 9.

24-26. They that are Christ's—That are savingly united to him? Note, chap. 3. 27, 29. **Have crucified the flesh**—Have, by being led of the Spirit, (ver. 18,) overcome the reigning power

joy, peace, long-suffering, gentleness, goodness, faith, **23** Meekness, temperance; against such there is no law. **24** And they that are Christ's have crucified the flesh with the affections and lusts. **25** If we live in the Spirit, let us also walk in the Spirit. **26** Let us not be desirous of vainglory, provoking one another, envying one another.

CHAPTER VI.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. **2** Bear ye one another's burdens, and so fulfill the law of

of the corrupt sinful **affections** or *passions* of the soul, so that they are as though they were crucified or dead. Note, vs. 16, 17; ch. 2. 20; 6. 14; Rom. 6. 6-12. **Live . . . walk in the Spirit**—If our inner life is received from the Spirit and conformed to him in character, (ch. 4. 6,) the outward life should also be conformed to the Spirit. Verse 16; Romans 8. 5, &c. **Vainglory**—Empty honor or applause, the natural effect of which is **provoking** to them that are beneath us, and leads to **envying** by them that are above us. Note, Phil. 2. 3.

CHAPTER VI.

1. Overtaken—Rather, *surprised*, or taken unawares by stress of temptation, through not taking heed. Note, 1 Cor. 10. 12, 13. **In a fault**—Such as vain-glory, or a return to legal bondage. Ch. 5. 1, 26; 4. 9. **Ye . . . spiritual**—Who live and walk by and in the Spirit, (ch. 5. 16, 25;) well instructed, mature Christians. Comp. 1 Cor. 2. 6, 12-16; 3. 1; Heb. 5. 14; 1 John 2. 14, 20, 27. **Restore such**—Do all you can to win him from his *fault*. Note, Matt. 18. 15, &c.; 2 Cor. 2. 7-11; 2 Thess. 3. 15; 2 Tim. 2. 24-26; Hebrews 12. 12, 13; James 5. 19, 20. **In . . . meekness**—A fruit of the Spirit. Ch. 5. 23. **Considering thyself**—As liable to be **tempted**, and to fall in the same or some other way; and, therefore, treat the fallen as you would then be treated yourself. Note, Matt. 7. 2, 12; James 2. 13.

2-5. Bear ye . . . burdens—Sympathize with and assist one another in regard to those infirmities and trials (verse 1) which are common to all. 1 Cor. 10. 13. **The law of Christ**—Which requires love to one another as he has loved us. Note, ch. 5. 13, 14;

Christ. **3** For if a man think himself to be something, when he is nothing, he deceiveth himself. **4** But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. **5** For every man shall bear his own burden. **6** Let him that is taught in the word communicate unto him that teacheth in all good things. **7** Be not deceived; God is not mocked: for whatsoever

a man soweth, that shall he also reap. **8** For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. **9** And let us not be weary in well-doing: for in due season we shall reap, if we faint not. **10** As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. **11** Ye see how

John 13. 34; 15. 12; Romans 15. 1-3.

Think himself . . . something—Possessed of some spiritual pre-eminence, (ch. 2. 6,) so as to be exempt from the frailty of others and not to need their sympathy. Vs. 1, 2. **Is nothing**—As compared with what he thinks himself to be, and, therefore, **deceiveth himself**. Note, Rom. 12. 3; 1 Cor. 3. 18; 8. 2; James 1. 26. **Prove his own work**—Examine and try his own character and conduct by the law of Christ. Note, verse 2. **Rejoicing in himself**—If on such examination he finds himself conformed in heart and life to Christ. Note, chapter 5. 24; 2 Cor. 13. 5; compare Prov. 14. 14. **Not in another**—Not in his fancied self. Note, verse 3. **His own burden**—Rather, *load*. The Greek word is different from that used in verse 2. Every man shall receive the proper reward of his own acts in the divine judgment. Note, vs. 7, 8; Matthew 16. 27; Rom. 2. 6, &c.; 14. 12; 1 Cor. 3. 13-15; 2 Cor. 5. 10.

6-8. **Let him . . . communicate**—Those who are taught in the word, i. e., the truths of the Gospel, should contribute to the support of their teachers in all good things, or all that is needful, according to the ability of each. Note, Romans 15. 27; 1 Cor. 9. 11-14. **God is not mocked**—Cannot be imposed upon with *pretended* instead of *real* service in the cause of well-doing, as they endeavor to do who think that God does not know their true character and acts; so that though they sow to the flesh, he will give them the harvest of life, (note, verse 8;) but in this they are **deceived**. Comp. Psal. 50. 20-22; Prov. 24. 11, 12; Isa. 29. 13-15; Jeremiah 33. 19; Ezekiel 33. 31, 32. **Whatsoever a man soweth**—A figure taken from sowing seed in a field, which, at harvest, yields to the sower the same in kind as he had sown; illustrative of the general truth, that as is the character and conduct

of men in this life, so, in kind and degree, will be their recompense in the harvest at the end of the world. Matt. 13. 38-43; note, verses 5, 8, 9; 2 Cor. 9. 6. As in the natural, so in the moral and spiritual world, the reaping must correspond to the sowing, and succeed it by a longer or shorter interval, according to God's established laws of cause and effect. Gen. 1. 11, 12; Isa. 3. 10, 11; Job 4. 8; Prov. 11. 17-21. **Soweth to his flesh**—By the indulgence of the lusts of the flesh, the unlawful desires of his corrupt nature. Ch. 5. 19-21. Such shall, as the result of this sowing, **reap corruption**; in its widest sense that of destruction, the self-imposed ruin of body and soul. Proverbs 1. 31; 8. 36. Note, Matthew 10. 28; Romans 9. 22; 2 Peter 2. 1. **Soweth to the Spirit**—By living and walking in the Spirit. Note, chap. 5. 18, 23-25. Such shall **reap life everlasting**; the opposite of corruption, or eternal death. Note, John 3. 15, 36; 5. 24; Rom. 6. 22, 23; Matt. 25. 46.

9, 10. **Not be weary**—Do not tire or desist, but be always abounding in **well-doing**, that is, in sowing to the Spirit, (verse 8,) or in the work of the Lord; being assured that we shall reap life everlasting. **In due season**—The time appointed of God. Note, ver. 7; Romans 2. 6, 7; 1 Cor. 15. 58; Heb. 3. 6, 14; 10. 36; James 5. 7, 8; Rev. 2. 10. **As we have . . . opportunity**—That is, as we are able, and while we are able, to **do good**, for we shall not always have it. Prov. 3. 27, 28; Eccl. 9. 10; note, Jn. 9. 4. **Unto all**—After the teaching and example of Christ. Note, Matt. 5. 43-45; Acts 10. 38. **Household of faith**—Those whom faith has made members of the household of God, i. e., his Church, (Eph. 2. 18, 19; 1 Tim. 3. 15; 1 Pet. 4. 17;) **especially** those who are wholly devoted to its extension. Note, verse 6; 1 Tim. 5. 17; 3 John 5-8.

large a letter I have written unto you with mine own hand. **12** As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. **13** For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. **14** But God forbid that I should glory, save in the cross of our Lord Je'sus Christ, by whom the

world is crucified unto me, and I unto the world. **15** For in Christ Je'sus neither circumcision availeth any thing, nor uncircumcision, but a new creature. **16** And as many as walk according to this rule, peace be on them, and mercy, and upon the Is'ra-el of God. **17** From henceforth let no man trouble me: for I bear in my body the marks of the Lord Je'sus. **18** Brethren, the grace of our Lord Je'sus Christ be with your spirit. Amen.

11-13. How large a letter—Referring, probably, to the length of the epistle as compared with the only one he had before written; and especially as one for *him* to have written **with his own hand**, since he usually dictated his epistles to an amanuensis, except the salutation. Note, Rom. 16. 22; 1 Cor. 16. 21; 2 Thess. 3. 17. **A fair show in the flesh**—Referring to the Judaizing teachers, who showed their zeal in making converts chiefly by inducing others to conform to that specious exterior of religion, circumcision in the flesh. Rom. 2. 28; note, ver. 13. **Lest they should suffer**—Their only object being to avoid the **persecution** they would receive from the unbelieving Jews, if they neglected circumcision and preached the doctrine of the cross. Note, chap. 5. 11. **Neither they... keep the law**—That is, the *whole law*, as by being circumcised they obligated themselves to do. Note, ch. 5. 3. The Jewish nation, as such, were very far from doing it. Rom. 2. 17-27. **Glory in your flesh**—In bringing you over to their Jewish-Christian party, by inducing you to adopt the outward in place of the inward circumcision as essential to salvation. Note, ver. 15; ch. 5. 6; Rom. 2. 28, 29.

14-16. God forbid—Note, Rom. 3. 4. **That I should glory**—Boast of, or rely on any thing for my accept-

ance with God, **save in the cross**; that is, Christ crucified as an atonement for sin, thus abolishing the ritual law. Eph. 2. 15, 16; Col. 2. 14. The object of shame to others, (ver. 12,) is to Paul the great object of glorying. 1 Corinthians 1. 17, 18, 23; 2. 2; 2 Corinthians 5. 15-19; Philemon 3. 7, &c. **Crucified unto me**—The things of the world, such as worldly men deem the most desirable, (1 John 2. 15, 16,) have lost their power to control me, and I my desire to follow them. Note, chap. 2. 20. **In Christ... a new creature**—Note, chap. 5. 6; 2 Cor. 5. 17. **To this rule**—That rule of life and conduct which governed Paul. Note, ver. 14; Phil. 3. 16. **Peace... mercy**—Peace as a fruit of the Spirit, (chap. 5. 22,) and of justification, (Rom. 5. 1,) and mercy as the divine source of that peace. 1 Tim. 1. 13-16. **The Israel of God**—True Christians, or Abraham's spiritual seed. Note, chap. 3. 7-14, 29; Rom. 2. 28, 29; 9. 6-8; Phil. 3. 3.

17, 18. Let no man trouble me—By troubling those for whom I care, (chap. 1. 7; 5. 12;) or me personally, 2 Cor. 7. 5; 2 Tim. 4. 9. **The marks of the Lord Jesus**—The scars of wounds received on account of his zeal in the cause of Christ, as foretold Acts 9. 16; note, 2 Cor. 1. 5; 4. 10; 11. 23-25; Col. 1. 24. **The grace**—Note, Rom. 16. 20; comp. 2 Tim. 4. 22; Philem. 25.

ADDITIONAL NOTE.—The only proof that Peter was ever out of Palestine is found in this chapter (which speaks of his visit to Antioch) and in 1 Pet. 5. 13, (where he was in Babylon.) His Roman bishopric is a myth. Paul wrote one epistle to Rome and five from Rome, and makes no mention of Peter's presence there. Peter's epistles are not to the Romans, but to the Churches of Asia Minor founded by him. Luke minutely describes the journeys of Philip, Peter, Paul, Barnabas, and Mark, but omits Peter's supposed journey to Rome, the most important of them all, if it occurred. There is no proof from the Scriptures, or from any one of the five Apostolical Fathers, that Peter was ever in Europe. These wrote before A. D. 120.

THE EPISTLE TO THE EPHESIANS.

INTRODUCTION.—Ephesus, the capital of Asia Minor, was situated near the mouth of the river Cayster, about forty miles south-east of Smyrna. It was noted as the chief seat of all forms of sorcery and magic; but chiefly celebrated for the worship and temple of Diana, which last was accounted one of the seven wonders of the world. Note, Acts 19. 13–19, 24–35. Paul's first visit to Ephesus, about A. D. 54, was brief, Acts 18. 19–21. This visit was soon followed by one which continued nearly three years, the result of which was the conversion of a great number of the Jews and Greeks. Acts 19. 1–20. That a large and flourishing Church was there established, and afterward declined from the faith, appears from the facts recorded Rev. 2. 1–5. That Paul was the author of this epistle is attested by Christian antiquity. It was probably written from Rome during the imprisonment mentioned Acts 28. 16, &c., as was the epistle to the Colossians, and both sent by the same person. Comp. ch. 4. 1; 6. 20–22; Col. 4. 7, 8, 18. This may account for the close resemblance in many passages between these two epistles, the author having in mind the same great truths in writing both. It is supposed by some that Paul wrote this letter at Laodicea, and sent it *from* thence addressed to the Ephesians, and that this very epistle is the one to which Paul refers in Col. 4. 16; but respecting this there are several conflicting opinions. Note, Col. 4. 16. Coleridge calls this epistle “the divinest composition of man.” Certainly there is no other book of the N. T., unless it be the Gospel of John, that enters so deeply into the inward, experimental nature of Christianity. It unfolds with wonderful richness and sublimity, which nothing but personal experience could prompt or can appreciate, the perfect redemption from sin procured for us by Christ. Comp. chap. 3. 14–21.

CHAPTER I.

PAUL, an apostle of Je'sus Christ by the will of God, to the saints which are at Eph'e-sus, and to the faithful in Christ Je'sus:
2 Grace *be* to you, and peace, from God our Father and *from* the Lord Je'sus Christ.
3 Blessed *be* the God and Father of our Lord

Je'sus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:
4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
5 Having predestinated us unto the adoption of children by Je'sus Christ to himself, accord-

CHAPTER I.

1, 2. **Paul, an apostle**—Note, Rom. 1. 1. **By the will of God**—Note, 1 Cor. 1. 1; Gal. 1. 1, 11, 12. **Saints**—A designation of true Christians, as being *holy*, (note, Rom. 1. 7;) and **faithful in Christ**. Col. 1. 2. **Ephesus**—See Introduction. **Grace be to you**—Note, Rom. 1. 7.

3, 4. **Blessed be the God**—Note, 2 Cor. 1. 3; Rom. 15. 6. **All spiritual blessings**—The very term denotes *fullness* and *abundance*. Comp. ch. 3. 16–20. Called *spiritual*, and **in Christ**, because derived from the Holy Spirit, whose presence and offices are the great blessing purchased for believers by Christ. Ver. 13; ch. 5. 9, 18; John 14. 16, 17; 16. 7. **In heavenly places**—This expression is peculiar to this epistle, in which it occurs five times; here, and in ver. 20; ch. 2. 6; 3. 10; 6. 12. The term is equivalent to heaven; which, in Scripture, is not confined in its application to the place of future blessedness. Deut. 11. 21; Psal. 89. 29. The Christian's heavenly happiness is repre-

sented as already begun in him; his connection with Christ's Church on earth implies also a connection with the glorified Church in heaven, and the same blessings, though varying in degree, characterize each. Note, ver. 14; John 3. 36; 4. 14; Heb. 3. 1; 6. 4, 5; 12. 22, &c. **Chosen us in him**—As his *elect*. Note, Col. 3. 12. That is, all the *saints* who are *faithful in Christ* (ver. 1) are chosen as such to be partakers of these benefits. Note, vs. 3, 5. **Before the foundation**—That is, from eternity. Note, ch. 3. 11; Rom. 16. 25; 2 Thess. 2. 13; 2 Tim. 1. 9. **Be holy**—In all things, as God is holy. Note, 1 Peter 1. 15, 16; 2 Cor. 7. 1. **Without blame before him**—Who requires us to be perfect **in love** as he is perfect. Note, Matt. 5. 48; Lk. 10. 27; 1 John 4. 16, &c.; comp. ch. 4. 24; 5. 27; Lk. 1. 6, 75; 1 Cor. 1. 8; Phil. 2. 15; Col. 1. 22; 1 Thess. 5. 23.

5–8. **Predestinated us**—That is, purposed and fore-appointed that all who believe or trust in Christ should receive the **adoption of children**. Vs.

ing to the good pleasure of his will, **6** To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: **7** In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; **8** Wherein he hath abounded toward us in all wisdom and prudence; **9** Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: **10** That in the dispen-

11-13; John 1. 12; note, Rom. 8. 28-30.

According to... his will—Not according to God's mere sovereignty, but according to his beneficence, which wills the salvation of all who truly believe in Christ. Note, vs. 6-13; John 3. 16; 1 Tim. 2. 3, 4; 4. 10. **To the praise**—That the **glory of his grace**, as exhibited in this plan of redemption, (ver. 7,) might inspire men and angels with praise. 1 Pet. 2. 9; Rev. 5. 8-14; 7. 9, &c. **The beloved**—God's beloved Son; pre-eminently so called. Matt. 3. 17; 17. 5; note, Col. 1. 13. **Redemption through his blood**—Note, Acts 20. 28; Romans 3. 25; Colossians 1. 14, 20; Heb. 9. 12; 1 Pet. 1. 18, 19; Rev. 1. 5; 5. 9. **Forgiveness of sins**—Including not only justification, but sanctification, as provided for in the **riches**, i. e., the fullness of divine **grace**. Note, ch. 3. 8, 16-20; Rom. 8. 29, 30; 1 John 1. 7, 9. **All wisdom and prudence**—Which God hath wrought in us, that we may know and do his perfect will acceptably. Ver. 17; Col. 1. 9; Rom. 12. 1, 2; 1 Cor. 2. 6, 10, &c.

9, 10. The mystery—The gracious plan of salvation by faith, which God had **purposed** to reveal through the Gospel. Note, verse 10; chapter 3. 3, &c.; Rom. 16. 25; 1 Cor. 2. 7. **The dispensation**—The Christian dispensation or *arrangement*, (note, chapter 3. 2, 9;) to be introduced when the **fullness of times**, i. e., the full time appointed for Christ's first advent, should come. Note, Mark 1. 15; Rom. 5. 6; Gal. 4. 4; 1 Tim. 2. 6. **Gather together in one**—Paul does not here refer to the final supremacy of Christ over all created things, which is true doctrine, (note, 1 Cor. 15. 24-28; Phil. 2. 10, 11,) but to his supremacy over holy angels and reconciled human beings, (Col. 1. 20; Heb. 12. 23;) such as are **in Christ**, i. e., conformed to his image, (Rom. 8. 29; note, chap. 5. 27;

sation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: **11** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: **12** That we should be to the praise of his glory, who first trusted in Christ. **13** In whom ye also *trusted*, after that ye heard the word of truth,

Col. 1. 28;) members of his spiritual body, the Church, of which he is the head. Note, vs. 22, 23; 5. 23-27. This passage cannot be used as a proof text of the doctrine of universal salvation, since the context plainly proves that the *holy and faithful in Christ* only are meant, (note, vs. 1, 4;) and the Scriptures expressly exclude all unreconciled incorrigible sinners, whether men or angels. Note, Matthew 13. 40-42; 25. 41, 46; Mark 3. 29; John 5. 29; 8. 21; 1 Cor. 6. 9, 10; Jude 6, 7; Rev. 21. 8, 27; 22. 11. The passage teaches that the Church is one family, composed of all holy beings, angels and men in heaven and in earth. Note, ch. 3. 15; Heb. 12. 22-24.

11-14. In whom... we—We *Jews* who are *in Christ*, (ver. 10,) as distinguished from *ye*, the Gentile Christians.

Ver. 13. **Obtained an inheritance**—The spiritual blessings enjoyed by those who are in Christ, both here and hereafter, (ver. 3,) are often represented as an inheritance. Vs. 14, 18; Acts 20. 32; 26. 18; Col. 1. 12; Heb. 9. 15; 1 Pet. 1. 4. **Predestinated**—Meaning that they are predestinated, or chosen, as holy believers, (note, vs. 4, 5;) and not to *be* believers, i. e., in any such sense as to destroy their free will. Note, Acts 2. 23; 4. 28. The reason why they were chosen was in their foreseen faith, and not in God's arbitrary choice. 1 Pet. 1. 2. **To the praise**—Note, verse 6. **Who first trusted**—Rather, *hoped*, in Christ; referring to the Jews to whom the Gospel was first preached, (Acts 3. 26,) and from whom its first fruits were gathered. Note, James 1. 18. **Ye also**—Gentile Christians, as well as *we* Jews. Note, ver. 12. **The word of truth**—The gospel word which alone reveals the method and way of salvation. John 14. 6; 17. 7; Acts 3. 26; Rom. 10. 8-17; 1 Thess. 1. 5, 6; 2. 13; 2 Thess. 2. 13, 14; James 1. 18; 1 Peter 1. 22, 23.

the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, **14** Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. **15** Wherefore I also, after I heard of your faith in the Lord Je'sus, and love unto all the saints, **16** Cease not to give thanks for you, making mention of you in my prayers; **17** That the God of our Lord Je'sus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: **18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling,

In whom also—The Christ in whom they had trusted. **Ye were sealed**—Note, chapter 4. 30; Romans 4. 11; 2 Cor. 1. 22. **The earnest**—The first-fruits or foretaste of our heavenly inheritance. Note, verse 11; 2 Cor. 1. 22; 5. 5. **Until the redemption**—Referring to the complete possession of heaven by Christ's ransomed people; including the redemption of both body and soul from sin now and from death hereafter. Note, ch. 4. 30; Rom. 8. 23; 1 Cor. 15. 51, &c.; 1 Pet. 1. 3-5.

15-17. Heard of your faith—Not for the first time, but of their continuous and increasing faith and love. Comp. Col. 1. 4; 1 Thess. 1. 3; Philem. 1. 5. **Cease not to give thanks**—Note, Rom. 1. 9; Col. 1. 9. **The God of our Lord**—Note, ver. 3. **Father of glory**—The source and dispenser of glory. Comp. Acts 7. 2; 1 Cor. 2. 8; James 2. 1. **The spirit of wisdom and revelation**—Paul's prayer is for the Holy Spirit to dwell in them as the author and revealer of that experimental and saving knowledge of God which the Spirit only can impart. John 16. 13-15; 1 Cor. 2. 10-16; 1 John 2. 20, 27.

18-20. Eyes of your understanding—Rather, your *heart*, a word often used to designate the whole spiritual nature in man. Ch. 4. 18; Rom. 1. 21; 2 Cor. 4. 6. **That ye may know**—Experience the hope, i. e., the blessings, which God has called you to hope for or enjoy, (vs. 3-8.) hope being put for the object of hope, as in ch. 4. 4; Col. 1. 5; Titus 2. 13; Hebrews 6. 18. **Riches of the glory**—The abundance and excellence of the inheritance, i. e., the spiritual blessings, which God

and what the riches of the glory of his inheritance in the saints, **19** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, **20** Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, **21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: **22** And hath put all things under his feet, and gave him to be the head over all things to the church, **23** Which is his body, the fullness of him that filleth all in all.

has to bestow **in the saints**; *in the case of the saints*, as exemplified in them. Note, verses 3, 7, 14; chapter 3. 16-20. **Greatness of his power**—That divine energy which attends the Gospel and effects the salvation of all who believe. Rom. 1. 16; 1 Cor. 1. 18, 24; 1 Thessalonians 1. 5; 2. 13. **Which he wrought in Christ**—Paul here compares the spiritual resurrection of believers to the resurrection of Christ, and refers both events to the operation of the same divine power. Note, ch. 2. 1, 5; Rom. 6. 4, &c.; Col. 2. 12, 13. **His own right hand**—Note, Matthew 22. 44; Acts 2. 33; 7. 55. **Heavenly places**—Note, verse 3. Meaning here heaven itself, to which Jesus ascended. Mark 16. 19; Acts 1. 11; Heb. 9. 24.

21-23. Far above—Rather, *over* above, i. e., superior to, all **principality**; expressing the idea of Christ's supremacy in the highest possible manner. Compare ver. 22; Phil. 2. 9-11; Col. 1. 16; 2. 10; Rev. 19. 16. For the explanation of these terms see note, Rom. 8. 38. **Every name that is named**—Whether of angels or men. There is no room here, then, for "the holy mother of God" as his superior. **All things under his feet**—Note, 1 Corinthians 15. 25-28. **Head over all**—Christ is given to be the head over all things to the Church for her special advantage, that all things may be hers. Note, 1 Cor. 3. 21-23. **His body**—In a spiritual sense. Ch. 5. 30; 1 Cor. 12. 12; Col. 1. 18, 24. **The fullness of him**—As all fullness dwells in Christ, (Col. 1. 19, 2. 9,) so the Church, in virtue of its union with him, is his fullness, i. e., is filled with his gifts and graces. Chapter 3. 16-19; 5. 18, 26, 27; Col. 2. 10; 1 Cor. 12. 6, &c.

CHAPTER II.

AND you *hath he quickened*, who were dead in trespasses and sins; **2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as

CHAPTER II.

1-3. **You**—Believers. Chap. 1. 12, 13.

Quickened—Raised from spiritual death to spiritual life by the same power which raised Christ from the dead. Note, chap. 1. 19, 20. **Dead in . . . sins**

—Or *trespasses*, the two words being used without any distinction. Comp. ver. 5; Col. 2. 13. **Walked**—A word expressing one's character and course of life. Ver. 10; chapter 4. 1, 17; 5. 2; Phil. 3. 16-18; Colossians 2. 6; note, Luke 1. 6. **Course of this world**—

The corrupt manners and spirit of the sinful world, called **children of disobedience**, verses 3, 12; Col. 3. 6, 7. **Prince of the power**—Referring to the power of Satan, (Acts 26. 18.) here called the **power of the air**, in allusion, as some think, to an ancient tradition that the air, or aerial region, is the abode of evil spirits or demons, of which Satan is the prince. Comp. Matt. 9. 34; John 12. 31; 2 Cor. 4. 4. Others think the expression is figurative, denoting the moral atmosphere of sinful desires and pursuits, the sphere in which live and move all the ungodly, (vs. 3, 12;) hence called Satan's seat, whose kingdom is full of darkness, (Rev. 2. 13, 16. 10,) i. e., of those who love and practice the works of darkness. John 3. 19, 20; note, ch. 5. 11, 12. **Children of disobedience**—That is, children of the devil, who disobey God. Note, Matt. 13. 38; John 8. 44. **Also we all**—Jews as well as Gentiles. Rom. 3. 9, &c. **Had our conversation**—That is, lived, (note, 2 Cor. 1. 12,) or *walked*. The term denotes the whole manner of life. Note, ver. 2. **Lusts of our flesh**—Indulging in the works of the flesh as opposed to those of the Spirit. Note, Gal. 5. 16, 17; Rom. 8. 5-8. **By nature**—As the offspring of fallen Adam we are all inclined to sin, (ver. 2; note, Rom. 5. 12,) and as such we are chil-

others. **4** But God, who is rich in mercy, for his great love wherewith he loved us, **5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) **6** And hath raised us up together, and made us sit together in heavenly places in Christ Je'sus: **7** That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Je'sus. **8** For by grace are ye saved through faith; and that not of yourselves: *it is the gift of*

dren of wrath, i. e., liable or *exposed* to God's wrath. Note, Rom. 1. 18; 2. 5, 8.

4-7. Rich in mercy—As expressed in his **great love** for us all, (Romans 10. 12,) in the gift of his Son. John 3. 16; 15. 13; Rom. 5. 8. This is called "the *exceeding riches of his grace*," ver. 7. See also Romans 5. 17, 20. **Dead . . . quickened**—Note, verse 1; John 5. 21, 25. **By grace**—Note, verse 8. **Hath raised**—The same as quickened, ver. 5. **In heavenly places**—Note, ch. 1. 3. **In the ages to come**—That in all the succeeding ages under the gospel dispensation he might show the **riches of . . . grace** in saving the chief of sinners through faith in Christ. Note, 1 Tim. 1. 15, 16.

8-10. By grace are ye saved—The free, unmerited grace of God, as manifested in the gift of Christ, is the source of our salvation. Verses 4-7; Acts 15. 11; Romans 3. 24; 2 Timothy 1. 9; Titus 2. 11; 3. 4-6. **Through faith**—Trust in Christ, on our part freely exercised, is the condition upon which salvation is secured. Note, Mark 16. 16; John 3. 18, 36; 8. 24; Acts 16. 31; 1 Tim. 4. 10. This condition applies only to those who are capable of exercising faith. Note, Matt. 19. 14. **And that**—In the Greek *that* refers neither to "grace" nor to "faith," but to salvation, expressed in the term "saved." **Not of yourselves**—Not the merited result of any efforts of our own. Job 22. 3; 35. 7; note, verse 9; Luke 17. 10; Phil. 2. 13; 3. 9. Even faith, as a *power*, is the **gift of God**, chap. 1. 19; Col. 2. 12. So is Christ the object of faith. But the *act* or exercise of faith is our own, and saving faith cometh only by the means of which we must avail ourselves. Rom. 10. 17; Acts 17. 11, 12; Heb. 4. 2, 11; 11. 6. **Not of works**—As a ground of merit. Rom. 4. 4, 5; 11. 6; note, ver. 8. Yet

God: **9** Not of works, lest any man should boast. **10** For we are his workmanship, created in Christ Je'sus unto good works, which God hath before ordained that we should walk in them. **11** Wherefore remember, that ye *being* in time past Gen'tiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; **12** That at that time ye were without Christ, being aliens from the commonwealth of Is'ra-el, and strangers from the covenants of promise, having no hope, and without God

in the world: **13** But now, in Christ Je'sus, ye who sometime were far off are made nigh by the blood of Christ. **14** For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; **15** Having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances; for to make in himself of twain one new man, *so* making peace; **16** And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: **17** And came and preached

the works of faith, when practicable, are necessary to salvation. Note, ver. 10. **Should boast** — Note, Romans 3. 27; 4. 2. **His workmanship** — Not our natural creation is here meant, as in John 1. 3, Col. 1. 16, but the spiritual or *new creation*, that which believers have **in Christ Jesus**. Note, ch. 4. 23, 24; 2 Cor. 5. 17; Gal. 6. 15. **Unto good works**—Our salvation is not *from*, but *for*, good works, which proceed from the principle of true faith. Note, Gal. 5. 6; James 2. 14, &c. **Before ordained** — Rather, *before prepared us*, i. e., this creation in Christ is designed to enable and incline us to abound in good works, after the teaching and example of Christ. Matt. 6. 44, 45; Acts 10. 38; Gal. 6. 10; 1 Timothy 6. 17, 18; Titus 2. 14; 3. 1, 8, 14.

11, 12. **Remember**—Paul reminds the believing **Gentiles** of their condition before conversion, when **in the flesh**, i. e., in their natural sinful state. Rom. 7. 5; 8. 8. **Called Uncircumcision**—The Gentiles were so called in contempt by the **Circumcision**, i. e., the Jews. 1 Samuel 14. 6; 17. 26. **In the flesh**—As opposed to the true circumcision of the heart and in the spirit. Rom. 2. 28, 29; Phil. 3. 3; Col. 2. 11. **Without Christ**—As contrasted with what they now are **in Christ**. Note, ver. 13. In the same sense they were **without God**, i. e., without a saving knowledge of God as revealed in Christ. Matt. 11. 27. **Being aliens**—By being alienated from God (ch. 4. 18; Col. 1. 21) they were cut off from **the commonwealth of Israel**, i. e., the true Israel, the community of God's believing people, and so had **no hope** in the **promise** made to such. Note, Rom. 9. 4–8; Gal. 3. 7–9, 16.

13–15. **But now, in Christ**—In contrast to their former condition without

Christ. Note, verse 12. **Far off...** **nigh**—Expressions used to distinguish the Gentiles from the Jews. Isa. 57. 19. Note, Acts 2. 39. Men are far from God only as sinners. Isaiah 59. 1. 2; Psa. 34. 18; 145. 18; Acts 17. 27. **By the blood of Christ**—Procuring pardon for the sins of penitent believers. Note, ver. 16; ch. 1. 7; Col. 1. 14, 20. **Our peace**—It is Christ, the Messiah, who has made this condition of peace between Jew and Gentile, and between them both and God, (note, vs. 14–18,) as promised in the *Shiloh*, which title means peace. Gen. 49. 10; comp. Isa. 9. 6; 52. 7; 57. 19; Micah 5. 5; Hag. 2. 9; Zech. 9. 10; note, Luke 2. 14; John 14. 27; Romans 5. 1; 14. 17; Colossians 1. 20. **Made both one**—By breaking down the **middle wall**, as explained in vs. 15, 16. **Abolished in his flesh**—By his death on the cross, (ver. 16,) as an expiation for sin, Christ annulled the Mosaic law as a system of outward **ordinances**, which was the ground of **the enmity** between Jews and Gentiles. Note, Col. 2. 14; Acts 10. 28. This he did by fulfilling all its types and shadows. Note, John 1. 17; Rom. 10. 4; Gal. 3. 24, 25; Heb. 10. 1–10. **Make in himself**—By virtue of their union in Christ the Jews and Gentiles are no longer **twain**, i. e., at enmity, but **one new man**, or a new creation. Note, ver. 10. **Making peace**—Note, ver. 14.

16–18. **Reconcile both** — Note, 2 Cor. 5. 18, &c. In reconciling both Jews and Gentiles to God **by the cross**, that is, his crucifixion, (Col. 2. 14,) the two conflicting parties are united **in one body**, the Church, of which Christ is the head, (note, ch. 1. 22, 23,) called the *one fold*, of which Christ is the shepherd, (John 10. 16,) and a *holy temple*, of which Christ is the corner-stone. Note, vs. 20–22. **Preached peace**—

peace to you which were afar off, and to them that were nigh. **18** For through him we both have access by one Spirit unto the Father. **19** Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; **20** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; **21** In whom all the building fitly framed together groweth unto a holy temple in the Lord: **22** In whom ye also are builded together for a habitation of God through the Spirit.

Note, vs. 14, 15. Chiefly through his inspired apostles and others. Note, ch. 3. 5; 4. 11, 12; Rom. 10. 15. **Afar off... nigh**—Note, ver. 13. **Through him**—Through the mediation of Christ all believing Jews and Gentiles, who are united by one Spirit, have alike access... unto the Father. Comp. verse 22; ch. 3. 12; 4. 4; 1 Cor. 12. 13; Rom. 5. 2; John 14. 6.

19–22. Strangers and foreigners—Terms nearly equivalent in meaning as applied to the Gentiles before their conversion. Note, verse 12. **Fellow-citizens**—The true Church of God is here spoken of under the emblem of a city, as in Psa. 46. 4; Isa. 26. 1; 60. 14; 62. 12; Heb. 12. 22; Rev. 3. 12; 21. 10, &c. The citizens are called **saints**, i. e., *holy ones*, (note, Rom. 1. 7,) each of which is a *fellow-heir*, (ch. 3. 6,) having equal privileges. Gal. 3. 28; Col. 3. 11. **Household of God**—Expressing the same body under the figure of a family, as in Num. 12. 7; Heb. 3. 2–6; 10. 21; 1 Tim. 3. 15; 1 Pet. 4. 17; note, ch. 3. 15. **Are built**—Into a spiritual, holy temple. Vs. 21, 22; comp. Acts 20. 32; Col. 2. 7; 1 Pet. 2. 5. **Upon the foundation**—That laid by the apostles and prophets, who preached Christ as the only foundation of the Church. Note, 1 Cor. 3. 10, 11. By the *prophets*, here, is meant the Christian teachers, next in order to the apostles, (ch. 4. 11, 12,) as distinguished from the O. T. prophets, who also dimly taught the same truths. Note, ch. 3. 5; Acts 3. 22, &c.; 26. 22; Rom. 16. 25, 26; Gal. 3. 8. **Chief corner-stone**—Meaning the same as the foundation. Isa. 28. 16; note, Matt. 21. 42; 1 Pet. 2. 4, &c. **In whom**—By virtue of union with Christ, (vs. 10, 13,) the spiritual temple **groweth**, i. e., advances in its progress toward that perfection which

CHAPTER III.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gen'tiles, **2** If ye have heard of the dispensation of the grace of God which is given me to you-ward: **3** How that by revelation he made known unto me the mystery; as I wrote afore in few words; **4** Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, **5** Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; **6** That the Gen'tiles should be fellow-

constitutes it a **holy temple**, a suitable **habitation of God**. Verse 22; chapter 4. 13–16, 24; 1 Cor. 6. 19, 20; 2 Cor. 6. 16; 1 Pet. 2. 5, 9.

CHAPTER III.

1. For this cause—On account of what has been stated. Chap. 2. 13–22. **I Paul**—Note, 2 Cor. 10. 1. **The prisoner of Jesus Christ**—Not merely imprisoned for the sake and cause of Christ, but Christ's prisoner, as he was his apostle and minister, to be used for the special benefit of the **Gentiles**. Compare verse 13; chap. 6. 20; 2 Tim. 1. 8, 11, 12; 2. 9, 10; Acts 9. 15, 16; 20. 22, 23; Col. 1. 24, 25. This *verse* is the beginning of a sentence, which is resumed and continued at verse 14, the intermediate portion being digressive. Vs. 2–13.

2–6. Dispensation—That divine arrangement whereby Paul was made a minister to the Gentiles, including the **grace of God** and all the special gifts which fitted him for the office. Note, vs. 2–8; Col. 1. 25, &c.; Gal. 2. 7, 8. **By revelation**—Note, Gal. 1. 12, 16. **The mystery**—That explained in vs. 4–9. **As I wrote**—Referring to what he had written, chap. 1. 9, &c. **When ye read**—Deep as is the **mystery** of the truths of which Paul wrote, the way for all to **understand** them is to *read* them with a willing mind. Comp. John 7. 17; 2 Tim. 3. 15, &c. **The mystery of Christ**—Not that of Christ himself, as in 1 Tim. 3. 16, but that spoken of vs. 6, 9; note, chapter 1. 9, 10; Col. 1. 27. **In other ages**—Or generations of old, (Col. 1. 26,) i. e., this mystery, (vs. 3, 4,) was **not made known** so clearly to them as it is now unto his **holy apostles**, those gospel teachers (note, chap. 2. 20) to whom it is specially and fully revealed **by the**

heirs, and of the same body, and partakers of his promise in Christ by the gospel: **7** Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. **8** Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; **9** And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things

Spirit. Note, 1 Cor. 2. 6-13; 12. 3; 1 Pet. 1. 10-12. **Fellow-heirs**—The believing Gentiles with the believing Jews are members of the **same body**, the Church, (note, ch. 2. 16, 19,) and joint **partakers of his promise**; that made to all believers in Christ. This is the mystery. Note, Gal. 3. 14, 26-29.

7-10. Whereof I—Of which Gospel (ver. 6) I Paul (verse 1) was **made a minister**, by an especial revelation, (ver. 3,) and the **effectual working**, rather, the *energy*, of **his power**, working in me, as in verse 20; chap. 1. 19. That divine power which made Paul's ministry so successful. Rom. 15. 16-19; 1 Cor. 2. 4, 5; Gal. 2. 8; 1 Thess. 1. 5; 2. 13. **Less than the least**—Or least of all, not merely of all apostles, but of **all saints** or Christians. Ch. 1. 1. Paul thus expresses his deep sense of demerit in remembrance of his former opposition to Christ and his Church. Note, 1 Cor. 15. 9; 1 Tim. 1. 13-15. Under other circumstances he vindicates his apostolic character. Note, 2 Cor. 11. 5; 12. 11. **This grace given**—It is no longer "woe unto me if I preach not," (1 Cor. 9. 16,) but a special favor bestowed to preach, not among the Jews, for whom he would lay down his life for an atonement, if possible, (note, Romans 9. 3,) but **among the Gentiles**. Note, Gal. 2. 7-9. **Riches of Christ**—Of his grace. Note, vs. 16-19; chap. 1. 7; 2. 7: called **unsearchable**, as belonging to that divine, unfathomable fullness which he possesses. Col. 1. 19; 2. 9; comp. Rom. 11. 33. **Fellowship of the mystery**—Rather, the *dispensation*, or arrangement of the mystery, which had been **hid in God**, in his secret purpose, till revealed to Paul and others. Note, vs. 2-5. **Who created all things**—And has therefore the right to order all things according to his purpose. Ro-

by Je'sus Christ: **10** To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, **11** According to the eternal purpose which he purposed in Christ Je'sus our Lord: **12** In whom we have boldness and access with confidence by the faith of him. **13** Wherefore I desire that ye faint not at my tribulations for you, which is your glory. **14** For this cause I bow my knees unto the Father of our Lord Je'sus Christ, **15** Of

mans 11. 34-36. The words, **by Jesus Christ**, are probably spurious, though not untrue. John 1. 3; Col. 1. 16; Heb. 1. 3. **Principalities and powers**—Note, chap. 1. 21. Denoting here the various angelic orders in heavenly places, or in heaven itself. Note, ch. 1. 3. Angels are represented as deeply interested in the display of God's manifold wisdom and grace (1 Pet. 4. 10) in the salvation of men. Note, Matt. 18. 10; Lk. 15. 10; Heb. 1. 14. **Be known**—Properly, *made known*. The Christian Church is educating archangels in the knowledge of God. Comp. 1 Peter 1. 12. **By the Church**—As the appointed means, under Christ, of carrying on this work. Chap. 4. 11, 12; note, chap. 2. 22. Against this agency and work nothing can prevail. Note, Matt. 16. 18; Acts 5. 39; Romans 8. 35-39.

11-13. The eternal purpose—Note, chap. 1. 9, 10; 2 Tim. 1. 9, 10. **Boldness and access**—Freedom of address and approach to God. **With confidence**, or, assurance of acceptance. **By the faith**—That faith in Christ which is essential to acceptable prayer. Chap. 2. 18; Heb. 4. 16; 10. 19, &c.; 1 John 3. 21-23. **Desire that ye faint not**—Rather, *pray* or entreat that ye be not *faint-hearted*. Isa. 7. 4; Gal. 6. 9. **Tribulations for you**—His being a prisoner on account of preaching the Gospel to them. Note, verse 1. **Your glory**—Promotive of your spiritual welfare. Comp. 2 Cor. 1. 4-6; 4. 12-15; Phil. 1. 12-14; Col. 1. 24; 2 Timothy 2. 10.

14-19. For this cause—Paul here resumes what he had before commenced, verse 1. **Bow my knees**—Equivalent to, *I pray*; the usual posture of earnest prayer being put for prayer itself. Luke 22. 41; Acts 7. 60; 9. 40; 20. 36; 21. 5; note, Matt. 6. 5. **Unto**

whom the whole family in heaven and earth is named. **16** That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; **17** That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, **18** May be able to comprehend with all saints what is the breadth, and length, and depth, and height; **19** And to know the love of Christ, which passeth knowledge, that ye

the Father—Note, chap. 1. 3. **The whole family**—All who are **named** and recognized as God's spiritual children, both **in heaven and earth**. Note, ch. 1. 10; 2. 19. **Riches of his glory**—Including the plenitude of his grace and power. Note, ver. 8; chap. 1. 18, 19; Phil. 4. 19. **Strengthened with might**—Or, *powerfully* strengthened with all might, through that power communicated **by his Spirit**. Comp. ch. 1. 19; Col. 1. 11; Phil. 4. 13. **The inner man**—The renewed or spiritual man, in whose heart Christ and the Holy Spirit dwell. Ver. 17; Col. 1. 27; John 14. 17; 1 John 2. 27. Called the **inner** or new man, in contrast to the outward or old man. Note, ch. 4. 22-24; Col. 3. 9, 10; 2 Cor. 4. 16. **Christ... in your hearts**—By the agency of his Spirit: for where the Spirit of Christ is, there Christ is. Note, chapter 4. 6; John 14. 16-18; Romans 8. 9-11. **Rooted and grounded**—Two figures, the first expressing life and growth, the other firmness and stability, as in Col. 1. 23; 2. 7; contrast Matthew 13. 6, 21. **In love**—Including the experimental knowledge of Christ's love for us, and the exercise of a corresponding love to him and to each other. Note, verse 19; 1 John 4. 9-13. **Be able**—Rather, *fully* able to experimentally **comprehend**, i. e., have that spiritual knowledge which is peculiar to **all saints**, i. e., the *holy*. Note, ch. 1. 1, 18; 1 Cor. 2. 9-16; 12. 3. The terms **breadth, length, &c.**, are figures used to express the infinite perfection of God, as in Job 11. 7-9, answering to his *fullness*, verse 19. **Know the love of Christ**—Experimentally. Note, ver. 17. The phrase, **which passeth knowledge**, implies no contradiction, since the knowledge acquired of this love must ever be imperfect, because in proportion as our knowledge of it increases so also does our appreciation

might be filled with all the fullness of God. **20** Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, **21** Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER IV.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vo-

of its vastness increase. Note, ver. 20; Phil. 3. 12-16. This is the highest and most sanctifying of all knowledge; and those who thus know the love of Christ toward them, purify themselves even as he is pure. Note, 1 John 3. 1-3. **With all the fullness**—Rather, *unto the complete fullness of God*, that is, by the indwelling of Christ, (vs. 17, 18,) in whom dwells all spiritual fullness. Col. 1. 19; 2. 9. By his *fullness* is meant his moral and spiritual perfections, or, the fullness of his Spirit. Chap. 5. 18; comp. John 3. 34; 1. 16. This is the goal or standard to which believers are to attain, (Phil. 3. 12, &c.,) and thus realize the ideal description given of his Church in ch. 4. 12-16, 24; 5. 26, 27. Note, Matt. 5. 48; Lk. 2. 74, 75; Rom. 12. 1, 2; 1 Thess. 5. 23; 1 Peter 1. 15, 16; 1 John 3. 2, &c.

20, 21. Unto him that is able—In this doxology Paul expresses his full confidence that God is able and willing to do not only all that he had asked, (verse 16, &c.,) but **exceeding abundantly**, i. e., infinitely more, than he knew how either to **ask or think**; implying that no definite bounds can be set to what they may expect in whom Christ dwells. Vs. 17-19; compare Job 17. 9; Psalm 84. 7; Prov. 4. 18. **According to the power**—That transforming power which has already effected this change in us, (note, ch. 1. 19,) is a pledge of its future completion. Note, Phil. 1. 6; 1 Thess. 5. 23, 24; Jude 24. **Be glory**—Note, Romans 16. 27. **In the Church**—Among all in earth and in heaven who have been redeemed **by Christ Jesus**. Revelation 5. 9-13; 7. 9-15. **Amen**—Note, Rom. 16. 27.

CHAPTER IV.

1-3. **I... the prisoner**—Note, ch. 3. 1. **Walk worthy**—Live as becometh your *vocation or calling*, i. e., as the chosen, adopted children of God.

cation wherewith ye are called, **2** With all lowliness and meekness, with long-suffering, forbearing one another in love; **3** Endeavoring to keep the unity of the Spirit in the bond of peace. **4** *There is one body*, and one Spirit, even as ye are called in one hope of your calling; **5** One Lord, one faith, one baptism, **6** One God and Father of all, who *is* above all, and through all, and in you all. **7** But unto

Chap. 1. 4-6. This walk is defined vs. 2-32; ch. 5. 1, 2; Phil. 1. 27; Col. 1. 10. **With... meekness**—If we walk worthy of the divine calling (ver. 1) we shall be found adorned with **all** the virtues here named, the fruit and evidence of the Spirit's presence, as their opposites are of his absence. Gal. 5. 16-23; Col. 3. 12-15; 1 Cor. 13. 4-7. **Endeavoring**—Rather, *giving diligence*, as far as possible, (Rom. 12. 18,) to keep **the unity of the Spirit**, that spirit of unity and **bond of peace** (Col. 3. 14, 15) which flows from the presence of the Spirit who is himself *one*. Note, ver. 4.

4-6. **One body**—The Church of Christ. **One Spirit**—The Holy Spirit, dwelling in the hearts of all, (chapter 3. 16, 17,) giving to the Church its true unity. Note, chapter 2. 14-22; 1 Cor. 12. 13. **One hope**—Note, chapter 1. 18; Col. 1. 5. **One Lord**—The Lord Jesus, as distinguished from God the Father. Note, verse 6. **One faith**—The Christian faith, which is essential to salvation. Note, Mk. 16. 16; Heb. 11. 6. Hence called *the faith*, as distinguished from all religious heresies and non-essential beliefs. Note, Gal. 1. 23; Jude 3. They only have this *one faith* who, by this one Spirit, recognize and worship this *one Lord* as their God and Saviour. Note, 1 Cor. 12. 3; Phil. 3. 3; 1 John 4. 2, 3. **One baptism**—The initiatory rite of entrance into the Church, (note, Mk. 16. 16,) whereby true faith and union with Christ and with each other is publicly professed. Note, Gal. 3. 27, 28. **One God and Father**—Note, 1 Cor. 8. 4, 6. The term *Father* distinguishes him from the *one Lord* and the *one Spirit*. Note, vs. 4, 5. The three distinct persons united are the **one God**, (note, John 10. 30; 1 John 5. 7,) who, in his supremacy and all-pervading Spirit, is **above all, and through all**. Psal. 139. 1-16; Romans 11. 33, 36; Heb. 4. 12, 13. **In you all**—In all true believers as in a holy

every one of us is given grace according to the measure of the gift of Christ. **8** Wherefore he saith. When he ascended up on high, he led captivity captive, and gave gifts unto men. **9** Now that he ascended, what is it but that he also descended first into the lower parts of the earth? **10** He that descended is the same also that ascended up far above all heavens, that he might fill all things. **11** And he gave some,

temple and habitation of God. Note, ch. 2. 21, 22. This union is not only with the Spirit and with Christ, but with the *triune* God. Note, chapter 3. 16, 17; Rom. 8. 9-11; 1 Cor. 12. 4-6; John 14. 17, 23; 17. 21.

7-10. **But unto every one**—Although the unity of the Church involves the equality of all its members, (verses 3-6,) it is still not only consistent with unity but essential to it, that to each be given **grace**, or some particular **gift of Christ** proceeding from grace. Note, verses 8, 11, &c. **According to the measure**—That is, the degree and particular kind which he may think proper to grant to each. Note, Rom. 12. 3, 6; 1 Cor. 12. 11. **He saith**—Quoting the sense of Psal. 68. 18 as being the words of Christ, who inspired the prophets. 1 Peter 1. 10, 11. **Ascended**—Into heaven. Note, ver. 10. **Led captivity captive**—A military figure (Judg. 5. 12) representing the ascended Christ as having conquered his enemies, Satan, sin, and death. Compare John 12. 31; Lk. 10. 18; 11. 20-22; 1 Cor. 15. 24, &c.; Hebrews 2. 14, 15. **Gave gifts**—The special gifts of the Spirit, (note, verse 7,) the impartation of which depended on Christ's ascension. Note, John 7. 39; 16. 7; Acts 2. 1-4, 33. **What is it**—What does the fact of Christ having **ascended** imply but that he first **descended** to the earth, as he himself taught. John 3. 13; 6. 38, 62; 16. 28. The expression **lower parts of the earth** is the antithesis or contrast to **far above all heavens**; the former denoting his deep humiliation, and the latter his high exaltation. Ch. 1. 20, &c.; Phil. 2. 6-11. Christ ascended not only to the visible heavens, so called, (note, 2 Cor. 12. 2,) but far above them, into heaven itself. Note, Acts 1. 9-11; 7. 55; Heb. 9. 24. **Fill all things**—In heaven and in earth. Jer. 23. 24; note, ver. 6; ch. 1. 23.

11. **He gave**—The ascended Christ

apostles; and some, prophets; and some, evangelists, and some, pastors and teachers; **12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: **13** Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: **14** That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; **15** But

speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: **16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. **17** This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gen'tiles walk, in the vanity of their mind, **18** Having the understanding darkened, being alienated from the life of God through

gave us, (vs. 7, 8,) to whom all power and resources have been given. Matt. 28. 18; John 3. 34, 35. **Apostles... prophets... teachers**—These officers are elsewhere mentioned as *first*, *second*, and *third*, in the order of their importance. Note, 1 Cor. 12. 28. **Evangelists**—Itinerant preachers, usually engaged in promoting revivals: such was Philip, (note, Acts 21. 8, comp. Acts 8. 4, 5, 25-40, 2 Tim. 4. 5,) and such pre-eminently were Paul (note, Romans 15. 18, &c.,) and Jesus. Note, Matthew 9. 35; Lk. 13. 22. **Pastors**—A word equivalent to shepherds; used figuratively for teachers, whose duty is to watch over the fold or Church of Christ, and administer to it spiritual food. Note, John 10. 1, &c.; 21. 15-17; Acts 20. 28; 1 Peter 5. 2-4.

12-16. For the perfecting—These various ministerial functions and gifts (ver. 11) are bestowed in order to promote the perfect Christian condition of the **saints**, or several members of the Church, that each, in his own sphere, may serve in the **work of the ministry**; i. e., make his own gifts available to the **edifying** or building up and perfecting, of the **body of Christ**, his Church. Note, vs. 13-16; 1 Cor. 12. 7; 14. 12. **Till we all come**—Till the whole Church ultimately arrives at the **unity**, i. e., at a oneness of **faith and knowledge** respecting the **Son of God**, such as God reveals. Matt. 16. 16-18. **Unto a perfect man**—To that complete spiritual growth which is attained when we are filled with all the **fullness of Christ**. Note, chapter 3. 17-19; Col. 3. 10. **Be no more children**—As contrasted with the *perfect man*. Note, ver. 13; 1 Cor. 3. 1, 2; 14. 20; Hebrews 5. 12-14. **Tossed to and fro**—A figure expressing the characteristic of children as being unstable

and easily deceived. Comp. Hebrews 13. 9; note, Matt. 11. 16, &c. **By the sleight of men**—Meaning the false teachers, who practice **cunning craftiness** in order to **deceive** and unsettle the faith of inexperienced Christians. Note, Romans 16. 17, 18; 2 Cor. 11. 3, 13-15; Col. 2. 8, 18; 2 Thess. 2. 8-12; 1 Timothy 4. 1-3; 2 Pet. 2. 1-3, 18. **Speaking the truth**—Adhering to it in word and deed, (3 John 3, 4,) as opposed to what is said in verse 14. **In love**—The love of the truth and of one another. Verse 25; Col. 2. 2. **Grow up into him**—Or *unto* a perfect conformity to the image and spirit of Christ **in all things** pertaining to the Christian life and character. Note, verses 13, 16; ch. 2. 21; 3. 16-19. **The head**—Of the Church, called the body of Christ. Ver. 12; ch. 1. 22, 23. **From whom**—From Christ as the head, (ver. 15,) i. e., **the whole body**, properly connected with him as the source of spiritual life and nourishment, **maketh increase**, or groweth up in him. Note, ver. 15; ch. 2. 21. The Church is here beautifully compared to the human body, having a living connection with its living head, (Col. 3. 3, 4,) and rendered perfect by every member performing its appropriate office, so that there is a common interest and sympathy, and what promotes the good of one promotes that of all. Note, verses 11-15; Col. 2. 19; 1 Cor. 12. 12-27.

17-19. Testify in the Lord—By his authority, and as having his Spirit. Note, Romans 9. 1; 1 Cor. 7. 10, 40; 1 Thess. 4. 1, 2. **Not as other Gen'tiles**—This refers to their former unconverted state as heathen. Ch. 2. 1-3, 11, 12. **In the vanity**—Devoted to vain and sinful pursuits. Vs. 18, 19; Rom. 1. 21, &c.; 1 Pet. 4. 2, 3. **Understanding darkened**—Their dark-

the ignorance that is in them, because of the blindness of their heart: **19** Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. **20** But ye have not so learned Christ; **21** If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: **22** That ye put off concerning the former conversation the old man, which is corrupt

ness of mind is the ground of the **ignorance** that is naturally in them, and the **blindness** or *hardness* of their heart is the cause of their being **alienated**, i. e., destitute of the **life of God**, that spiritual life which God gives to those only who are in communion with him. Note, chap. 2. 12; 1 Cor. 2. 9-16. **Past feeling**—Having seared their consciences. Note, 1 Timothy 4. 2. **Given themselves over**—Having abandoned God, God abandoned them to practice **with greediness**, i. e., with insatiable desire, all kinds of **uncleanness** or moral pollution. Note, Rom. 1. 24, &c.; 2 Thess. 2. 11, 12; 1 Pet. 4. 3, 4; 2 Pet. 2. 12-20.

20-24. Not so learned, Christ—Or, they had not so *received* Christ (Col. 2. 6) as to allow of their living as did the unconverted Gentiles. Verses 17-19; ch. 5. 3; 1 Cor. 6. 11. **If so be**—Or rather, *If, as I take for granted*. Comp. chap. 3. 2; 2 Cor. 5. 3. **Have heard him**—Not that they had heard or been taught by Christ personally, but through his Gospel as preached by Paul. Ch. 3. 1-8. To have heard Christ implies here not merely hearing with the outward ear, but an inward receiving of the **truth** by believing in **Jesus**, the essential truth of the Gospel. Acts 8. 35, 37; note, ch. 1. 13, &c.; Col. 1. 27, 28; 1 Thess. 1. 5, 6; 2. 13. **Put off... the old man**—A figurative expression for the abandonment of their **former conversation** or mode of life, which was according to their **corrupt** nature. Note, verse 19; Col. 3. 8, 9; Romans 6. 6; 13. 12; Jam. 1. 21. **Be renewed**—That is, continually. 2 Cor. 6. 16; Rom. 12. 1, 2. **In the spirit**—Or, *by the spirit of your mind*, i. e., by the new governing principle of your whole spiritual being; equivalent to being *taught and led of the Spirit*. 1 Cor. 2. 10, &c.; Gal. 5. 18. **Put on the new man**—As distinguished from the *old man*. Note, ver. 22. The same as the *new creature*, (note, 1 Cor. 5. 17,) and

according to the deceitful lusts; **23** And be renewed in the spirit of your mind; **24** And that ye put on the new man, which after God is created in righteousness and true holiness. **25** Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. **26** Be ye angry, and sin not: let not the sun go down upon your wrath: **27** Neither give place to the devil. **28** Let him

the *putting on Christ*: (Gal. 3. 27; Rom. 13. 14:) it is to adopt and cherish the Christian principle and character as implanted and nourished in the heart by the Holy Spirit. Note, John 3. 6; Tit. 3. 5. **After God**—Which new man is according to *God's image*, that in which man was originally created. Genesis 1. 26, 27; Col. 3. 10. This image consists in **righteousness and true holiness**, or rather, *holiness of truth*; i. e., the righteousness and holiness which distinguish the new creation have their source in, and accord in all respects with, *the truth* as it is in Jesus, (ver. 21,) through the sanctifying word. John 17. 17, 19. The truth here stands opposed to the *deceit* and *lying* of the old man. Vs. 22, 25. **Righteousness** renders us just toward our neighbors; **holiness**, pious toward God; and the two united include that perfect rectitude of heart and life which conforms us to the image and will of God. Note, Lk. 1. 74, 75; Matt. 5. 48; Rom. 12. 1, 2; 2 Cor. 3. 18; 7. 1; 1 Thess. 5. 23, 24; 1 Pet. 1. 15, 16; 1 John 3. 2, 3, 7; 4. 16, 17; 5. 18.

25-27. Putting away lying—As one of the deeds of the put-off old man. Ver. 22; Col. 3. 9. Lying, here, includes all forms of deceit or falsehood as opposed to truth. Verses 14, 15. **Speak every man truth**—Quoted from Zech. 8. 16. The term **neighbor** here means fellow-Christian, as in Rom. 15. 2; and the motive by which the duty is enforced is, that we are **members one of another**, i. e., intimately united by virtue of our union with Christ. Note, ver. 16; Rom. 12. 5. **Be ye angry, and sin not**—Quoting the sense of the Gr. version of Psalm 4. 4. Should circumstances call for anger on your part, let it be like that of Christ, without sin. Note, Mk. 3. 5; Matt. 5. 22. **Let not the sun**—That is, let not anger or wrath have any continued influence over you. Comp. Psal. 37. 8; Eccl. 7. 9; James 1. 19. **Neither give place**—

that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth. **29** Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. **30** And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. **31** Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: **32** And be ye kind one to another, tender-

hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

BE ye therefore followers of God, as dear children; **2** And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor. **3** But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; **4** Neither filthiness, nor foolish talking, nor jesting,

Do not give way to the **devil**, by allowing him to take advantage of your anger, or in any other way. Note, ch. 6. 11; 2 Cor. 2. 11; 11. 3; James 4. 7; 1 Pet. 5. 8, 9.

28-30. Him that stole—Rather, *that steals*, i. e., the thief. In this prohibition is included all forms of wrongdoing with one another, to which the Gentile Christians were especially liable. Note, 1 Cor. 5. 1, &c.; 6. 6-8. **Let him labor**—In some **good**, i. e., lawful, useful business; called *good* as opposed to theft and idleness, which usually go together, (Proverbs 31. 27,) and, also, as enabling us **to give** to the needy. Note, Acts 20. 34, 35; 1 Thess. 4. 11, 12; 2 Thess. 3. 8-13. **Corrupt communication**—Corrupting words or speech, such as are named vs. 25, 31; chap. 5. 4, 6. Its opposite is **that which is good**; that which tends to the **edifying** or ministering of **grace**, that is, to promote the salvation of those who hear you. Note, Col. 4. 6. **Grieve not the Holy Spirit**—By any of these unholy acts, vs. 19, 29, 31. Compare similar expressions in Psalms 78. 40; Isaiah 7. 13; 63. 10; Ezekiel 16. 43; Acts 7. 51; Hebrews 3. 10; note, 1 Thess. 5. 19. **Sealed**—A figurative word expressing that believers are acknowledged of the divine Spirit as belonging to God. Note, 2 Tim. 2. 19. **By the day of redemption** is meant the final glorification of the saints in heaven. Note, chapter 1. 13, 14. This sealing includes the original and continuous witness of the Spirit in the hearts of such as *are* children of God. Rom. 8. 14-16; Gal. 4. 6. The text teaches only that the Spirit is in itself *sufficient* to secure the believer's eternal salvation, as in 2 Tim. 1. 12; Jude 24; but not that the person sealed is secured against all possibility on his part of breaking the seal so as

to forfeit his salvation. Compare Isaiah 63. 8-10; Ezekiel 18. 24; note, 1 Cor. 9. 27; 10. 12; Hebrews 6. 4-8; 10. 26-29, 38.

31, 32. Let all... be put away—All kinds of sinful tempers and actions are here forbidden, (ver. 31,) and the opposite Christian virtues inculcated. Ver. 32; comp. vs. 22-29; Col. 3. 8, 12; Titus 3. 2, 3. **As God for Christ's sake**—Rather, *through* or *in* Christ; as God forgives and saves us only *in* Christ. Note, ch. 5. 2; 2 Cor. 5. 18, 19; Tit. 3. 4-6. God has thus placed us under obligation to love and forgive one another. Note, chap. 5. 1, 2; Col. 3. 13; Romans 15. 1-7; 1 John 3. 16.

CHAPTER V.

1, 2. Followers of God—Rather, *imitators*, in reference to what is said of God's forgiveness chap. 4. 32; note, ver. 2. **As dear children**—As affectionate children imitate their earthly father. Note, Matt. 5. 45, 48. **Walk in love**—Toward one another, as illustrated by Christ's love for us. 1 John 3. 16; 4. 8-11. **Given himself**—Voluntarily given his life for us as a consecrated **offering** and atoning **sacrifice to God**. Note, John 10. 15, 17, 18; Hebrews 7. 26, 27; 9. 26, 28; 10. 8-14. **Sweet-smelling savor**—Or an odor of a sweet smell, i. e., most pleasing and acceptable to God, as were the typical O. T. sacrifices. Gen. 4. 4; 8. 21; Lev. 1. 9, 13, 17; Heb. 11. 4. This acceptance applies not only to the love of Christ, but to all expression of Christian love. Comp. verses 10, 15-20; Rom. 12. 1, 2; 2 Cor. 2. 14, 15; Phil. 4. 18; Heb. 13. 16.

3-7. Fornication... covetousness—These vices, including every thing of the same nature, (vs. 4-6,) are not only to be generally avoided, but not even once **named**, or indulged in any way, **as becometh saints**; i. e., they are in-

which are not convenient: but rather giving of thanks. **5** For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. **6** Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. **7** Be not ye therefore partakers with them. **8** For ye were sometime darkness, but now *are ye light* in the Lord: walk as children of light; **9** (For the fruit of the Spirit *is* in all goodness and right-

consistent with the holy character of Christians. Comp. vs. 4, 5, 11, 12; ch. 4. 29, 31; note, 1 Cor. 5. 1, &c. **Covetousness** is translated *greediness* in ch. 4. 19. **Not convenient**—Not becoming Christians. Note, ver. 3; Rom. 1. 28. **Giving of thanks**—Including every kind of mutual Christian discourse. Note, vs. 19, 20. **This ye know**—They knew, through the Gospel preached by Paul in every Church, (1 Cor. 4. 17,) that the vile characters here named have no **inheritance in the kingdom of Christ**, here or hereafter. Note, 1 Cor. 6. 9, 10; Gal. 5. 19–21; Col. 3. 5, 6; Rev. 21. 27; 22. 15. **With vain words**—Rather, *empty* words; void of truth, and tending to palliate or excuse these crimes. Comp. Isa. 5. 20; 30. 10; Col. 2. 4, 8, 18; Titus 1. 10–14. **Cometh the wrath**—On all who become **partakers**, (verse 7,) i. e., associated with them, in their sins. Note, ch. 2. 2, 3; Col. 3. 6; Rom. 1. 18.

8–14. **Darkness . . . light**—Figurative words used in contrast to express the former heathen and the present Christian condition of the Ephesians who now are **in the Lord**, following him as **children of light**. Note, Jn. 8. 12; 12. 35, 36; 1 Thess. 5. 5; 1 Pet. 2. 9; 1 John 1. 7; 2. 10. **Fruit of the Spirit**—Rather, *of the light*; i. e., the effect of walking in this light (ver. 8) consists in the practice of **all goodness**, &c., (Gal. 5. 22, 23,) as contrasted with the *unfruitful* works of darkness. Note, ver. 11; John 3. 19–21. **Proving**—By practical and experimental trial what is **acceptable** to God. Note, Rom. 12. 1, 2; 1 Thess. 5. 21. **No fellowship**—Nothing in common as participants with them. Ver. 7; 1 Cor. 5. 9–11; 10. 20, 21; 2 Cor. 6. 14–17. **Unfruitful . . . darkness**—As contrasted with the fruit of light. Note, ver. 9. Their only

eousness and truth;) **10** Proving what is acceptable unto the Lord. **11** And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. **12** For it is **shame** even to speak of those things which are done of them in secret. **13** But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. **14** Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. **15** See then that ye walk circumspectly, not as fools, but as wise, **16** Re-

effect is corruption and *death*, which is not, in a true sense, fruit. Note, Rom. 6. 21, 23; Gal. 6. 8. **Reprove**—Let your life and conduct as children of light (verse 8) detect and condemn them. Note, ver. 13; Phil. 2. 15; Tit. 2. 7, 8. **Shame even to speak**—Note, ver. 3; Rom. 1. 24–27. **In secret**—Under the cover of darkness and dishonesty. Prov. 7. 9; Job 24. 13–17; note, Romans 13. 12, 13; 1 Thess. 5. 6, 7. **All things**—Like those referred to in vs. 11, 12, that are **reprov'd**, and their truly vile character **made manifest**, i. e., clearly exposed **by the light** that your reproof sheds upon them. Note, ver. 11. **Whatsoever doth**—Rather, *is made manifest*, by reproof, **is light**, its true character is seen, and no longer lies hid in darkness, as in ver. 12. This does not mean that all persons thus penetrated by the light are actually turned from darkness to light, as in verse 8; Acts 26. 18; for those only become **light in the Lord** (ver. 8) who gladly listen to his call and come to him for light. Note, verse 14; comp. John 1. 5; 3. 19–21; 2 Cor. 4. 4, 6. **He saith**—Or *it saith*, referring to the prophecy in Isa. 60. 1. **Awake . . . arise**—Addressed alike to all who are in a state of spiritual slumber and death, as were the Ephesians before conversion. Note, chap. 2. 1–3. **Christ shall give thee light**—The light of spiritual life. Note, verse 8; John 5. 24, 25.

15, 16. **Walk circumspectly**—With strict regard to God's will (verse 17) toward them whom you are set to reprove. Ver. 11; Col. 4. 5; Phil. 2. 15; Tit. 2. 7, 8. **Fools**—Those referred to in vs. 4–6, 17; Titus 3. 3. **Wise**—In the knowledge and practice of divine truth. Note, vs. 16, 17; Col. 4. 5; Rom. 16. 19. **Redeeming**—Meaning not in the sense of buying back, but of *buying*

deeming the time, because the days are evil. **17** Wherefore be ye not unwise, but understanding what the will of the Lord *is*. **18** And be not drunk with wine, wherein is excess; but be filled with the Spirit; **19** Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; **20** Giving thanks always for all things unto God and the Father in the name of our Lord Je'sus Christ; **21** Submitting yourselves one to another in the fear of God.

off, as in the Greek version of Dan. 2. 8.

The time—Meaning every *opportunity* specially favorable for good to yourselves and others. Note, 2 Cor. 6. 2; Col. 4. 5. **Days are evil**—Days of evil men and spirits, who stand opposed to all well-doing. Note, ch. 6. 11–13; Matt. 12. 39; Acts 14. 2; 19. 9; 1 Pet. 3. 16; 4. 4.

17–21. Unwise—Or foolish. Note, ver. 15. **Understanding**—Not merely knowing **the will of the Lord**, (as in Lk. 12. 47,) but by making *the will of the Lord* the standard of your conduct by actual trial. Note, verse 10; John 7. 17. **Be not drunk**—Either **with wine**, or with any other intoxicating drink, such as Scripture uniformly forbids as inconsistent with wisdom and the will of God. Verse 17; Proverbs 23. 19–21, 29–32; note, Luke 21. 34; Romans 13. 13; 1 Timothy 3. 3; 5. 23.

Excess—The word means the spendthrift's inability to save any thing; hence *dissoluteness, debauchery, profligacy*. Luke 15. 13; Tit. 1. 6; 1 Peter 4. 4. **Be filled with the Spirit**—The Holy Spirit, as opposed to the unholy spirit of wine. Comp. Lk. 1. 15; Acts 2. 4, 13, 15. Invite, receive, and *fully* yield yourselves to his guiding and abiding influence. John 14. 16, 17, 26; 1 John 2. 20, 27. **Speaking to yourselves**—Rather, *among* yourselves, or to one another, as in Colossians 3. 16. **Psalms . . . hymns . . . songs**—These three terms probably denote the three sorts of sacred music used by the early Christians in social worship, and called **spiritual**, as expressing such thoughts and feelings as are derived from the Spirit. Ver. 18; 1 Cor. 14. 15. **Melody in your heart**—Or soul, as opposed to mere words, or lip service. Col. 3. 16; note, Matt. 15. 8. Song is the natural language of fullness of the Spirit. Note, Acts 16. 25; James 5. 13. **Giving thanks**—Not once for

22 Wives, submit yourselves unto your own husbands, as unto the Lord. **23** For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. **24** Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. **25** Husbands, love your wives, even as Christ also loved the church, and gave himself for it; **26** That he might sanctify and cleanse it with the washing of water by the word, **27** That he might

all, but **always**, (Phil. 4. 6; 1 Thess. 5. 18;) and not only for things directly and positively joyous, but for **all things** which come from God for our good, though seemingly adverse. Job 1. 21; 5. 17; note, Heb. 12. 5–11; Rom. 8. 28; 2 Cor. 12. 7–10. **God and the Father**—Equivalent to God the Father of our Lord. Note, 1 Cor. 8. 6. **Submitting yourselves**—Yielding Christian submission to proper authority in all the relations of life, **in the fear of**, i. e., from regard to **God**, who has appointed them. Note, verses 22–25; ch. 6. 1–9; 12. 10; Rom. 13. 1–7; 1 Pet. 5. 5.

22–24. Wives . . . own husbands—The relative duties of wives and husbands are here enjoined, each having reciprocally the same property and interest in the other. Ver. 25; note, 1 Cor. 7. 2–16; Col. 3. 18, 19; 1 Pet. 3. 1, 7. **Head of the wife**—Note, 1 Cor. 7. 3. **Head of the Church**—Note, ch. 1. 22. **Saviour of the body**—Of his Church. Ch. 1. 23; note, ver. 25, &c. **Subject . . . in every thing**—Consistent with subjection to Christ, or in all things which do not conflict with their duty to God. Note, Acts 5. 29.

25–27. Love your wives—With a pure, ardent, self-sacrificing love similar to that of Christ, who, from love, **gave himself** a sacrifice for the Church. Acts 20. 28; Gal. 1. 4; note, vs. 26–33; John 15. 12, 13; 1 John 4. 10, 11. **Sanctify and cleanse**—Rather, *sanctify it, having cleansed, &c.*; the latter expression referring to the work of spiritual purification as already begun, and the former to its progressive and ultimate completion. Note, ver. 27; Phil. 1. 6. **With the washing of water**—Referring to baptism as the sign of the renewing and sanctifying of the soul by the Holy Spirit. Note, Matt. 3. 11; John 3. 5; Acts 22. 16; 1 Cor. 6. 11; Tit. 3. 5; Heb. 10. 22. **By the word**

present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. **28** So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. **29** For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: **30** For we are members of his body, of his flesh, and of his bones. **31** For this cause shall a man leave his father and

—The gospel word, as the appointed and ordinary means of communicating saving truth. Note, ch. 1. 13; Mk. 16. 15, 20; John 15. 3; 17. 17, 19; Rom. 1. 16; 10. 17; 2 Thess. 2. 13, 14; Jam. 1. 18; 1 Pet. 1. 22, 23. **Present it to himself**—Rather, *might himself present unto himself*, &c., i. e., through his instituted means of grace, (note, ver. 26;) a figure taken from the Oriental preparation of a bride for the marriage celebration. Comp. Isa. 61. 10; 62. 5; note, 2 Cor. 11. 2; Rev. 19. 7–9; 21. 2. **A glorious church**—Rather, *the church glorious*; referring to her complete conformity to the image of Christ at his second coming. Note, 1 Cor. 13. 10, 12; Phil. 3. 21; 1 John 3. 1–3. **Spot... or any such thing**—Not having either inward or outward defect. Ps. 45. 13; Song of Sol. 4. 7. **Holy, and without blemish**—Including perfection both of body and soul. Note, 1 Cor. 15. 49, 50; 1 Thess. 5. 23; Phil. 3. 21; Jude 24; Rev. 14. 5.

“No spot or wrinkle on her holy brow,
No flim upon her robes of dazzling white—
The ideal of all beauty realized,
Th’impersonation of delight and love.”

28–33. So ought men—This refers back to ver. 25, which see. **As their own bodies**—Note, ver. 31. **Loveth himself**—This is stated as a fact. Note, vs. 29, 31. **No man**—Having reason unimpaired, **ever yet hated**, i. e., failed to love his own body, but **nourisheth and cherisheth**, or provides for its support and comfort. Compare 1 Tim. 4. 1–4; 5. 8. **As the Lord**—Spiritually nourishes and cherishes **the church**. Note, verses 25–27. **Members of his body**—Note, Romans 12. 5; 1 Cor. 12. 27. **His flesh... bones**—An allusion to Genesis 2. 23. Not literally his flesh, &c., but in a spiritual sense, denoting the new life which Christ imparts to believers as vitally united to him. Comp. John 5. 24, 25;

mother, and shall be joined unto his wife, and they two shall be one flesh. **32** This is a great mystery: but I speak concerning Christ and the church. **33** Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER VI.

CHILDREN, obey your parents in the Lord: for this is right. **2** Honor thy father and

11. 26; 15. 1, &c. The same words are used to express family and other close relationship in Gen. 29. 14; Judges 9. 2; 2 Sam. 5. 1. **For this cause**—Quoting from Gen. 2. 24; note, Matt. 19. 5, 6. **Leave his father and mother**—As Christ holds his earthly relations, even his mother, *as such*, in secondary account as compared with his spiritual Bride, (Lk. 1. 48, 49; 8. 19–21,) so to become his bride believers must hold all other relations of less importance. Matt. 10. 37; Lk. 14. 33. **Two...one flesh**—Not literally one in material substance or in consciousness; but this oneness between husband and wife arises from the original constitution of their nature, rendering the one necessary as the complement of the other. Gen. 2. 18; 1 Cor. 11. 11, 12. Celibacy is contrary to nature and the word of God, except in such cases as Christ has named. Note, Matthew 19. 11, 12. **A great mystery**—The mystery of the union of **Christ and the Church** as represented by the marriage union. Note, vs. 23–31; 1 Cor. 6. 16, 17. This spiritual union, in its nature and mode of operation, is utterly inexplicable to the natural man. Note, John 3. 3–11; 1 Cor. 2. 9–14. **Nevertheless**—Returning to what is said ver. 28. **Reverence her husband**—Honor and respect him as the divinely appointed head of the family. Note, vs. 22, 23. To be worthy of this honor the husband, on his part, must fulfill his duty as enjoined vs. 25, 28; Col. 3. 18, 19. Note, 1 Peter 3. 7.

CHAPTER VI.

1–4. Obey your parents—In all things where the parent's commands are **in the Lord**, i. e., according to God's will and word, (note, Colossians 3. 20, 21,) but not otherwise. Note, Acts 5. 29. On the other hand, God's command is not to be abused, (note, Matt. 15. 2–4,) since it is **right**, a dictate of

mother; which is the first commandment with promise; ¶ That it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; ¶ Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; 7 With good will doing service, as to the Lord,

and not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. 10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against

natural and revealed religion. Prov. 1. 8, 9; 23. 22; note, vs. 2-4. **Honor**—Note, Matt. 15. 4. **First commandment**—The fifth in the order of the decalogue, but the *first* and only command to which a particular **promise** is annexed. Exod. 20. 12. **Well with thee**—Because such obedience is well-pleasing to the Lord, (note, Col. 3. 20,) and secures from the curse threatened. Deut. 27. 16; Proverbs 20. 20; 30. 17. **Live long**—This expresses the general rule, that dutiful children live longer than do the reverse; and the exceptions to this rule are no more inconsistent with the promise than are the exceptions to the rule in regard to the rich and the poor. Prov. 10. 4; 12. 24; 21. 5; 22. 29. **Provoke not your children**—Give them no just occasion to be *angry or discouraged* by any unreasonable commands or blame. Col. 3. 21. Though **fathers** only are addressed, *mothers* are included, as in ver. 1. **Bring them up**—The terms **nurture and admonition** include the whole process of training by *discipline and instruction*; and the expression of **the Lord**, denotes that the training is to be such as the Lord approves and dictates. Compare Genesis 18. 19; Deuteronomy 6. 7, 20; Psalm 78. 3-8; Proverbs 13. 24; 19. 18; 22. 6; 23. 13, 14; 29. 17; note, 1 Tim. 3. 4.

5-9. **Servants**—The Gk. word here includes both *bond and hired* servants. Note, Matt. 8. 6. **According to the flesh**—Earthly masters, in contrast with their heavenly Master. Vs. 6, 9. **With fear and trembling**—A phrase denoting the utmost care and eagerness to do one's duty. Note, 1 Cor. 2. 3; 2 Cor. 7. 15; Phil. 2. 12. **In singleness**—Or *simplicity of heart*, i. e., with *sincere* obedience, **as unto Christ**, believing that in such service, though unjustly

demanding by an abusive master, they are serving Christ, as when turning the other cheek to the smiter. Matt. 5. 39; note, vs. 6, 7. **Eye-service**—Such service as is rendered only while the master is looking on; or as **men-pleasers**, rather than as Christ-pleasers, doing the will of God **from the heart**. Note, vs. 5, 7; Col. 3. 23, 24. **With good will**—As becomes Christian servants. 1 Cor. 7. 21; 1 Tim. 6. 1-3; Tit. 2. 9; Philemon 16. **The same shall he receive**—This is true of **any man**, whether **bond or free**, slave or master, and applies alike not only to every **good thing**, but to the *wrong*. Col. 3. 25; note, ver. 9. **Masters, do the same**—Act toward your servants with the same regard to their rights and the will of God as they are enjoined toward you. Vs. 5-8. **Threatening**—Or ruling with rigor, as forbidden Exod. 1. 11-14; Lev. 25. 43, 46. **Your Master**—Christ the Lord, who, without **respect of persons**, will, at the final judgment, reward every man according to his deeds. Note, Rom. 2. 5-11, 16; 2 Cor. 5. 10; Col. 3. 24, 25.

10-12. **Strong in the Lord**—Rather, *be strengthened*, or strengthen yourselves, as do those who are united by faith to Christ, and depend upon **the power** derived from him for every good work. Chapter 1. 19; 3. 16; Col. 1. 11; 2 Cor. 12. 9, 10; Phil. 4. 13. **The whole armor**—Note, verse 13. Said here to be **of God**, because furnished and made mighty by him. Note, vs. 10. 13-17; 2 Cor. 10. 4, 5. **Wiles of the devil**—Artfully arranged schemes for deceiving. Note, ch. 4. 27; 2 Cor. 2. 11; 11. 3, 14. **Wrestle not**—Rather, *the struggle*—that in which Christians are engaged—is not against **flesh and blood**, i. e., *human* beings, as the expression means in Matt. 16. 17; Gal.

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. **13** Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and

1. **16. Principalities**—Various orders of evil-fallen spirits are here designated by the same titles as those given to the holy spirits in heaven. Note, ch. 1. 21; Rom. 8. 38. **Spiritual wickedness**—Rather, *wicked spirits*, as applied to the nature and character of the several evil agencies here named, including the impersonated devil, (ver. 11,) called *the wicked*. Note, ver. 16. **In high places**—Rather, *heavenly places*, as rendered in ch. 1. 3; 2. 6; 3. 10. But in what sense are these wicked spirits said to be in heaven? Some say that heaven here means the aerial regions, which is assumed to be the abode of evil spirits, (note, ch. 2. 2;) others think it refers to heaven as the place from which they fell. Note, 2 Pet. 2. 4; Rev. 12. 7-10. Others believe that the *heavenly places* here are the same as in ch. 1. 3; 2. 6; 3. 10; and that here, in the Church militant, is the actual scene of this conflict with Satan and his allies. Job 1. 6; 2. 1; note, Matt. 4. 1, &c.; Luke 10. 17, 18; 22. 3, 31; Acts 5. 3; Rom. 16. 20; 1 Cor. 5. 5; 2 Cor. 2. 11; 11. 3. 13-15; 12. 7; 1 Thess. 2. 18; 2 Thess. 2. 3-10; 1 Tim. 4. 1; 5. 15; 1 Pet. 5. 8, 9; Rev. 2. 9, 10, 13; 12. 9, &c.

13-17. **Wherefore**—Because you have so formidable enemies to encounter, nothing less than the **whole armor of God**, offensive and defensive, is adequate to the conflict. Note, vs. 11, 12. **The evil day**—The time of Satan's special assault, which may come suddenly and at any moment, the war being perpetual. Eccl. 9. 12; note, ch. 5. 16; Rev. 12. 12. **Having done all**—Which the combat demands in order to quell the foe, you may be found to stand as victors after the conflict is over, (vs. 14-18,) as did Paul. 1 Cor. 9. 26, 27; 2 Tim. 4. 7, 8. **Loins girt about**—So that the Christian soldier may be unencumbered and ready for action.

having done all, to stand. **14** Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; **15** And your feet shod with the preparation of the gospel of peace; **16** Above all, taking the

Compare Exodus 12. 11; Isaiah 5. 27; note, Luke 12. 35. **With truth**—Or *faithfulness*, as is said of Messiah Isa. 11. 5, including the experimental and practical knowledge of the truth as it is in Jesus. Note, chap. 4. 21. **The breastplate**—A piece of armor for the protection of the breast and chest, called a coat of mail. 1 Sam. 17. 5, 38. That of **righteousness** is the spiritual breastplate; Christ's righteousness so wrought in the soul by the Spirit as to become the inherent and personal righteousness of the believer. Isa. 59. 17; note, chap. 3. 16, 17; 4. 24; Phil. 3. 9. **Feet shod**—Referring to the sandals then used. Note, Matt. 3. 11; 10. 10. **With the preparation**—Rather, *with readiness or alacrity for the Gospel*, i. e., for its defense or propagation. Isa. 52. 7; note, Rom. 10. 15. **Above all**—Rather, *over*, or in addition to all, taking the **shield**, referring to the large oblong piece of wood some four feet long by two feet broad, capable of covering nearly the whole person; hence used



Roman soldier.

shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. **17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God: **18** Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; **19** And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, **20** For which I am an ambassador in bonds; that

therein I may speak boldly, as I ought to speak. **21** But that ye also may know my affairs, *and* how I do, Tych'i-cus, a beloved brother and faithful minister in the Lord, shall make known to you all things: **22** Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts. **23** Peace *be* to the brethren, and love with faith, from God the Father and the Lord Je'sus Christ. **24** Grace *be* with all them that love our Lord Je'sus Christ in sincerity. Amen.

to express true and living **faith** in God, which secures to its possessor the divine protection. Comp. Gen. 15. 1; Psalm 5. 12; 28. 7; 91. 4; 115. 9-11; Prov. 30. 5. **Fiery darts**—The allusion is to the ignited missiles used by the ancients. Psal. 7. 13; Prov. 26. 18. To these are compared the fiery temptations of **the wicked**, i. e., Satan, the *wicked one*. 1 John 2. 13, 14; 3. 12; 5. 18. **The helmet**—The armor for the head. 1 Sam. 17. 5, 38. Figuratively, the helmet is **salvation**, as in Isa. 59. 17, including not only present, but future and ultimate salvation; and hence called the *hope* of salvation. 1 Thess. 5. 8; comp. Rom. 5. 2; 8. 24, 25; Heb. 6. 11; 1 Pet. 1. 3-9, 13. **The sword of the Spirit**—That which is furnished and wielded by the Spirit, who inspired the **word of God**, both as written (2 Pet. 1. 21) and as preached. Matt. 10. 20; 1 Cor. 2. 4, 13; 1 Thess. 1. 5; 2. 13. This is the *two-edged* sword; (note, Heb. 4. 12; Rev. 1. 16;) that with which Jesus foiled the devil, (note, Matt. 4. 1-11,) and that which he attends with a power which none can gainsay or resist. Lk. 21. 15; Acts 6. 10. No armor is here specified for the back, suggesting the danger of turning back from the Christian warfare. Lk. 9. 62; Heb. 10. 38.

18-20. Praying always—That is, constantly, habitually. Note, Lk. 18. 1; Rom. 12. 12; 1 Thess. 5. 17. Not only on every occasion, but with **all prayer**, including all forms and kinds of prayer, one of which is **supplication**, as distinguished from thanksgiving, &c., as in Phil. 4. 6; 1 Tim. 2. 1. **In the Spirit**—In union with the Holy Spirit, who prompts all earnest and acceptable prayer. Note, Rom. 8. 26, 27; Jude 20. **Watching**—Ever wakeful and vigilant, not allowing any thing to interfere with this duty. Matt. 26. 41; Mark 13. 33; 1 Pet. 5. 8; Rev. 3. 2, 3. **With all per-**

severance—With unwearied importunity, as illustrated Genesis 32. 24-28. Note, Luke 18. 1-8. **For all saints**—Rather, all *the* saints, that is, let each Christian pray not for himself alone, but for all his fellow-soldiers. Ver. 19; ch. 1. 15; Phil. 1. 4; Col. 1. 3, 9; 4. 3, 12; 1 Thess. 1. 2; Philemon 4. Without prayer even the whole armor of God is useless; but with it victory is sweet, for the battle is the Lord's. Comp. 1 Sam. 17. 45-47; Ex. 17. 8-16; Ezek. 36. 37.

"Restraining prayer, we cease to fight; Prayer keeps the Christian's armor bright; And Satan trembles when he sees The weakest saint upon his knees."

19-22. And for me—Paul desired the Ephesians to pray, not only for the saints in general, (verse 18,) but especially for himself as their apostle, that he might be able to preach the Gospel **boldly**, i. e., freely and plainly, as he **ought to speak**. Ver. 20; Col. 4. 3, 4; 2 Thess. 3. 1; note, Acts 4. 29. **Embassador**—Note, 2 Cor. 5. 20. **In bonds**—A prisoner. Note, chap. 3. 1. **Know my affairs**—Rather, *the things concerning me*, or how I fare; of which he would inform them through **Tychicus**, one of Paul's attendants and faithful subordinates in the ministry. Acts 20. 4; Col. 4. 7, 8; 2 Tim. 4. 12. **Comfort your hearts**—With the assurance that my bonds have served the furtherance of the Gospel. Note, Phil. 1. 12-14; 2 Cor. 1. 3-6.

23, 24. Peace...from God—The usual form of salutation or benediction. Note, Matt. 10. 13; Rom. 1. 7; 15. 33. **Love with faith**—Co-existing in their hearts, and mutually aiding each other, as fruits of the Spirit. Gal. 5. 6, 22. **Grace be with all**—Note, Rom. 16. 20-24. **In sincerity**—Rather, *in incorruption*, i. e., pure, without the corruption of hypocrisy. Tit. 2. 7; contrast Tit. 1. 11, 16; 2 Pet. 2. 18, 19.

THE EPISTLE TO THE PHILIPPIANS.

INTRODUCTION.—Philippi, a city of Macedonia, was seated on an extensive plain on the borders of Thrace, and about ten miles north-west of its sea-port, Neapolis. It received its name from Philip, king of Macedonia, who repaired and beautified it; its former name was Dathos. It is distinguished in the N. T. history as being the first place in Europe which received the Gospel, Paul having been led hither through a heavenly vision. This was about A. D. 53. Acts 16. 9-13. The first convert was Lydia, (note, Acts 16. 14, 15,) and the Church which sprang up here was characterized by the distinguishing traits of this generous and true-hearted Christian woman. Chapter 1. 5-7, 29, 30; 4. 10-18; 2 Cor. 8. 1-5. Paul again visited Philippi about A. D. 58; four or five years after which, during his imprisonment at Rome, he wrote this epistle, as also the epistles to the Ephesians, Colossians, and Philemon. See Introductions to those epistles. The Philippians, like most of the apostolic Churches, are cautioned against the erroneous doctrines of false teachers. Ch. 1. 15-17; 3. 2, 18, 19. The epistle is distinguished by its warm outflow of Christian affection and some of the richest passages of Christian experience, stating the writer's holy ambition to attain the highest possible perfection, and urging upon all the same resolve. Chap. 1. 8-10; 2. 1-5; 3. 8-17.

CHAPTER I.

PAUL and **Ti-mo'the-us**, the servants of Je'sus Christ, to all the saints in Christ Je'sus which are at Phil-ip'pi, with the bishops and deacons: **2** Grace *be* unto you, and peace, from God our Father and *from* the Lord Je'sus Christ. **3** I thank my God upon every remembrance of you, **4** Always in every prayer of mine for you all making request with joy, **5** For your fellowship in the gospel from the

first day until now; **6** Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Je'sus Christ: **7** Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace. **8** For God is my record, how greatly I long after you all in the bowels of Je'sus Christ. **9** And this I pray,

CHAPTER I.

1, 2. **Paul and Timotheus**—Paul here associates Timothy with himself in the salutation merely, as in 2 Cor. 1. 1; Col. 1. 1; and in 1 and 2 Thess. **Servants**—As Paul often calls himself, (note, Romans 1. 1,) and also his fellow-ministers. Note, 2 Cor. 4. 5. **The saints**—Note, Rom. 1. 7. **Philippi**—See Introduction. **Bishops**—The same in the apostolic Churches as *presbyters* or *elders*. Note, Acts 11. 30; 20. 17, 28; Tit. 1. 5, 7; 1 Pet. 5. 1, &c. They were properly the *overseers* of the internal or spiritual affairs of the Church, as the **deacons** were of the externals. Note, Acts 6. 1-4; 1 Tim. 3. 2, 8, &c. **Grace**—Note, Rom. 1. 7.

3-8. **I thank my God**—On these verses (3, 4) see Rom. 1. 8, 9. **Your fellowship**—Not *in*, but as regards the gospel, in their marked aid in promoting it. Note, chapter 4. 10, 15-18; 1 Thess. 1. 3, 8. **Confident**—Or assured, the grounds of which are stated in vs. 7, 8. **Begun a good work**—This Christ has done for you in the work of redemption, &c., (Eph. 1. 7; 5. 2,) and also **in you**, by renewing

your hearts through faith. Comp. ch. 2. 13; Eph. 1. 1-6; Tit. 3. 5, 6. This was shown in their *fellowship*. Note, ver. 5. **Will perform it**—Carry it on to final completion **until the day** of the second coming of Christ. Note, vs. 9, 10. Paul cherished this confidence on the ground, not of a belief that the good work begun in them must of necessity secure their infallible perseverance, but that God is faithful to complete his part of this saving work in them, as he is in all who thus work with him. Comp. vs. 9-11; ch. 2. 12, 13; Eph. 2. 8-10; 2 Timothy 1. 12; 4. 7, 8; Jude 20, 21, 24. **It is meet**—Just and right for me to have this confidence. Ver. 6. **You, in my heart**—In my affectionate remembrance. Ver. 8; 2 Cor. 3. 2; 7. 3. **Inasmuch**—Their sympathy with Paul in his bonds and in his defense... of the Gospel was proof that they were fellow **partakers** of the same divine **grace**. Vs. 29, 30. **God is my record**—My witness. Note, Rom. 1. 9; 9. 1. **Long after you**—For your spiritual prosperity. Vs. 9-11; ch. 4. 1. **In the bowels**—A common expression of yearning, intense love.

that your love may abound yet more and more in knowledge and *in* all judgment; **10** That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; **11** Being filled with the fruits of righteousness, which are by Je'sus Christ, unto the glory and praise of God. **12** But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; **13** So that my bonds in Christ are manifest in all the palace, and in all other *places*; **14** And

many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. **15** Some indeed preach Christ even of envy and strife; and some also of good will: **16** The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: **17** But the other of love, knowing that I am set for the defense of the gospel. **18** What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. **19** For I know that this

Ch. 2. 1; Col. 3. 12; note, 2 Cor. 6. 12. This was not mere natural affection, but, as it were, the love of **Christ**, a portion of which dwells in all who are vitally united to the Saviour, as was Paul. Gal. 2. 20.

9-11. Your love may abound—Toward Christ and his cause, even **more and more**. 1 Thess. 3. 12; 4. 1. **In knowledge**—Paul prays that they may have that *intelligent* love which is based on an enlightened, large view of divine truth, and that in all **judgment**—rather, *perception*, or insight into spiritual things, such as they only can have who receive and exercise the gifts of the Spirit. Note, 1 Cor. 2. 10, &c. **May approve**—Rather, *try things that differ*; i. e., with a view to approve and embrace not only things right and good, but the **excellent**, especially in matters of religious experience, that none but the more advanced, mature Christians, perceive. Romans 12. 2; Eph. 3. 16-20; Heb. 5. 12-14; 1 John 2. 20, 27. **Sincere**—The Gr. properly means, *Examined in sunlight and found pure*. As here applied to Christian character, Paul prays that in the light of God's presence they may be found pure in heart, and in life **without offense**, or blameless, **till the day of Christ**. Note, verse 6; chap. 2. 15, 16; 1 Cor. 1. 8; 1 Thess. 3. 13; 5. 23. **Filled with the fruits**—Or with the Spirit, the fruit of which is **righteousness**. Note, Eph. 5. 9, 18; Col. 1. 9, 10; Gal. 5. 22, 23. This fruit is **by . . . Christ**, who gives the Spirit to those who are in union with him, (Rom. 8. 10, 11,) and to the **glory . . . of God**, i. e., his honor is thereby promoted. John 15. 8; Eph. 1. 12.

12-14. The things—Those relating to Paul's imprisonment, which, so far from hindering the Gospel, had **fallen out**, i. e., resulted, in its **furtherance**.

Note, vs. 13, 14. **My bonds in Christ**—Note, Eph. 3. 1. **Are manifest**—Rather, *have become manifest in Christ*, i. e., known as endured in his cause. Eph. 3. 1; 6. 20. **In all the palace**—Gr., *pretorium*; referring to the barracks of Nero's body-guard, quartered near the palace, to whose chief Paul was delivered when brought to Rome. Note, Acts 28. 16. **All other places**—Rather, *to all the rest*; referring, probably, to all that came unto him. Acts 28. 23, 30. **Many**—Rather, *the most of brethren*, i. e., the true Christian preachers, as distinguished from the false. Vs. 15-17. These, **waxing confident**, rather, *trusting in the Lord*, by seeing how he supported Paul and gave efficacy to his preaching, even in his **bonds**, (vs. 12, 13,) because increasingly **bold**, and preached Christ **without fear** of their adversaries. Ver. 28.

15-17. Some . . . preach—Two classes of Christian preachers are here set in contrast, both of which preach **Christ**; but one is moved by **envy**, the other by **good-will** toward Paul. Note, vs. 16-18. Those moved by the spirit of party strife or **contention** are thought to be the Judaizing teachers, who sought **not sincerely**, but with intrigue, to **add affliction** to Paul, by supplanting him in the affections of the Church. Acts 15. 1, 2, 5; Gal. 6. 12, 13; Col. 2. 8, 16-18. **The other** class; those described in ver. 14, **out of love** for Christ, preach him **in truth**, as did Paul, **knowing** that he was **set for the defense**, i. e., divinely sent to preach the Gospel. Gal. 1. 11, 12.

18-20. What then? This does not trouble Paul as they thought it would, (ver. 16;) but caused him to **rejoice**, for in **every way** of preaching, whether it be **in pretense**, as in verse 16, or **in truth**, as in vs. 14, 17, **Christ is**

shall turn to my salvation through your prayer, and the supply of the Spirit of Je'sus Christ, **20** According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death. **21** For to me to live *is* Christ, and to die *is* gain. **22** But if I live in the flesh, this *is* the fruit of my labor: yet what I shall choose I wot not. **23** For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: **24** Nevertheless to abide in the flesh

is more needful for you. **25** And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; **26** That your rejoicing may be more abundant in Je'sus Christ for me by my coming to you again. **27** Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; **28** And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to

preached; their bad intentions being overruled for good. Verses 12, 19, 20; comp. Psa. 76. 10; Isa. 10. 5-7. **Turn to my salvation**—The safety of his life, (ver. 25, 2 Timothy 4. 17, 18,) and work for his good in the largest sense. Note, Romans 8. 28; 2 Timothy 1. 12. **Through your prayer**—In answer to it by a special **supply**, or aid of the **Spirit**, as promised to acceptable, believing prayer. Compare Luke 11. 13; 1 John 5. 14, 15. Paul believed in the efficacy of such intercessory prayer. Note, Rom. 15. 30, 31; 2 Cor. 1. 10, 11; Eph. 6. 18, 19; 2 Thess. 3. 1, 2. **In nothing...ashamed**—In no way disappointed of this **my hope**, (ver. 19,) but **as always** in the past of my Christian ministry, **so now**, in the present crisis, and henceforth to the end, **Christ shall be magnified**, be honored, and his cause promoted in **my body**, either by preserving its **life** or allowing it to be put to **death**. Note, verses 21-26; Rom. 14. 7, 8.

21-26. For to me—As to himself personally, either event was a matter of indifference, since **to live is Christ**, his whole life being devoted to him, (Acts 20. 22-24, Gal. 2. 20,) and **to die**, rather, *to have died*; referring, not to the act of dying as a **gain**, but to the state after death—that of being with Christ. Note, verse 23. **This is the fruit**—My continued life will be for further **labor** in the cause of Christ, attended with **fruit** in the service of the Church. Note, vs. 24-26. **Wot not**—Rather, I *know not* which I should **choose**, were it left to me. Verse 23. **In a strait**—Strongly drawn in **two** different ways, as expressed vs. 21, 22. **A desire to depart**—That is, to have his soul leave his body, and immediately **be with Christ**, i. e., in heaven, where Christ

is. Acts 1. 9-11. This refutes the notion of the soul being dormant, or sleeping in a state of unconsciousness between death and the resurrection. Note, 2 Cor. 5. 1-8. As sinners men usually *dread* death; if made *willing* or *desirous* to die, it is because of sorrow or disappointment which cannot be borne. Job 18. 5-21; Jonah 4. 3, 8. But Paul's *desire to depart* was from a **far better** motive; it was to **be with Christ**, to behold and partake of his glory, (John 14. 3, 17. 24,) and be conscious of the fact. Note, 2 Cor. 5. 8. It is not, however, till after the resurrection that Paul and the dead in Christ are to be like him in his glorified body, (note, ch. 3. 21; 1 Thess. 4. 14, &c.,) and see and know him fully as he is. Note, 1 John 3. 2; 1 Cor. 13. 12. **More needful**—As explained in vs. 25, 26. **This confidence**—That he should **continue** to live for the **furtherance and joy** of the **faith** of the Church. Ver. 26. **Your rejoicing**—His **coming** to them **again**, in answer to their prayer, (ver. 19,) would be an occasion of mutual rejoicing. Ch. 2. 17, 18.

27-30. Your conversation—The Gr. implies, let your whole walk or life *as citizens*, i. e., of the heavenly state or spiritual city, (Heb. 12. 22-24,) be as it **becometh the gospel**, i. e., such as it requires; (note, chapter 3. 20; Eph. 4. 1; 1 Thess. 2. 12; 4. 1, 12;) including, particularly, a firm unity in **spirit** and **mind**, mutually **striving** for and defending the **faith** of the gospel against all opposition. Vs. 28-30; ch. 3. 17, 18; Jude 3, 4. In this strife with their **adversaries** they must not be **terrified**, but stand firm, as did Paul in the same conflict. Note, verse 30; Acts 20. 22-24. **An evident token**—Their Christian life and unterrified

you of salvation, and that of God. **29** For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; **30** Having the same conflict which ye saw in me *and now hear to be in me.*

CHAPTER II.

If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, **2** Fulfill ye my joy, that ye be like-minded, having the same love, *being of one accord, of one mind.* **3** *Let nothing be done through strife*

adherence to the Gospel (ver. 27) plainly demonstrated that they were in the way of **salvation**, and their adversaries, of **perdition** or destruction. 2 Thess. 1. 5-10. **It is given**—As a privilege to all Christians not only to **believe** in Christ, but also to **suffer for his sake**, or in his cause. Note, Matt. 5. 10-12; Mark 10. 30; Acts 5. 41; Col. 1. 24; 1 Thess. 3. 3, 4; 2 Tim. 3. 12; 1 Pet. 4. 12-16. **The same conflict**—Alluding to his arrest, &c., at Philippi. Acts 16. 19-24; 1 Thess. 2. 2.

CHAPTER II.

1-4. **If ... therefore** — Referring back to what is said chapter 1. 27. The *if* here does not express any *doubt*, but, on the contrary, the fullest assurance that there is this **consolation, comfort, &c.**, to them that are in **Christ**. Romans 8. 1; 2 Corinthians 1. 4-7; 13. 14. **Bowels and mercies**—Rather, *of mercies*. Note, Col. 3. 12. **Fulfill**—Make full or perfect **my joy**, that joy in them which Paul had expressed ch. 1. 4. Compare John 3. 29. **Like-minded**—Equivalent to the exhortation chap. 1. 27. Romans 12. 16; 15. 5, 6; 1 Cor. 1. 10; 2 Cor. 13. 11. **Strife or vainglory**—Note, Gal. 5. 26. **Better than themselves**—Note, Rom. 12. 10. **Look... things of others**—Note, Rom. 15. 1-3; 1 Cor. 10. 24; 13. 5.

5-8. **Let this mind**—Cherish this disposition of self-sacrifice for others (verse 4) which was pre-eminent in **Christ Jesus**. Note, vs. 6-8. Paul himself was an example, (chap. 1. 24;) but that of Christ excels all. John 15. 13; Rom. 5. 7, 8; 15. 3, &c.; 1 Peter 2. 21. **Being in the form of God**—Alluding to Christ's mode of existence before he took the **form of a servant**, (note, ver. 7;) that in which he subsisted from

or vainglory; but in lowliness of mind let each esteem others better than themselves. **4** Look not every man on his own things, but every man also on the things of others. **5** Let this mind be in you, which was also in Christ Jesus: **6** Who, being in the form of God, thought it not robbery to be equal with God: **7** But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: **8** And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross **9** Wherefore God also hath highly exalted him, and given him a name which is above every

eternity. Note, John 1. 1; 17. 5. By the *form of God* is not meant the divine nature itself, but the *manifestation* or *form* shining forth from the invisible Deity. Note, John 1. 14, 18; 2 Cor. 4. 4; Heb. 1. 3. Yet his being in the *form* of God implies that he is **equal with God** in every respect. Note, John 1. 1; 5. 18, 23; 10. 30-33; 14. 7-10; Col. 1. 15; Heb. 1. 8. **Thought it not robbery**—The sense is, He did not regard his being on an equality with God as a thing to be selfishly grasped and clung to; but he used his equality with the Father as an opportunity, not for self-exaltation, but for self-abasement, in that he **made himself of no reputation**; or, rather, *emptied himself*, not of his essential Godhead, for this in all fullness ever dwelt in him, (note, Col. 1. 15; 2. 9,) but he appeared to men as if thus emptied, by vailing his previous *form of God* and assuming the *form of a servant*, made in the **likeness of men**, i. e., a true man. Isa. 49. 3, 7; 53. 2, 3; note, Heb. 2. 14, 17. **Humbled himself**—By becoming **obedient** to the will of God. **Unto death**—Even the shameful **death of the cross**. Jn. 6. 38; Heb. 5. 8, 9; 10. 7-10. This was all voluntary. John 10. 18; Tit. 2. 14; Heb. 12. 2.

9-11. **Wherefore** — As the appropriate reward of his self-humiliation and obedience, (vs. 7, 8,) **God the Father** (ver. 11) **highly exalted him** in his ascension to the mediatorial throne as the God-man, to repossess forever his former glory. John 17. 1, 2, 5; Acts 2. 30-36; Eph. 4. 10. **A name**—The name *Jesus*, or *Saviour*, (verse 10,) that divinely **given** before his incarnation, (Lk. 1. 31, 2. 21,) and which is henceforth forever his name in heaven. Acts 9. 5. **Above every name**—In earth or heaven. Ver. 10; Acts 4. 12; Eph.

name: **10** That at the name of *Je'sus* every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; **11** And that every tongue should confess that *Je'sus* Christ is Lord, to the glory of God the Father. **12** Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: **13** For it is God which worketh in you both to will and to do of *his* good pleasure. **14** Do all things without murmurings and disputings: **15** That

ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; **16** Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. **17** Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. **18** For the same cause also do ye joy, and rejoice with me. **19** But I trust in the Lord *Je'sus* to send *Ti-mo'the-us* shortly unto you, that I also may be of good

1. 21; Hebrews 1. 4. **At the name**—Rather, in the name, i. e., in adoration of the *name* of *Jesus*, or of *Jesus* himself, **every knee should bow** in submission to his authority, including angels in heaven, men living on earth, and those under the earth, meaning either the human dead, (Rom. 14. 9.) or demons in *Tartarus*. Note, 2 Peter 2. 4. **Every tongue**—Compare *every knee*, (ver. 10;) i. e., in every way, willingly or unwillingly, in love or in fear, every being shall **confess** that this once despised *Jesus* is universal Lord, and that to the glory of God the Father, who has thus exalted him. Verse 9; compare Luke 1. 32, 33; Romans 14. 9; Eph. 1. 20–22; Heb. 1. 4–9; 1 Pet. 3. 22; Rev. 1. 7, 18; 5. 6–14; 6. 15–17; 7. 9–12. This verse does not prove the final salvation of all men; but the *bowing* and *confessing* are done before the judgment-seat of Christ under the constraint of his majesty, as in Rom. 14. 10–12.

12, 13. **Always obeyed**—Fully embraced the Gospel from the first day it was preached to you, not only in my presence, but also in my absence. Ch. 1. 1–5. **Work out your own salvation**—That which *Jesus* has provided for you and for all, (Matt. 1. 21, Lk. 2. 30, 31,) and that which he has especially begun in you as obedient believers. Note, ch. 1. 6; 1 Tim. 4. 10. To complete this salvation we must be co-workers with God. Note, ver. 13. **With fear and trembling**—Lest by neglect, or any other means, you come short of it. 1 Cor. 9. 27; Heb. 2. 3; 4. 1, 11; 6. 4–6; 2 Pet. 1. 5–11; 2. 20, 21. **God . . . worketh in you**—This fact is stated to encourage our working, since without him we can do nothing. Note, ch. 4. 13. John 15. 5; 1 Cor. 3. 5–9. **To will and to do**—This does not signify any irresistible power of God on the minds of

men, but a moral influence only; i. e., God gives us the power both to will and to do, but the act of willing and doing are our own. Rom. 12. 1, 2. Nor does the possession of this God-given power necessarily imply or secure the use of it on our part; God wills to save such only as are of themselves willing to be saved. Comp. Isa. 5. 4; 59. 1, 2; Ezek. 18. 31, 32; Matt. 23. 37. It is God's good pleasure that the work he has begun for and in us be thus completed. Note, ch. 1. 6; Eph. 2. 8–10; 3. 16–20; Heb. 13. 21.

14–18. **Murmurings and disputings**—Which were common faults, (Jn. 7. 12; Acts 6. 1; Romans 14. 1; 1 Cor. 10. 10; Jude 16;) the opposite of being **blameless and harmless**—the having that purity of character which distinguishes the sons of God, (Matt. 5. 45,) who give their enemies no occasion for rebuke. Titus 2. 7, 8; 1 Peter 2. 12. **Crooked and perverse**—Applied to the obstinate Jews. Comp. Deut. 32. 5; Acts 2. 40; 7. 51. **As lights**—Note, Matt. 5. 14, 16; Eph. 5. 8. **Holding forth**—Exhibiting in principle and in practice the Gospel of Christ as the word of life. Note, Jn. 6. 63, 68; Acts 5. 20. **May rejoice**—Note, 2 Cor. 1. 14; 1 Thess. 2. 19. **Run in vain**—Note, Gal. 2. 2; 4. 11; 1 Thess. 3. 5. **If I be offered**—Rather, *am even being poured out*, an allusion to the Jewish drink-offering. Num. 28. 7, 8. Paul compares himself, in view of his martyrdom, to a priest ministering spiritually at God's altar, and presenting the faith of the Philippians as an acceptable sacrifice, and hence an occasion of mutual joy. Ver. 18; note, Rom. 15. 16.

19–24. **I trust**—Paul trusted in the Lord *Jesus* as the God of providence as well as of grace. Ver. 24; ch. 1. 25; Philem. 22; 2 Cor. 1. 9; Acts 27. 22–25. **Timotheus**—Then with Paul. Note,

comfort, when I know your state. **20** For I have no man like-minded, who will naturally care for your state. **21** For all seek their own, not the things which are Je'sus Christ's. **22** But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. **23** Him therefore I hope to send presently, so soon as I shall see how it will go with me. **24** But I trust in the Lord that I also myself shall come shortly. **25** Yet I supposed it necessary to send to you E-paph-ro-di'tus, my brother, and companion in labor, and fellow-soldier, but your messenger, and he that ministered to my wants. **26** For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. **27** For indeed he was sick nigh unto death: but God

ch. 1. 1. **No man like-minded**—Timothy is Paul's second self, as it were, who, as a spiritual son, will naturally, i. e., as truly, care for them as Paul himself. Ver. 22; note, 1 Cor. 4. 17. **All seek their own**—That is, *all* in the sense of *most*, as in Prov. 20. 6; Mark 1. 37; John 3. 26; Acts 4. 21; 2 Timothy 4. 16. There were exceptions; (ver. 30; Rom. 16. 4;) yet Paul found comparatively few who, in peril, were ready to sacrifice **their own** interest for that of **Christ**, in accordance with the teaching in ver. 4; 1 Cor. 10. 24, 33; 1 Peter 2. 21. **Know the proof**—They had seen how faithfully Timothy had **served with Paul** in the Gospel. Note, ver. 20. **How it will go with me**—Whether he should be acquitted or condemned by Nero. Note, verse 24. **I trust**—Note, ver. 19; ch. 1. 25; 2 Tim. 4. 17, 18.

25-30. **Epaphroditus**—This Christian brother and companion of Paul in ministerial labor was sent from the Church at Philippi as their messenger to bring supplies to Paul at Rome. Ch. 4. 18. Called also fellow-soldier, i. e., in the good fight of faith. 1 Tim. 1. 18; 2 Tim. 2. 3; 4. 7; Philem. 2. **Longed after**—Was anxious to return, and thus relieve their fears, since they had heard he was sick nigh unto death. Verses 27-30. **God had mercy**—Not on Epaphroditus only, in restoring his health, but also on Paul, to whom his death would have been sorrow upon sorrow, i. e., an additional sorrow to that of his own imprisonment. Ver. 28. **More carefully**—Rather, *more speedily*, that thereby both they and Paul might be relieved of their anxiety. Vs. 26, 27. **In reputation**—Highly esteem and honor those who make such sac-

had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. **28** I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. **29** Receive him therefore in the Lord with all gladness; and hold such in reputation: **30** Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you *it is* safe. **2** Beware of dogs, beware of evil workers, beware of the concision. **3** For we are the circumcisers in the cause of Christ. Ver. 30; 1 Thess. 5. 12, 13; 1 Tim. 5. 17; 3 John 5-8. **For the work of Christ**—In thus ministering to Paul's wants (verse 25) he was serving Christ. Matthew 10. 40, 41; 25. 40. **Not regarding**—Rather, *at the hazard or risk of his life* he had done this service. Comp. Romans 16. 4; Acts 20. 24; 21. 13.

CHAPTER III.

1-3. **Rejoice in the Lord**—The constant privilege of all true Christians. Verse 3; chapter 4. 10; Acts 5. 41; 2 Cor. 6. 10; 1 Thess. 5. 16; 1 Peter 4. 13. **The same things**—Concerning this spiritual joy, which to Paul was a topic **not grievous**, but pleasant, especially since to them it was **safe** as a means of security against their enemies. Vs. 2, 18, 19. The opposite of *terrified*. Ch. 1. 28. Their joy is their strength. Neh. 8. 10. **Beware of dogs**—Rather, *the dogs*; referring to the Judaizing perverters as being religiously impure, snarling, and dangerous, **evil workers**. (Note, verses 18, 19; Titus 1. 10-16; 2 Pet. 2. 1-3; comp. Isa. 56. 10, 11; Ps. 59. 6, 14; Rev. 22. 15.) Jesus applied the epithet *dogs* in the same way. Note, Matt. 7. 6. **The concision**—Rather, *excision*, or *cutting off of the flesh*; a term which Paul here indignantly applies to those Judaizers who would enforce circumcision without regard to its spiritual import, (Gal. 6. 12, 13;) thus merely practising a senseless mutilation, such as the law prohibited (Lev. 19. 28; 21. 5) as being a heathenish practice. 1 Kings 18. 28; note, Gal. 5. 12. **For we**—Believers in Christ, whether Jews or Gentiles, have the true **circumcision**, that of the

cumeislon, which worship God in the spirit, and rejoice in Christ Je'sus, and have no confidence in the flesh. **4** Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more : **5** Circumcised the eighth day, of the stock of Is'ra-el, of the tribe of Ben'ja-min, a He'brew of the He'brews ; as touching the law, a Phar'i-see ; **6** Concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless. **7** But what things were gain to me, those I counted loss for Christ. **8** Yea doubtless, and I count all things *but* loss for the excellency of

heart, which alone is essential to salvation. Note, Rom. 2. 28, 29 ; Col. 2. 11.

Worship God in the spirit—Rather, *by the Spirit of God*, i. e., as influenced by the Holy Spirit. John 4. 23, 24 ; Rom. 7. 6. **Rejoice**—Rather, *glory in Christ Jesus*, as contrasted with those who glory, or have **confidence in, the flesh** ; i. e., trust in it (verse 4) as a ground of salvation. Note, Gal. 6. 12–15.

4–6. I might also—Paul had as much right as **any other Jew**, and even **more** than many, to **trust** in these external advantages for salvation. Note, vs. 5, 6. **Circumcised**—Not as a proselyte in later life, but as a born Jew, **the eighth day** after birth, as the law directed. Gen. 17. 12 ; note, Lk. 1. 59. **Stock of Israel**—Note, 2 Cor. 11. 22. **Tribe of Benjamin**—One of the two tribes which never revolted. 1 Kings 12. 19–24 ; Deut. 33. 12 ; note, Romans 11. 1. **Hebrew of the Hebrews**—That is, by both his parents. This was one of the Jewish boasts. Note, 2 Cor. 11. 22. **Touching the law**—As to his strict regard of it, he was a **Pharisee**. Note, Acts 23. 6 ; 26. 5. **Zeal . . . persecuting**—Note, Acts 8. 3 ; 9. 1 ; 22. 3–5 ; 26. 9–11 ; Gal. 1. 13, 14. **Righteousness**—As to the external observance of the Mosaic law Paul was **blameless**. Comp. Luke 1. 6. Thus Paul lived even before his conversion. Comp. Acts 23. 1 ; 26. 9 ; 1 Tim. 1. 13. But all this he renounces for Christ. Note, vs. 7, 8.

7–11. What things—Those things mentioned vs. 5, 6, which he had once supposed a **gain** to him, Paul, at his conversion, **counted loss** ; i. e., he forsook them to gain **Christ**. Note, ver. 8. **I count**—I regard as **loss**, not only the things specified, (vs. 5–7,) but even **all things** I count as **dung**, i. e., worth-

the knowledge of Christ Je'sus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, **9** And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith : **10** That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; **11** If by any means I might attain unto the resurrection of the dead. **12** Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that

less refuse, as to its power to save, when compared with the experimental, saving **knowledge of Christ**. Jer. 9. 23, 24 ; note, vs. 9, 10. He only who parts with all for Christ gains Christ. Note, Lk. 14. 26, 33 ; Matt. 13. 44, 46. **Found in him**—Vitality united to Christ as the element of my spiritual life. Note, John 15. 1–8 ; Romans 8. 1, 2, 10, 11 ; Gal. 2. 20. **Own righteousness**—That referred to in verse 6, as contrasted with that which is **of God by faith**, the latter being the only ground of acceptance with God. Note, Matt. 5. 20 ; Acts 13. 39 ; Rom. 1. 17, 18 ; 10. 3, 4 ; Gal. 2. 16. **Know him**—Experimentally, as my complete Saviour. Note, verses 11–14 ; Ephesians 1. 17–19 ; 3. 16–19 ; 1 John 2. 20, 27. **Power of his resurrection**—That experimental power over all sin which the risen Christ effects in all in whom his Spirit abides. Note, Rom. 6. 4–12 ; 8. 1, 2, 10, 11 ; Eph. 1. 19, 20. **His sufferings . . . death**—That I may in all things be made **conformable** to Christ, even to his *sufferings and death*. Note, 1 Cor. 15. 31 ; 2 Cor. 4. 10, 11 ; Gal. 6. 17 ; Col. 1. 24 ; 1 Pet. 4. 13. **If by any means**—Not that Paul had any doubt as to the **resurrection** of all men, (compare Acts 24. 15 ; 1 Cor. 15. 22 ;) but that to which he aspired is that *better* resurrection (note, Heb. 11. 35) of the just, as contrasted with that of the unjust, (Dan. 12. 2 ; John 5. 28, 29 ;) that which is to be in the likeness of Christ. Note, ver. 21 ; 1 John 3. 2.

12–14. Not as though—Rather, *not that I have already attained*, i. e., to that full conformity to Christ which will be attained at the resurrection. Note, verse 11. **Already perfect**—Rather, *perfected*. The same original word is

for which also I am apprehended of Christ Je'sus. **13** Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. **14** I press toward the mark for the prize of the high calling of God in Christ Je'sus. **15** Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. **16** Nevertheless, whereto we have already attained, let us walk by the same rule, let

us mind the same thing. **17** Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. **18** (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ*: **19** Whose end is destruction, whose God is *their* belly, and *whose* glory is in their shame, who mind earthly things.) **20** For our conversation is in heaven; from whence also we look for the Saviour, the Lord Je'sus Christ: **21** Who shall change our vile body, that it may be fashioned like unto

applied to Christ. Luke 13. 32; Hebrews 5. 9. Paul had not yet *completed* the duties and sufferings of his life to which he was **apprehended**, or specially called **of Christ**. Acts 9. 15, 16; 20. 22-24; 2 Cor. 4. 10, 11. Paul speaks of being *perfect* in another sense. Note, verse 15. While he denies that he has finished his race, or has been crowned with the garland of victory in his raised and glorified body, (vs. 11, 21,) he asserts that he is *perfect* as a racer, having laid aside every weight. Heb. 12. 1. **Follow after**—Rather, *pursue*; the same as *I press*. Note, verse 14. **May apprehend**—Obtain the *prize* to which I am called. Note, verse 14. **One thing I do**—Paul has one sole aim of life: **forgetting**, or leaving **behind**, past Christian attainments, he reaches **forth** to the still more perfect **before**. Note, ver. 14; Heb. 6. 1. Contrast of *looking back*, Lk. 9. 62; Hebrews 10. 38. **I press**—Earnestly pursue my onward Christian course (Heb. 12. 1, 2) toward the **mark**, or goal, that full conformity to Christ in the resurrection. Note, ver. 15. The **prize**—The crown of heavenly glory. 1 Cor. 9. 24-27; 2 Tim. 4. 6-8.

15, 16. Many as be perfect—Such, including himself, as Paul describes in ver. 3; 1 Cor. 2. 6. The word here rendered *perfect* is different from that in ver. 12. This is that evangelical perfection which is required as attainable in the present life. Note, verse 14; Matt. 5. 48; Lk. 1. 74, 75; Romans 12. 1, 2; 2 Cor. 7. 1; Eph. 3. 16-19; 4. 13; 1 Thess. 5. 23; 1 John 4. 17. **Thus minded**—As I have said I am. Verses 7-14. **Otherwise**—If any have not yet attained to such faith and light as to their duty and privilege, let them faithfully improve what they have, and God will **reveal even this**, i. e., lead

them into the full experience of this higher life. Psalm 25. 9; Prov. 4. 18; Isa. 1. 16-18; Hos. 6. 3; note, John 7. 17; 1 John 2. 20, 27. **The same rule**—This clause is not in the original text; yet comp. chap. 2. 1-5.

17-19. Followers together—Rather, *imitators together with them* which **walk so**, i. e., who already were imitating Paul in his holy life, (vs. 14-16,) in which he imitated Christ. Note, 1 Cor. 11. 1; 1 Thess. 1. 6. These they should **mark** as an **ensample** for imitation. Chap. 4. 9; John 13. 15; 1 Pet. 2. 21. **For many**—The Judaizing teachers, of whom Paul had **often** spoken as being **enemies of the cross**, i. e., of Christ's Gospel, as preached by Paul. Galatians 1. 7; 15. 16; 6. 12-14. **Weeping**—An evidence of deep anxiety. Acts 20. 19, 31; 2 Cor. 2. 4; Psa. 119. 136; Jer. 9. 1; 13. 17. **Whose end is destruction**—The eternal ruin of both soul and body, (note, Matthew 10. 28,) a doom for which they are fitting themselves by living only to gratify their **belly**, or sensual appetites, even glorying in such debasing **earthly things** as are a **shame** to them. Note, Romans 1. 32; 16. 18; Titus 1. 10-12; 2 Pet. 2. 1-3, 10-19; compare Hos. 4. 6-19; Hab. 2. 15, 16.

20, 21. Our conversation—Rather, *our country, or citizenship*, is in **heaven**. Note, Luke 10. 20. Our thoughts and affections are already there, and not on *earthly things*, as in verse 19; Col. 3. 1-3; Eph. 2. 6; Hebrews 11. 13-16; 12. 22-24. **We look for the Saviour**—To return at his second advent from the heaven to which he ascended, (note, Acts 1. 11,) to take us to himself. John 14. 3; 17. 24; 1 Thess. 4. 14-18; Heb. 9. 28. **Change our vile body**—Rather, *the body of our humiliation*, i. e., of weakness, corrup-

his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. **2** I beseech Eu-o'di-as, and beseech Syn'ty-che, that they be of the same mind in the Lord. **3** And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clem'ent also, and *with* other my fellow-laborers, whose names *are* in the book of life. **4** Rejoice in the Lord always: *and* again I say, Rejoice. **5** Let your moderation be known

tion, and mortality. Note, 1 Cor. 15. 43, 50–54. **Like ... his glorious body**—That of which he gave a sample in his transfiguration. Note, Matt. 17. 2; 2 Peter 1. 16–18; 1 John 3. 2. This will not be a change of *identity*, i. e., an *exchange* of one body for another; since our bodies, as believers, are to be like his glorified body, which is essentially identical with his body of humiliation, (note, chap. 2. 9,) and yet spiritual bodies. Note, 1 Cor. 15. 44–50. A resurrection, to be a *resurrection*, must be of the same body as was Christ's. Lk. 24. 39, 40; John 20. 27. Who is the pattern of our resurrection. Rom. 6. 5. **According to the working**—Of his mighty power over all things—Note, Matt. 22. 29; Eph. 1. 19, &c.; 2 Tim. 1. 12.

CHAPTER IV.

1–3. **Therefore**—Since we have such a glorious hope (ch. 3. 20, 21) let us **stand fast** in the faith and work of the **Lord**. Note, chapter 1. 27; 1 Cor. 15. 58; Col. 1. 23. **Dearly beloved and longed for**—Note, ch. 1. 8; 2. 26. **My joy and crown**—Note, ch. 2. 16; 2 Cor. 1. 14; 1 Thessalonians 2. 19, 20. **Euodias ... Syntyche**—Two Christian women at Philippi, who are supposed to have been at variance, and, therefore, specially needing this counsel, before given to all. Note, ch. 1. 27; 2. 2. **Yoke-fellow**—Probably Silas is meant, who had been Paul's yoke-fellow at Philippi. Acts 15. 40; 16. 19. **Those women**—The two named in verse 2 are supposed to be meant as deserving **help** to a reconciliation, especially seeing that they had been, with Clement and others, **fellow-laborers** in the Gospel with Paul, and were re-

unto all men. The Lord *is* at hand. **6** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. **7** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Je'sus. **8** Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. **9** Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be

corded **in the book of life**. Note, Lk. 10. 20; Revelation 3. 5; 21. 27.

4–7. **Rejoice ... rejoice**—Repeated here for emphasis. Note, chap. 3. 1. **Moderation**—Rather, *forbearance*; readiness to forgive; that grace which all Christians should make **known** by their acts unto **all men**, especially in view of the fact that **the Lord**, who has forgiven them, (Col. 3. 13,) **is at hand** to award to every one his just deserts. Note, 1 Cor. 4. 5; 2 Cor. 5. 10; James 5. 8, 9. **Be careful**—Rather, *be anxious about nothing*, (note, Matt. 6. 25, &c.,) **but in every thing**, great and small, **by prayer** let your requests be **made known unto God**, who careth for you. 1 Pet. 5. 7; Psal. 55. 22; Proverbs 3. 6. **The peace of God**—That which he gives through Christ to believers. John 14. 27; 16. 33; Rom. 5. 1; Col. 3. 15. **Passeth all understanding**—Which none can comprehend or appreciate but those who receive it. Note, 1 Cor. 2. 9–16. This shall **keep** in a state of perfect composure and security the **hearts** of those who keep themselves in the love of God. Jude 21, 24; Isaiah 26. 3; Psalm 119. 165.

8, 9. **Finally ... whatsoever**—Paul here gives a summary of all his exhortations to Christian duties, concluding with the words **think on these things**; attend to and practice them, as did he. Note, ver. 9. **Those things**—Those enumerated in verse 8: the things they had **learned** from Paul's teaching, and **received** in good faith, and **heard and seen** in his life and conversation; these he would have them **do** in imitation of his example. Note, ch. 3. 17. **The God of peace**—Not only the peace of God, (as in verse 7,)

with you. **10** But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. **11** Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. **12** I know both how to be abased, and I know how to abound: every-where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. **13** I can do all things through Christ which strengtheneth me. **14** Notwithstanding, ye have well done, that ye did communicate with my affliction. **15** Now ye Phil-ip'pi-ans know also, that in the beginning of the gospel, when I departed from Ma-ce-do-ni-a, no church communicated with me as concerning giving and receiv-

ing, but ye only. **16** For even in Thes-sa-lo-ni'ca ye sent once and again unto my necessity. **17** Not because I desire a gift: but I desire fruit that may abound to your account. **18** But I have all, and abound: I am full, having received of E-paph-ro-di'tus the things *which were sent* from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. **19** But my God shall supply all your need according to his riches in glory by Christ Je'sus. **20** Now unto God and our Father *be* glory for ever and ever. Amen. **21** Salute every saint in Christ Je'sus. The brethren which are with me greet you. **22** All the saints salute you, chiefly they that are of Ce'sar's household. **23** The grace of our Lord Je'sus Christ *be* with you all. Amen.

but God himself shall **be with you**. Note, Rom. 15. 33.

10-14. Your care of me—In the relief sent Paul through Epaphroditus. Ver. 18; ch. 2. 25. **Flourished again**—They had often helped him before, (vs. 15, 16,) and, indeed, were always **careful** for him; but they had now for some time lacked an **opportunity** of showing it, owing to the sickness of Epaphroditus. Ch. 2. 26, &c. **Not that I speak**—He did not thus speak of being in **want**, (ver. 10,) as if dissatisfied, for he had **learned** of the Lord, and, by happy experience, under all circumstances, to be **content**. Note, vs. 12, 13; 2 Cor. 12. 9, 10; 1 Tim. 6. 6-8; Heb. 13. 5. **Abased... abound**—Extreme opposite states as are **full and hungry**, into both of them Paul had been fully initiated. 1 Cor. 4. 10, 11; 2 Cor. 6. 9, 10; 11. 27. **I can do and endure all things** to which I am called of the Lord, my helper. 1 Cor. 10. 13; 1 Thess. 5. 24; Heb. 13. 5, 6. **Through Christ**—By virtue of my living union and identification with him. Note, John 15. 5; 2 Cor. 12. 9, 10. **Notwithstanding**—Though Paul depended upon Christ to support him in his **affliction**, (verse 13,) yet the Church had **well done** in contributing to his temporal necessity. Vs. 15, 16.

15-19. Beginning of the gospel—After it was first preached by Paul at Philippi, and he had left **Macedonia**. Note, Acts 16. 9, &c. **No Church** had at that time **communicated** with Paul in the matter of their **giving** to him, or of his **receiving** from them, excepting the Philippians **only**. Note, ver. 16.

Thessalonica—See Introd. to First Epistle to Thessalonians. **Ye sent**—In Thessalonica, as in some other places, Paul chose to support himself in part, and depend upon other Churches to assist him. Note, Acts 18. 5; 2 Cor. 11. 9; 1 Thess. 2. 9; 2 Thess. 3. 8. **Not because**—Paul did not thus speak of their liberality (vs. 15, 16) to induce them to send him another **gift**; but he sought the **fruit**, the spiritual good that is sure to **abound** to their **account** who abound in such labors of love. Note, Matt. 25. 34-40; Acts 10. 4; Heb. 6. 10; 13. 16. **Received of Epaphroditus**—Note, ch. 2. 25. **An odor... sacrifice**—Note, Eph. 5. 2. **My God**—Whom I serve, (Acts 27. 23, Romans 1. 9,) shall supply **all your need**, including not only all temporal things needful to their support and to their further liberality, (note, 2 Cor. 9. 6, 8-12,) but also all spiritual blessings, limited only by his immeasurable **riches of grace in glory**. Note, Eph. 1. 3, 7; 3. 16-20. **Now unto God**—Note, Rom. 16. 27.

21-23. Salute... greet—Note, Rom. 16. 3, &c. **Saint**—Note, Romans 1. 7. **The brethren**—Those associated with Paul in labor, &c. Ch. 2. 25; Gal. 2. 2; Col. 4. 7-14; Philem. 23. 24. **All the saints**—All in Rome, where this epistle was written. (See Introd.) **They... of Cesar's household**—Persons connected with Nero's palace, who, probably, had been converted through Paul's preaching. Note, chapter 1. 13. *Cesar* was the common title of the Roman emperors. Note, Matthew 22. 17. **The grace**—Note, Rom. 16. 20.

THE EPISTLE TO THE COLOSSIANS.

INTRODUCTION.—Colosse was a city of Phrygia, in Asia Minor, seated on the river Lycus, near its junction with the Meander, and not far from the cities Hierapolis and Laodicea. Chap. 2. 1; 4. 13, 15. The Christian Church here seems to have been gathered by Epaphras; and the occasion of the epistle was the intelligence brought by him to Paul, who had not yet visited Colosse. Compare chap. 1. 7-9; 2. 1; 4. 12, 13, 16. That Paul wrote the epistle is stated in chap. 1. 1, 2; 4. 18; and the time was during his imprisonment at Rome, when he also wrote the epistles to the Philippians, Philemon, and Ephesians, to which last this bears a close resemblance. See Introduction to Ephesians. This, however, unlike that to the Ephesians, has more of a controversial tone, and is similar to that to the Galatians—both Churches being troubled with Judaizing teachers. See Introduction to Galatians. The Colossians were also exposed to the Oriental philosophy, or doctrines of the Gnostics, a sect which pretended that they alone had the true knowledge of Christ, and who taught that his body was an *appearance* only, that he only *seemed* to live, and to die on the cross. Against this notion is the special warning in chap. 2. 8, 9. See Introduction to John's Gospel.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Ti-mo'the-us *our* brother, **2** To the saints and faithful brethren in Christ which are at Co-lo's'se: Grace *be* unto you, and peace, from God our Father and the Lord Je'sus Christ. **3** We give thanks to God and the Father of our Lord Je'sus Christ, praying always for you, **4** Since we heard of your faith in Christ Je'sus, and of the love *which ye have* to all the saints, **5** For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; **6** Which is come unto you, as

it is in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard of *it*, and knew the grace of God in truth: **7** As ye also learned of Ep'a-phras our dear fellow-servant, who is for you a faithful minister of Christ; **8** Who also declared unto us your love in the Spirit. **9** For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; **10** That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing

CHAPTER I.

1-8. **Paul, an apostle**—Note, Rom. 1. 1; 1 Cor. 1. 1. **And Timotheus**—Note, 2 Cor. 1. 1. **Saints and faithful**—Note, Eph. 1. 1. **Colosse**—See Introduction. **Grace... peace**—Note, Eph. 6. 23, 24; Rom. 1. 7. **Give thanks...** **praying**—Note, Rom. 1. 8, 9. **Father of our Lord**—Note, Romans 15. 6. **Heard of your faith... love**—Note, Eph. 1. 15. **For the hope**—Or, the object of their hope; referring to the inheritance laid up, i. e., reserved in heaven for the saints. Note, ver. 12; 2 Tim. 4. 8; 1 Pet. 1. 3, 4. **Whereof ye heard**—Of which hope ye heard before, as a part of the gospel truth when first preached to you. Vs. 6, 7; Eph. 1. 13, 14. **Come unto you**—Rather, *is present with you*; that is, the Gospel, which had before come to them, (ver. 5,) was still remaining with them, bringing forth fruit—that of the Spirit, Gal. 5. 22, 23—not only in their own spiritual growth, but in being disposed to propagate the truth among others. Vs. 9-11. **As... in all the world**—Wherever the Gospel was

received, it produced the same salutary effects as in Colosse. Note, Romans 1. 16; 1 Thess. 1. 5-8. This does not assert that the Gospel had then been preached in all the world. Note, ver. 23. **Epaphras**—A native of Colosse, their faithful minister, and, probably, the founder of the Church there. Note, chap. 4. 12, 13. **Fellow-servant**—In the ministry, and also fellow-prisoner, then at Rome. Note, Philem. 23. **Your love**—Their brotherly love which the Spirit had wrought in them. Ver. 4.

9-14. **For this cause**—The report of their faith and love had led Paul to offer special prayer for them. Vs. 3, 4; comp. Eph. 1. 15, 16. **Filled with the knowledge**—Essentially the same prayer was offered for the Ephesians. Note, Eph. 1. 17, 18; 3. 16-19. **Spiritual understanding**—An insight into spiritual things as revealed in the Gospel. 1 Cor. 2. 10, &c.; 1 John 2. 27; 5. 20. **Walk worthy**—Live as becomes your Christian calling, in every way pleasing to God. Note, ch. 2. 6; Eph. 4. 1; Phil. 1. 27; 1 Thess. 2. 12; 4. 1; 3 John 3. 4. **Being fruitful**—

in the knowledge of God; **11** Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; **12** Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; **13** Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: **14** In whom we have redemption through his blood, even the forgiveness of sins: **15** Who is the image of the invisible God, the first-born of every creature: **16** For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether

they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: **17** And he is before all things, and by him all things consist. **18** And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. **19** For it pleased the Father that in him should all fullness dwell; **20** And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. **21** And you, that were sometime alienated and enemies in your mind by wicked works, yet

Note, ver. 6. **Increasing in . . . knowledge**—Note, verse 9. **Strengthened**—Note, Eph. 3. 16; 6. 10. **All patience**—That is, with joyful endurance under all trials for Christ's sake. Note, Acts 5. 41; James 1. 2-4; 1 Peter 4. 12-14. **Giving thanks**—For all things, even trials. Note, Eph. 5. 20. **Made us meet**—Fitted us, in the way specified, (vs. 13, 14, 21-23,) to share in the heavenly inheritance. Note, Eph. 1. 11-14. **Saints in light**—Those who are turned from darkness to light. Note, ver. 13. **Delivered us**—Changed our condition from the Satanic power of darkness into the kingdom, i. e., into the condition, of saints in light under Christ. Verse 12; note, Acts 26. 18; Eph. 5. 8; 1 Pet. 2. 9. **His dear Son**—Rather, *the Son of his love*, or, the *Beloved*. Note, Eph. 1. 6. **In whom we have**—Note, Eph. 1. 7.

15-17. Who is—Referring to the Son of God (ver. 13) as being from eternity to eternity the same immutable *I am*. John 8. 58; Heb. 1. 8, 12; 13. 8; Rev. 1. 8, 18. **The image**—Not merely the likeness or resemblance, but the exact counterpart of the invisible God, possessing the same divine nature and attributes. Isa. 9. 6; note, vs. 16-19; ch. 2. 9; John 1. 1; 2 Cor. 4. 4; Phil. 2. 6; Heb. 1. 3, 8. The Son, in his incarnation, represents to men, as far as can be manifested, the invisible God. Note, John 1. 14, 18; 12. 45; 14. 7-9; 1 Tim. 3. 16; 6. 16. **First-born of every creature**—Rather, *the first-born before every creature*; meaning, not that the Son of God is the first created being, for he who created all things must himself be before all created things: (note, vs. 16, 17:) but the *first-born* here refers to the Son in his eternal relation to the Father as the mystically *first-be-*

gotten. Note, John 1. 14, 18; Heb. 1. 5, 6. **For by him . . . all things created**—This gives the proof that the Son of God is not included in the things created. Note, ver. 15. What is here (vs. 16, 17) specifically stated is elsewhere more summarily expressed. Note, John 1. 1-3; 1 Cor. 8. 6; Eph. 3. 9; Heb. 1. 2, 3; 11. 3; Rev. 3. 14.

18-20. He is—Again it is said, not he was, but he *is*. Note, ver. 15. He is the perpetual head of the Church, (note, Eph. 1. 22,) the very beginning of the spiritual creation, (note, chap. 3. 10,) as he was of the material universe. Prov. 8. 22; John 1. 1, &c.; Rev. 3. 14. **First-born from the dead**—Note, Acts 26. 23; 1 Cor. 15. 20, 23; Rev. 1. 5. **Pre-eminence**—The first and highest place every-where and in all things; the rightful Lord in the Church and in the universe of the dead and the living. Note, Rom. 9. 5; 14. 9; Phil. 2. 9-11. **It pleased**—The Father is ever well-pleased in the Son. Note, Matt. 3. 17; 12. 18; 17. 5. **All fullness**—All the perfections of the Godhead. Note, ch. 2. 3, 9. Fullness of grace and truth, (John 1. 14, 16; 3. 34, 35,) whereby he is fitted for this headship in the Church, (ver. 18,) and for completing his work of redeeming and saving grace. Vs. 21, 22; ch. 2. 10-15; Eph. 3. 16-20; 4. 11-16; 5. 25-27; Titus 2. 11-14; Heb. 7. 25. **Made peace**—Note, Eph. 2. 14-17. **Reconcile all things**—Equivalent to *gather together*. Note, Eph. 1. 10.

21-23. You that were—The Colossians, as well as the Ephesians, who were formerly alienated from God and enemies to him, as shown in their wicked works, were now reconciled to God through Christ. Note, Eph. 1. 2, 3, 12-16. **Body of his flesh**—Including his entire human nature, by

now hath he reconciled **22** In the body of his flesh through death, to present you holy and unblamable and unreprouable in his sight: **23** If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; **24** Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: **25** Whereof I am made a minister, according to the dispensation of God which

the sacrificial offering of which he has made salvation possible for all men. Note, Eph. 2. 15, 16; Heb. 2. 9, 14-17; 10. 9, 10. **Present you holy**—As the final result of his work of redemption. Note, Eph. 1. 4; 5. 26, 27; Titus 2. 14; Jude 24. **If ye continue**—Exercising that living faith in Christ which is grounded in love. Note, ch. 2. 5-7; Eph. 3. 17. **Not moved away**—But remain steadfast in the hope of the gospel, that which continued faith in Christ makes sure. Heb. 6. 11, 19; Romans 5. 1-5. This *if* implies that Christian believers may, by unfaithfulness, forfeit their hope of being thus finally presented. Ver. 22; comp. John 15. 2, 6; Rom. 11. 20-22; 1 Cor. 9. 27; 10. 12; 1 Tim. 1. 19; 5. 12; Heb. 3. 14; 6. 4-6; 10. 26-29. **Preached to every creature**—Meaning, not that all men had then actually heard it, but being no longer limited to the Jews as at first, (Matt. 10. 5, 6,) it was now extended to the Gentiles, including all nations. Matt. 28. 19; Mk. 16. 15; note, ver. 6; Eph. 2. 12-17. **Am made a minister**—By the special gift of God's grace. Vs 25-29; note, Eph. 3. 1-9.

24-29. **My sufferings**—As Christ's prisoner for you Gentiles. Note, Eph. 3. 1. In this Paul would have them rejoice with him. Eph. 3. 13; Phil. 1. 12, &c. **Fill up...afflictions of Christ**—This does not refer to Christ's sufferings in *expiation for sin*, for in these he was alone, (Isa. 63. 3, 5,) and completed them once for all. Heb. 9. 26, 27; 10. 10, 12. But Paul speaks of the Church as Christ's mystical body, of which he is the Head, (Eph. 1. 22, 23,) so that her afflictions are his. Isa. 63. 9; Matt. 25. 42-45; Acts 9. 4, 5. Of these afflictions every member has his share and should rejoice in it. Matthew 5. 11, 12; Acts 5. 41; 1 Cor. 4. 9; 2 Cor.

is given to me for you, to fulfill the word of God; **26** *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: **27** To whom God would make known what is the riches of the glory of this mystery among the Gen'tiles; which is Christ in you, the hope of glory: **28** Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: **29** Whereunto I also labor, striving according to his working, which worketh in me mightily.

4. 10, 11; 12. 10; Gal. 6. 17; Phil. 1. 29, 30; 1 Thess. 3. 3; 1 Pet. 4. 12-16. **Whereof**—Of which Church. Ver. 24. These verses (25-27) are similar to Eph. 3. 1-9. See notes. **Christ in you**—Dwelling in your hearts by faith, (Eph. 3. 17,) as the ground and source of the hope of glory. Vs. 4, 5, 28; chap. 3. 3, 4; 1 Tim. 1. 1; 1 Cor. 15. 19, 20. The indwelling Christ is to human reason as great a mystery as the Trinity in Unity. Comp John 3. 4, 9; 1 Cor. 2. 11, 14. **Whom we preach**—Not ourselves, but Christ, (2 Cor. 4. 5,) as God manifest in the flesh, (1 Tim. 3. 16; note, ver. 15,) as the crucified and only Redeemer and Saviour of men, 1 Cor. 2. 2, 1; note, verse 14; 1 Tim. 2. 5, 6. **Warning**—Showing to every man, Jew and Gentile, his danger as a sinner, (Acts 20. 20, 21; Romans 3. 9;) and even after conversion. Acts 20. 29-31; note, verse 23; chapter 2. 4, 8, 16-23. **Teaching**—Instructing every one in all wisdom; not in man's wisdom, but the wisdom of God, (1 Cor. 2. 1-13,) that of an indwelling Christ. Note, verse 27; Eph. 1. 17; 1 Cor. 1. 24, 30. **Present every man perfect**—Full-grown Christians in faith and practice, (note, Eph. 3. 16-19; 4. 12, 13,) having become so by the indwelling of Christ while on earth. Ver. 27; 1 Cor. 2. 6; Phil. 3. 15; 1 John 4. 12, 17. Paul had the same end in view that Christ had. Note, verse 22; Eph. 5. 25-27. **Labor, striving**—Agonizing or struggling, as in a conflict; the language denotes great solicitude, or agony of mind, for the souls under his care. Note, chap. 2. 1; comp. ch. 4. 12; Rom. 15. 30. **According to his working**—Paul avows that in this work he is only mighty as Christ works in him. Rom. 15. 18, 19; 2 Cor. 2. 14; 12. 9, 10; Eph. 3. 7; Phil. 4. 13.

CHAPTER II.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; **2** That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; **3** In whom are hid all the treasures of wisdom and knowledge. **4** And this I say, lest any man should beguile you with enticing words. **5** For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and

CHAPTER II.

1-3. Great conflict—Anxious care and fervent prayer, the same as *striving*. Note, ch. 1. 29. **For you**—Including the Christians at Colosse, those at **Laodicea**, and as many others as had **not seen** Paul, or enjoyed his personal ministry, (ver. 5,) showing that he considered himself a debtor to all the Gentiles, (note, Rom. 1. 14,) and as having the care of all the Churches. **2 Cor.** 11. 28. **Laodicea** was the capital of Phrygia, in Asia Minor, and in the vicinity of Colosse and Hierapolis. See *Introd.*, and note ch. 4. 13. The Church there was one of the seven which received special messages from Christ after his ascension. *Rev.* 1. 11; **3. 14-22**; note, chapter 4. 16. **Knit together**—Rather, *compacted*; i. e., closely united in Christian love, (ch. 3. 14,) the antidote to the dividing effect of false doctrine. Note, vs. 4, 18; compare *Ecl.* 4. 9-12; *Matthew* 12. 25; *John* 10. 12. **All riches... acknowledgment**—In other words, unto that *rich* measure of Christian experience which consists in a *clear understanding* and *full knowledge* of spiritual things, attended with the **full assurance** of their reality and excellence. *Comp.* *Isa.* 32. 17, 18; note, chap. 1. 9; **1 Thess.** 1. 5; *Heb.* 6. 11; 10. 22; **1 John** 3. 19. **In whom**—In Christ, (verse 2,) **are hid**, as in a mine of unknown and inexhaustible wealth, **all the treasures** of experimental and practical truth called **wisdom and knowledge**. These remain *hidden*, or as a *mystery*, until revealed by the Spirit in all their richness to believers. *Jn.* 16. 14; note, **2 Cor.** 2. 6-16; *Eph.* 3. 16-20. It is from these treasures that believers derive their riches. Note, ver. 2; *comp.* *Matt.* 13. 44; *James* 2. 5; *Rev.* 3. 18.

4-9. This I say—What is said (vs.

the steadfastness of your faith in Christ. **6** As ye have therefore received Christ Jesus the Lord, so walk ye in him: **7** Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. **8** Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. **9** For in him dwelleth all the fullness of the Godhead bodily. **10** And ye are complete in him, which is the head of all principality and power: **11** In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the

1-3) is intended to prepare these Colossians against the false teachers. Note, vs. 8. 16-23. **Absent... with you**—Note, **1 Cor.** 5. 3, 4; **1 Thess.** 2. 17. **Joying and beholding**—That is, rejoicing, as in his mind he saw their **order**, &c., i. e., firm standing in Christian love and faith. Note, ver. 2. **As... received... so walk**—Note, chap. 1. 10; *Eph.* 4. 1. **Rooted and built**—Note, chap. 1. 23; *Eph.* 3. 17. **Abounding**—Advancing to full maturity. Note, *Eph.* 3. 17-19; 4. 13, &c. **Spoil you**—Make prey of you, i. e., rob you of your rich spiritual blessings, (verse 2,) **through philosophy**, not true philosophy, but that which is merely a **vain deceit**, promising wisdom, but giving none, (vs. 18, 23,) as opposed to the wisdom in Christ. Note, verses 3; chap. 1. 28. **Tradition... rudiments**—Referring to the Jewish traditions and ceremonies, as being **not after Christ**; i. e., contrary to his spirit and teaching. Vs. 14-17; note, *Matt.* 15. 2, &c.; *Gal.* 4. 3-9; 5. 1-6. **In him**—In Christ. *Ver.* 8. **Dwelleth all the fullness**—Not only the fullness of gifts to be conferred on men, (note, verse 3, *Eph.* 4. 8,) but the fullest **Godhead**, including nothing less than the entire divine nature itself. Note, ch. 1. 15. **Bodily**—God incarnate, or dwelling in human nature. Note, *Matt.* 1. 23; *John* 1. 14; *Phil.* 2. 6-8; **1 Tim.** 3. 16; *Heb.* 2. 14-17.

10-12. Complete in him—Rather, *filled full*; i. e., by virtue of union with Christ they had received all the fullness of his gracious gifts. *John* 1. 14, 16; note, ver. 2; *Eph.* 3. 19; 4. 13. **Head of all**—Note, ch. 1. 16; *Eph.* 1. 21-23. **Ye are circumcised**—Have experienced that renovation of heart—that **putting off** of the entire **body of... sins**, (chap. 3. 8-10)—of which the outward

sins of the flesh by the circumcision of Christ: **12** Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. **13** And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; **14** Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; **15** And having spoiled

rite made by **hands**, (Eph. 2. 11,) was only the emblem. Comp. Deut. 10. 16; Jer. 4. 4; note, Rom. 2. 28, 29; Phil. 3. 3. This is said to be of **Christ**, as being the effect of spiritual union with him. Note, 2 Cor. 5. 17; Gal. 6. 15; Tit. 3. 5, 6; Rev. 1. 5. **Buried with him...risen**—Note, Rom. 6. 3–11; Eph. 1. 19, 20.

13–15. And you—Believing Gentiles, being formerly **dead in your sins**, and the **uncircumcision**, referring to their corrupt and unrenewed nature, which their outward state well represented. Note, Eph. 2. 1–3, 11. **Quickened**—Made spiritually alive. Note, Eph. 2. 1, 5, 6. **Forgiven...all trespasses**—Through his redemption, appropriated by faith. Verse 14; ch. 1. 14; note, 1 John 1. 9. **Blotting out**—Rather, *having wiped out*, i. e., canceled the **ordinances** or rites of the Jewish ceremonial law. Note, Eph. 2. 15. **Contrary to us**—As a burdensome yoke to the Jews, (note, Acts 15. 10; Galatians 5. 1,) and as a dividing wall excluding the Gentiles. Eph. 2. 14, 15. **Nailing it**—Alluding, perhaps, to an ancient mode of canceling bonds by driving a nail through the writing, or to Christ being nailed to **his cross**. John 20. 25. **Having spoiled**—Rather, *stripped*, or *put off*, as the same word is rendered in ch. 3. 9, i. e., divested himself of **principalities**, &c.; referring, as some think, to Christ's triumph over the evil powers, as in Eph. 4. 8; 6. 12. But others think the reference is to the good angels, (as in ver. 10, ch. 1. 16,) over whom Christ is head, their office having ceased as promulgators of the law, (Acts 7. 53; Gal. 3. 19; Heb. 2. 2,) and Christ henceforth only to be heard, as predicted. Deut. 18. 15, 19; Acts 3. 22, 23; note, Matt. 17. 5; John 1. 17, 18; Heb. 1. 1, 2; 2. 1–3. **Made a show...in it**—Rather, *in himself*; i. e., in Christ, who, in

principalities and powers, he made a show of them openly, triumphing over them in it. **16** Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath *days*: **17** Which are a shadow of things to come; but the body *is* of Christ. **18** Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, **19** And not holding the Head,

rising from the dead (ver. 12) and ascending to heaven, (Ephesians 4. 8–10,) **openly** proved himself triumphant over all. Eph. 1. 20–22; Rom. 1. 4.

16, 17. No man...judge you—Pay no regard to any one who attempts to pronounce you right or wrong as to the legal observances here named. Note, Romans 14. 2–6, 13; Gal. 4. 10. **The sabbath** here intended is not the creation-sabbath, which antedates Judaism and is of universal obligation, being made *for man*, and included in the decalogue, but the Jewish sabbath, with its rigor and severity. Num. 15. 32–36; note, Matt. 12. 2; Mark 2. 27, 28. **A shadow**—All these Jewish rites (vs. 14, 16) foreshadowed **things to come**, of which the **body**, or substance, **is of Christ**; all point to and terminate in him. Note, John 1. 17; Gal. 3. 23–25; Heb. 8. 5; 9. 9; 10. 1, &c.

18, 19. Beguile—Rather, *judge against you*; as in a contest at the Grecian games the umpire or judge might deprive one of the prize who deserved it, so the false teachers might deprive the Colossians of their heavenly **reward** by drawing them away from Christ, the righteous Judge and Awarder. 2 Tim. 4. 8; Jam. 1. 12; 1 Pet. 5. 4; Rev. 2. 10; 3. 11. **Voluntary humility**—That is, a *self-pleasing, affected* humility, which accords with being **vainly puffed up**, the contrast of true humility. Note, verse 23. **Worshipping of angels**—Under pretext of humility, and **intruding**, i. e., with great presumption they pretended to a knowledge of things they had **not seen**; particularly that God was not to be approached except through the *worship* or mediation of *angels*; an error then and long after prevalent in those parts, contrary to Paul's teaching. Note, 1 Tim. 2. 5; Heb. 7. 25; Rom. 8. 26, 27. **Not holding the Head**—Not adhering

from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. **20** Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances; **21** Touch not, taste not, handle not: **22** Which all are to perish with the using, after the commandments and doctrines of men? **23** Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

to Christ, the head of the Church, (ch. 1. 18,) in union with whom **all the body**, or members of the Church, receive spiritual **nourishment**, and grow up in him with **the increase of God**—that which he bestows. Note, Eph. 3. 16–20; 4. 13–16.

20–23. If ye be dead—Rather, *if ye died with Christ*, as by their baptism they had professed, (note, ver. 12,) so as to be freed from the **rudiments of the world**. Note, verse 8. **Why... subject to ordinances**—As though you had not died to them, and risen with Christ to a better life. Chap. 3. 1, &c.; Gal. 2. 19, 20; 4. 3–9. **Touch not**—Three samples of Jewish prohibitions relating to meats, &c., (ver. 16,) contrary to Paul's teaching. Rom. 14; 1 Tim. 4. 1–5. **Which all... perish**—The things thus prohibited (ver. 21) all perish **with the using** or consumption of them, without defiling the heart, or inner man, as taught by Christ Matthew 15. 17–20. **After the commandments**—This refers to what is said of human traditions and doctrines (vs. 8, 14, 16, 20) as not made obligatory by God. Note, Matt. 15. 1–9. **Show of wisdom**—An empty repute of it without the reality, as shown in their **will-worship**; that devised by man's own will, with a vain show of **humility**, called *worshipping of angels*. Note, ver. 18. **Neglecting of the body**—Rather, *not sparing it*; but subjecting it to great mortification and austerity, under pretense of sanctity, but **not in any honor** which is due to the body as belonging to the Lord, as a temple of the Holy Ghost. 1 Cor. 6. 13–20; 12. 22–24; 1 Tim. 4. 1–5.

CHAPTER III.

1–4. If... risen with Christ—Rather, *raised up together with Christ*; referring to their spiritual resurrection.

CHAPTER III.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. **2** Set your affection on things above, not on things on the earth. **3** For ye are dead, and your life is hid with Christ in God. **4** When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. **5** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: **6** For which things' sake the wrath of God cometh on the

Note, ch. 2. 12, 13; Eph. 2. 5, 6. **Seek those things... above**—Make heavenly things the chief object of your pursuit and affections. Note, verse 2. **Where Christ sitteth**—Note, Eph. 1. 20. **Set your affection**—Note, ver. 1. Let not your mind and heart be supremely occupied with earthly, but with heavenly things, since the two are incompatible. Note, Matt 6. 24; James 4. 4; 1 John 2. 15. Our affections should follow Christ where the eyes of the apostles were forced to leave him. Acts 1. 11; compare Matthew 6. 21; John 12. 32; 2 Cor. 5. 8; Phil. 1. 23; 3. 20. **Ye are dead**—Dead with Christ as to sin. Note, chap. 2. 13, 20. **Hid with Christ**—In that spiritual life which proceeds from a vital union with Christ. Note, verse 4; ch. 2. 13; Gal. 2. 20. This life, in its fullness, is as yet *hid with Christ*; i. e., laid up in heaven, (chapter 1. 5,) where Christ is. Note, ver. 1. **When Christ... shall appear**—Manifested in glory at his second coming. Then, and not till then, will all those who love his appearing (2 Tim. 4. 8) **appear with him**, bearing his glorious image in soul and body. 1 Cor. 15. 49; Phil. 3. 20, 21; 1 John 3. 2.

5–11. Mortify—Put to death at a stroke, (Gr. aorist,) in a moral sense, your bodily **members**; that is, the sinful passions that exert their power in your bodily members, so that your affections may no longer tend to the earth, but to heaven. Verse 2; note, Rom. 6. 12, 13, 19; 8. 13; Gal. 5. 24. **Fornication**—The sins of impurity here named, being prevalent, are often denounced as incompatible with Christian duty and a fitness for heaven. Note, 1 Cor. 6. 9, 10; Eph. 5. 3–5. **Wrath of God**—Note, Eph. 5. 6. **Ye also walked**—That is, once **lived** in the

children of disobedience: **7** In the which ye also walked sometime, when ye lived in them, **8** But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. **9** Lie not one to another, seeing that ye have put off the old man with his deeds; **10** And have put on the new man, which is renewed in knowledge after the image of him that created him: **11** Where there is neither Greek nor Jew, circumcision nor uncircumcision, Bar-ba'-ri-an, Scyth'i-an, bond nor free: but Christ *is* all, and in all. **12** Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; **13** Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. **14** And above all these things *put on* charity, which is the bond of perfectness. **15** And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. **16** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual

practice of these vices in common with other heathen. Note, Eph. 2. 2, 3; 1 Cor. 6. 11. **But now**—Being new creatures in Christ. Note, verse 10. **Put off all these**—The corrupt passions and vices here named. Vs. 5, 8, 9; note, Eph. 4. 25–31. **The old man**... **the new**—These cannot dwell together. The first must be put off before the second can be put on. Romans 6. 6; 13. 13, 14; note, Ephesians 4. 22–24. **Where... Greek nor Jew**—In the Christian Church the rights and privileges of its members do not depend on their outward condition, on such as national differences or social position, as here specified. Isa. 56. 3–8; note, John 10. 16; Acts 10. 34, 35; Rom. 10. 12; 1 Cor. 12. 13; Gal. 3. 28. **Barbarian**—Savage. **Scythian**—This ferocious, ignorant, and degraded people dwelt mostly on the north of the Black and Caspian seas. The term is here applied to any rude, rough person. Acts 28. 2, 4; Rom. 1. 14. **All, and in all**—Christ is *in all* who are thus renewed, (ver. 10,) and is *all* things to them connected with their salvation. Note, ch. 2. 10; Eph. 1. 23; Phil. 3. 7, &c.

12–14. Put on therefore—As becomes new creatures in Christ, (verses 10, 11,) called **the elect**, or chosen, of **God**, because **holy**, and, therefore, **beloved** of him. Note, Eph. 1. 4, &c.; 1 Thess. 1. 4; 1 Pet. 1. 2. **Bowels of mercies**—Equivalent to *tender-hearted-*

songs, singing with grace in your hearts to the Lord. **17** And whatsoever ye do in word or deed, *do* all in the name of the Lord Je'sus, giving thanks to God and the Father by him. **18** Wives, submit yourselves unto your own husbands, as it is fit in the Lord. **19** Husbands, love *your* wives, and be not bitter against them. **20** Children, obey *your* parents in all things: for this is well pleasing unto the Lord. **21** Fathers, provoke not your children to *anger*, lest they be discouraged. **22** Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: **23** And whatsoever ye do, *do it* heartily, as to the Lord, and not unto men; **24** Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. **25** But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER IV.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven. **2** Continue

ness. Eph. 4. 22; Phil. 2. 1. Note, 2 Cor. 6. 12. **Kindness ... forgiving ... even as Christ**—Note, Eph. 4. 3, 32. **Quarrel**—Rather, *complaint*. **Above all... charity**—Rather, *love*, which is the *sum* and *substance* of all the Christian virtues; hence called the **bond of perfectness**, as containing and binding together the whole circle of graces. Note, chapter 2. 2; Romans 13. 8–10; 1 Corinthians 13; 1 Tim. 1. 5; 1 Peter 4. 8.

15, 16. Peace of God—Rather, *of Christ*; that which is in him, and which he gives to all believers. John 14. 27; Rom. 5. 1; Eph. 2. 14; 4. 3; Phil. 4. 7. Let this **rule** in the **hearts** of those who are thus bound together in love, (ver. 14,) and *keep* them in the unity of the Spirit to which they are called of God. 1 Cor. 7. 15; note, Eph. 4. 3, 4. **Thankful**—To him who has thus called you into **one body**. Note, Ephesians 2. 14–16. **The word**—That preached by Paul. **Christ... in you**—Dwelling *in you* **richly**—Note, ch. 1. 27, 28. **Teaching ... in psalms**—Note, Eph. 5. 19.

17–25. Note, Eph. 5. 20–33; 6. 1–9.

CHAPTER IV.

1. Masters—This verse properly connects with chap. 3. 25; note, Eph. 6. 9.

2–4. Continue in prayer... watch—Perseveringly and vigilantly. Note,

in prayer, and watch in the same with thanksgiving; **3** Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: **4** That I may make it manifest, as I ought to speak. **5** Walk in wisdom toward them that are without, redeeming the time. **6** Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. **7** All my state shall Tychicus declare unto you, *who is a beloved brother, and a faithful minister and fellow-servant in the Lord*: **8** Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; **9** With Onesimus, a faithful and beloved brother, who is *one of you*. They shall

Eph. 6. 18. **Thanksgiving**—For all things. Note, Eph. 5. 20; Phil. 4. 6. **Also for us**—For Paul, then in bonds. Note, Eph. 6. 19, 20. **Door of utterance**—An opportunity for preaching the Gospel successfully. Note, Eph. 6. 19. **Mystery**—Note, Eph. 1. 9.

5, 6. Walk in wisdom—Conduct yourselves with practical Christian prudence, so that **them that are without** the Church may have no occasion to reproach you. Note, ver. 6; Phil. 2. 15. **Redeeming the time**—Note, Eph. 5. 16. **With grace...with salt**—Comp. Prov. 22. 11; Eccl. 10. 12; Luke 4. 22. In your social intercourse let your words and whole demeanor be such as divine grace dictates; like well-seasoned food, wholesome and promotive of the edification and salvation of **every man** about you. Note, 1 Tim. 3. 7; 4. 12; Titus 2. 7, 8; 1 Pet. 2. 12, 15; 3. 15, 16. On the use of the word *salt*, see note, Matt. 5. 13; Mk. 9. 50.

7-11. All my state shall Tychicus—On vs. 7, 8, see note on Eph. 6. 21, 22. **Onesimus...one of you**—That is, a native of Colosse, (as was Epaphras,) a slave of Philemon, converted under Paul's labors at Rome. Ver. 12. Note, Philem. 10, &c. **Aristarchus**—A Macedonian of Thessalonica, and traveling companion of Paul. Acts 19. 29; 20. 4; 27. 2. **Marcus**—The son of Mary, the sister of Barnabas; the same as John Mark, the writer of the second gospel. Note, Acts 12. 12; 15. 37. **Commandments**—Probably verbal instructions sent through those who conveyed this letter, (vs. 7-9,) that the Colossians **receive him**, forgiving, as had Paul, his former error. Acts 15. 37, &c.; 2 Tim. 4. 11. **Jesus**—The same as

make known unto you all things which *are done* here. **10** Aris-tarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Bar-na-bas, (touching whom ye received commandments: if he come unto you, receive him.) **11** And Je'sus, which is called Jus'tus, who are of the circumcision. These only *are my fellow-workers* unto the kingdom of God, which have been a comfort unto me. **12** Ep'a-phras, who is *one of you*, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. **13** For I bear him record, that he hath a great zeal for you, and *them that are in La-od-i-ce-a*, and them in Hi-er-a-po-lis. **14** Luke, the beloved physician, and De'mas, greet you. **15** Salute the brethren

Joshua in Hebrew. Note, Matt. 1. 21. A common name among the Jews. Acts 13. 6. **Justus**—His surname was, also, common with the Jews. Acts 1. 23. The three named in vs. 10, 11, were the **only persons of the circumcision**, i. e., Jews, who were **fellow-workers** with Paul in preaching the gospel of the **kingdom** at Rome; implying that Peter was not there as head of the Church, as the Papists claim. Notes, Rom. 16. 3-16, and at the end of Galatians.

12-15. Epaphras—A faithful Christian minister, (note, chap. 1. 7,) yet not of the Jews, as were those in verse 11, but of the Gentiles, as were those in verses 14, 17. **Laboring fervently**—Rather, *striving*, or *agonizing*, as in ch. 1. 29; Rom. 15. 30. This he did **always**, and every-where at Rome, as well as at home. Ch. 1. 7; comp. Luke 18. 1; 1 Tim. 2. 8. **Stand**—Unmoved in the Christian warfare. Note, Eph. 6. 10-18. **Perfect and complete**—Rather, *perfect and fully assured*. Note, ch. 2. 2. Not perfect in part, but in **all the will of God**, even as God himself is perfect. Note, Matt. 5. 48. This accords with Paul's own instructions and prayers. Note, ch. 1. 9, &c.; Rom. 12. 1, 2; 2 Cor. 7. 1; Eph. 3. 14-20; 4. 12-15, 24; 1 Thess. 3. 10, 13; 5. 23; Heb. 6. 1; 13. 21. **Bear him record**—Testify for him. Note, Rom. 10. 2. **Laodicea**—Note, ch. 2. 1. **Hierapolis**—A city of Phrygia, six miles N. of Laodicea, and about twenty N. W. of Colosse. (See Introd.) **Luke**—The author of the third gospel and of the book of Acts; a **physician** by profession, and Paul's traveling companion and fellow-laborer, as was **Demas**, (Philem. 24,) who afterward deserted

which are in La-od-i-ce'a, and Nym'phas, and the church which is in his house. **16** And when this epistle is read among you, cause that it be read also in the church of the La-od-i-ce'-ans; and that ye likewise read the *epistle* from

La-od-i-ce'a. **17** And say to Ar-hip'pus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it. **18** The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

him. Note, 2 Tim. 4. 10. **Nymphas**—Probably a prominent Christian at Laodicea, at whose house those composing the Church assembled for worship. Note, Rom. 16. 5.

16-18. When this epistle is read—It appears by this that the apostolic epistles were intended to be read publicly in the Churches to which they were addressed, (comp. 1 Thess. 5. 27,) and probably often, as were the O. T. Scriptures among the Jews. Deut. 31. 11-13; Joshua 8. 32-35; Neh. 8. 1-8; Psa. 78. 5-7; note, Acts 13. 27; 15. 21. **Cause...read...Laodiceans**—This shows that the Churches were also required to interchange copies of their epistles, so that their contents might be made, like all Scripture, generally profitable. 2 Tim. 3. 15-17; Rev. 1. 3. **Epistle from Laodicea**—By this some think the Epistle to the Ephesians is meant. (See Introd. to Eph.)

Others suppose it to be an epistle by Paul to the Laodiceans, which, having accomplished the particular object for which it was intended, became extinct, like the writings referred to in 1 Chron. 29. 29; 2 Chron. 20. 34; 1 Cor. 5. 9. **Archippus**—Called Paul's *fellow-soldier*, (Philem. 2;) i. e., in the gospel ministry, as were others. Phil. 2. 25; 2 Tim. 2. 3, 4. **Take heed**—The same charge was given to Timothy, (1 Tim. 4. 16,) and to the elders at Ephesus. Acts 20. 17, 28. **Fulfill it**—Equivalent to *make full proof* of thy ministry. Note, 2 Tim. 4. 5. **Salutation by...me Paul**—Thus attesting the epistle as written thus far by an amanuensis. Note, 1 Cor. 16. 21; 2 Thess. 3. 17. **Remember my bonds**—Especially in prayer, (verse 3,) since they are for you Gentiles. Note, Ephesians 3. 1. **Grace be with you**—Note, Romans 16. 20.

THE

FIRST EPISTLE TO THE THESSALONIANS.

INTRODUCTION.—Thessalonica, anciently called Therma, situated at the head of the Thermaic Gulf, was the capital of one of the four divisions of the Roman province of Macedonia, now belonging to Turkey in Europe. Its modern name is Saloniki. It contains 70,000 inhabitants, one third of whom are Jews, and the rest are said to be Christians of the Greek Church. The Gospel was first preached in this city by Paul and his associates about A. D. 50, and a numerous Church gathered, of which some were Jews, but the most were Gentiles. For an account of their great opposition, and yet triumphant success, see Acts 17. 1-15; note, ch. 1. 5-10; 2. 1-20. This epistle was evidently written from Corinth about A. D. 52, and is the first, in order of time, of all Paul's epistles. At that time the Church was passing through a fiery trial of persecutions, similar to those in which Paul himself had shared; hence, as an antidote, the main object of the epistle is to excite them to brotherly love, holiness, and steadfastness in the faith and practice of the Gospel. Note, chap. 2. 12, &c.; 3. 5.

P **CHAPTER I.**
PAUL, and Sil-va'nus, and Ti-mo'the-us,

unto the church of the Thes-sa-lo'ni-ans *which is in God the Father and in the Lord Je'sus*

CHAPTER I.

1-4. Paul—Note, Rom. 1. 1; 1 Cor. 1. 1. **Silvanus and Timothy** are the same as Silas and Timothy, who aided Paul in planting the Thessalonian Church. Acts 15. 22; 16. 1. They are

here associated with him, as is Timothy in 2 Cor. 1. 1, &c., and Tertius. Note, Rom. 16. 22. **Church of the Thessalonians**—(See Introd.) **In God**—The expression indicates the essential vital union of the Church with both the

Christ: Grace *be* unto you, and peace, from God our Father and the Lord Je'sus Christ. **2** We give thanks to God always for you all, making mention of you in our prayers; **3** Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Je'sus Christ, in the sight of God and our Father; **4** Knowing, brethren beloved, your election of God. **5** For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. **6** And ye became followers of us, and of the Lord,

having received the word in much affliction, with joy of the Holy Ghost: **7** So that ye were ensamples to all that believe in Ma-ce-do'-ni-a and A-cha'ia. **8** For from you sounded out the word of the Lord not only in Ma-ce-do'-ni-a and A-cha'ia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. **9** For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; **10** And to wait for his Son from heaven, whom he raised from the dead, *even* Je'sus, which delivered us from the wrath to come.

Father and the Son. John 17. 21-24;

1 John 5. 19, 20. **Grace**—Note, Rom.

1. 7. **We give thanks**—Note, Rom.

1. 8. **Work of faith**—That work which faith in Christ inspires or dictates as the **labor of love**, and by which only true faith is known. John 6. 28, 29; note, chap. 2. 13; 3. 6, 12; Gal. 5. 6; 2 Thess. 1. 3, 11; Heb. 6. 10; James

2. 14, &c. **Patience of hope**—Endurance of trials sustained by **hope in**, or rather, **of, Christ**; i. e., the hope of his second coming to receive his people to himself, which Paul so often refers to in these two epistles. Ver. 10; ch. 2. 19; 3. 13; 4. 13-18; 5. 23; 2 Thess.

1. 7-10; 2. 19. **Knowing . . . your election**—Rather, *knowing, beloved of God, your election*; i. e., Paul *knew* that, as actual believers, they were elected or chosen of God to salvation by the evidence they gave in their reception of the Gospel and its practical results. Note, verses 5-10; 2 Thessalonians 2. 13, 14; Ephesians 1. 4, &c.; 1 Peter 1. 2.

5-10. **Our gospel**—That preached by Paul and others. **Came** to you, not in **word only**, as idle tales to unbelievers, (Lk. 24. 11, Heb. 4. 2.) but also in **power**; that power to believe unto salvation which the **Holy Ghost** imparts to every receptive hearer. John 1. 12; Romans 1. 16; 1 Cor. 1. 18, 24; 2. 4, 13; 4. 20; 2 Cor. 6. 7. **Assurance**—Not only **much**, but the *full* assurance of faith and knowledge. Note, Colossians 2. 2; Hebrews 6. 11; 10. 22; 1 John 3. 19, 24; 4. 13; 5. 10. **What manner of men**—How we conducted ourselves **for your sake** to win you to Christ. Ver. 6; note, ch. 2. 1-14. **Became followers**—Or *imitators of us*, as we are **of the Lord**. Note, 1 Cor. 4. 16; 11. 1; Phil. 3. 17. **Received**

the word—Their receiving the Gospel word, (verse 5,) though attended with **much affliction**, (ch. 2. 1-14.) yet with **joy**, such as only the **Holy Ghost** could inspire. Note, Acts 5. 41; Heb. 10. 34; James 1. 2; 1 Peter 4. 13, &c.

Ensamplings—As explained in vs. 8, 9. **Macedonia . . . Achaia**—Note, Acts

16. 9; 18. 12. **Sounded out the word**—As with trumpet tones, echoing the Gospel to all in **every place** around them. Comp. Isa. 58. 1; Rom. 10. 18.

They were *virtually* missionaries by the report which **spread abroad** of their faith and lives, so much so that Paul **need not**, and yet he did, **speak** of them. 2 Thess. 1. 4; Rom. 1. 8. **They themselves**—Those named in verse 8.

Show of us—That is, what power attended our preaching. Note, vs. 5, 6. **How ye turned**—From the worship of

idols to worship the **living and true God**, so called in contrast to their *lifeless* and false **idols**. Note, Acts 14. 15; 19. 26; 1 Cor. 8. 4-6; 12. 2; Gal. 4. 8. **Wait for his Son**—Looking forward,

through patient continuance in well-doing, (Rom. 2. 7,) for the second coming **from heaven** of the Lord **Jesus**. Acts 1. 11; Heb. 9. 28. A sure characteristic of true Christians. Note, ch.

4. 14, &c.; 1 Cor. 1. 7, 8; Phil. 3. 20; 2 Thess. 1. 7, 10; Tit. 2. 13; 2 Pet. 3. 12-14; 1 John 3. 2, 3. **Raised from the dead**—The grand proof that **Jesus**

is the **Son of God**. Note, Rom. 1. 4; 1 Pet. 1. 3. **Delivered**—Rather, *delivereth us*, i. e., continually delivers all true believers from the **wrath** of God,

which constantly cometh, and is forever to **come** upon all incorrigible sinners. Note, chapter 2. 16; 5. 9; Matthew 3. 7; John 3. 36; Romans 1. 18; 2. 5, 8; Ephesians 5. 6; Revelation 6. 16, 17; 14. 10, 11.

CHAPTER II.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain: **2** But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. **3** For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: **4** But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. **5** For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness: **6** Nor of men sought we glory, neither of you, nor *yet* of others, when we might

have been burdensome, as the apostles of Christ. **7** But we were gentle among you, even as a nurse cherisheth her children: **8** So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. **9** For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. **10** Ye *are* witnesses, and God *also*, how holily and justly and unblamably we behaved ourselves among you that believe: **11** As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, **12** That ye would walk worthy of

CHAPTER II.

1-7. **Know our entrance**—Resuming what is stated chapter 1. 5, 6, 9. **Suffered before**—Before coming to Philippi, where, as **ye know**, we were shamefully entreated, or dealt with. Acts 16. 19-24. **Bold in our God**—Not daunted from fear to speak unto them in power (ch. 1. 5) **the gospel of God**; that with which he had intrusted us. Ver. 4, note. **Much contention**—Especially with the hostile Jews. Acts 17. 5-13. **Our exhortation**—Note, Rom. 12. 8. One of the modes of *preaching* the Gospel. Comp. vs. 9, 11; Lk. 3. 18; Acts 11. 23; 13. 15; 15. 32; 20. 2. **Not of deceit**—Not from a design to deceive; nor from **uncleanness**—any impure motive tending to encourage impurity of life; nor **in guile**, or with crafty purpose. Note, vs. 4-12; 2 Cor. 7. 2; 2 Peter 1. 16; contrast 2 Cor. 11. 3, 13-15; Gal. 1. 7; 6. 12, 13; Tit. 1. 10, &c.; 2 Pet. 2. 1, &c. **Allowed of God**—Rather, *approved of God*, who, having tried **our hearts**, counted us worthy to be **put in trust** with his Gospel. Ver. 2; 1 Tim. 1. 11, 12. **Not as pleasing men**—By using **flattering words**, nor with specious guise, under which I might **cloak** or conceal any **covetousness**, or selfish purpose. Note, Gal. 1. 10; Acts 20. 33; 2 Cor. 2. 17; 4. 2; 12. 14-17. **God is witness**—Note, Romans 1. 9. **Nor ... sought we glory**—The honor and applause of men. Comp. John 5. 41, 44; 12. 43. **Might have been burdensome**—Or, *used authority*, and exacted *honor* of you, i. e., in the sense of *support*. Note, 1 Tim. 5. 17, 18. But this right Paul waived, (note, ver. 9.) though, **as the apostles of Christ**, they were author-

ized to claim it. Matt. 10. 9, 10; 1 Cor. 9. 5-14. **Gentle**—In bearing with and in reproving the faults of the erring **among you**. Note, vs. 10-12. **As a nurse**—Meaning, as a *mother* is the *nourisher* of **her children**. Compare Isa. 49. 15; 66. 13; note, Gal. 4. 19; Eph. 5. 29; Matt. 23. 37. Paul also speaks of himself as a *father*. Note, verse 11.

8-12. **Affectionately desirous**—Not of yours, but **of you**. 2 Cor. 12. 14. **Our own souls**—Meaning, our lives; i. e., Paul was willing not only to preach the Gospel, but, if need be, to die to promote the salvation of those who were thus **dear** unto him. Note, 2 Cor. 12. 15; Acts 20. 24; 21. 13; Rom. 9. 3. **Labor and travail**—Including both his *manual* and *spiritual* labors. Verses 10-12; comp. Acts 20. 31-34; 1 Cor. 4. 9-13; 2 Cor. 11. 27, 28; 2 Thess. 3. 8. **Chargeable**—Or, burdensome. Note, ver. 6. **Gospel of God**—Note, ver. 2. **Ye are witnesses**—As to our outward conduct, (ch. 1. 5;) and **God**, also, as to our inner motives. Note, vs. 4, 5. **Holily**—Toward God, and **justly** toward men, and **unblamably** in respect to ourselves, both among **you that believe** and before all men. Acts 24. 16; 2 Cor. 6. 3; 7. 2; 8. 20, 21; 2 Thess. 3. 7; Eph. 1. 4; Tit. 1. 7, &c.; 2. 7, 8. **Exhorted ... comforted ... charged**—Including every needed mode of promoting the Gospel. Note, ver. 3; Acts 20. 20, 27. **As a father**—Note, ver. 7; 1 Corinthians 4. 14, 15. **Worthy of God**—As becomes his dear children. Note, Eph. 4. 1-5; 5. 1, 2; Col. 1. 10; Phil. 1. 27. **Called you**—By his Gospel, (ver. 2.) **unto his kingdom**, both of grace here, and of

God, who hath called you unto his kingdom and glory. **13** For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. **14** For ye, brethren, became followers of the churches of God which in Ju-de'a are in Christ Je'sus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: **15** Who both killed the Lord Je'sus, and their own prophets, and have persecuted us; and they please not God, and are contrary

glory hereafter. Ch. 5. 23, 24; 2 Thess. 2. 14; 2 Tim. 1. 9; 2 Pet. 1. 10, 11.

13-16. For this cause also—See note, ch. 1. 2, 3. **When ye received**—The sense is, when ye **heard of us** the Gospel **word**; i. e., by the ear **ye received** it in the sense of *acceptance* by faith. Comp. John 1. 11-13; Rom. 10. 14-17; Heb. 4. 2; James 1. 22-25. To them the Gospel was not the **word of men** merely, but the **word of God**, even as it is **in truth**. Matt. 10. 19, 20; 28. 20; 1 Cor. 2. 4, 13; 2 Cor. 4. 5-7; 5. 20. **Effectually worketh**—Leading them by the power of the Holy Ghost, (ch. 1. 5;) yet not resistlessly, but freely, to **believe** and turn from their sins unto God. Note, ch. 1. 5, 9. **Became followers**—Rather, *imitators* of the Christian **Churches...in Judea**, which were distinguished examples of courage and constancy in suffering **like things** for Christ **of the Jews**, as they had of their **own countrymen**, the Gentiles. Acts 17. 5, 13. **Who**—The Jews, (ver. 14,) who **killed the Lord Jesus**, had also killed **their own prophets**, who foretold his coming as the Holy and Just One. Note, Acts 3. 13-15; 7. 52. In the same murderous spirit they have **persecuted us**, his apostles and preachers. Lk. 11. 48, 49; Acts 13. 50; 14. 19; 1 Cor. 4. 9. **Please not God**—In their rejecting Jesus, whom God approved and glorified as their Messiah. Acts 2. 22, 23; 3. 13, &c. **Contrary to all men**—Common enemies to all others, (Ezra 3. 8;) scorning them as **Gentiles**, and even **forbidding us to speak** of their being **saved**. Comp. Acts 10. 28; 13. 44-50; 22. 21, 22. In all this, as **always**, so now, they are said **to fill up** the measure of their **sins**. Note, Matt. 23. 32; Acts 7. 51. **The wrath is come**—The judicial

to all men: **16** Forbidding us to speak to the Gen'tiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost. **17** But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. **18** Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. **19** For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Je'sus Christ at his coming? **20** For ye are our glory and joy.

wrath of God, which the Jews had long treasured up against themselves, (Rom. 2. 5,) was now ready to fall upon them to the **uttermost**; or rather, *the end*, i. e., in the destruction of their city and temple. Note, Lk. 19. 41-44.

17-20. Taken from you—The original implies that in this separation from them for a **short time** (Gr. *space of an hour*) Paul felt like a father bereaved of his children, (ch. 2. 11,) his absence being in person only, **not in heart**. Comp. 1 Cor. 5. 3; Col. 2. 5. Hence, his **great desire** to return (vs. 18-20) and perfect what was lacking in them. Chap. 3. 6-10. **Satan hindered us**—The word Satan signifies *adversary*, and as such is applied to the personal *devil*. Note, 1 Pet. 5. 8; 1 Tim. 5. 14, 15. It is also applied to such *persons* and *trials* as he employs in his service. Matthew 16. 23; 2 Cor. 11. 13-15; 12. 7; 2 Thess. 2. 9. Here the Satanic agency was, probably, the persecuting Jews at Thessalonica. Acts 17. 13, 14. It is the work of Satan and his agents to keep a pastor from his flock, that the flock may the more easily become a prey. Note, John 10. 10-13; Matthew 7. 15; Acts 20. 28-31; 2 Cor. 11. 3, 13-15. Paul was sometimes *hindered* in his plans by the Holy Ghost and divine Providence. Note, Acts 16. 6, 7; Rom. 1. 13; 15. 22. **What is our hope**—Note, 2 Corinthians 1. 14. Paul here expects to be attended by his converts as the **crown of his rejoicing** in the **presence of ... Christ** at his **second coming**, i. e., provided they, with him, prove faithful to the end. Comp. chap. 3. 13; Phil. 1. 6·4. 1; 2 Tim. 4. 6-8. As parents have cause to glory and rejoice in their own God-given children, (Prov. 17. 6; Psa. 127. 3-5; Gen. 33. 5; 48. 9, &c.) so the spiritual

CHAPTER III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone; **2** And sent Ti-mo/the-us, our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith: **3** That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. **4** For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. **5** For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain. **6** But

parent, who loves all the children of God, has yet a closer affinity for his own spiritual children, (chap. 2. 7, 11; 1 Cor. 4. 15;) and such will have cause hereafter to glory and rejoice in proportion to the number God has given him as the fruit of his labor. Comp. Isa. 8. 18; 53. 10-12; Dan. 12. 3; 1 Cor. 3. 8; Lk. 19. 15, &c.

CHAPTER III.

1-5. **No longer forbear**—Rather, *bear*, or endure, viz., his anxiety on their account. Ch. 2. 17, 18. This is resumed at ver. 5, &c. **Left at Athens alone**—Comp. Acts 17. 14, 15. **Timotheus... fellow-laborer**—Note, Rom. 16. 21; 1 Cor. 4. 17. Timothy was sent from Corinth, where he had met Paul. Acts 18. 1, 5. **Establish... comfort**—A work for which Timothy was peculiarly adapted. Note, 1 Corinthians 16. 10; Philippians 2. 19-22. **No man**—None of you believers should be moved, or shaken as to your faith, (ver. 2,) by these afflictions; those referred to ch. 2. 14. **Appointed thereunto**—To suffer tribulation (ver. 4) or persecution as Christians. Note, Mark 10. 30; John 15. 20; 16. 2, 33; Acts 14. 22; 2 Tim. 3. 12; 1 Peter 2. 20, 21; Rev. 7. 14. Especially true of Paul and the other apostles. Acts 5. 41; 9. 16; 20. 23; 1 Cor. 4. 9. **No longer forbear**—Note, ver. 1. **I sent**—Timotheus, vs. 2, 6. **The tempter**—Satan, note, chap. 2. 18. **Have tempted**—Caused them to turn away from Christ. **2 Cor. 11. 3, 13, 14. Labor be in vain**—Note, Gal. 2. 2; 4. 11; Phil. 2. 16.

6-8. **When Timotheus came**—To Corinth, (Acts 18. 5,) bringing the good tidings of their abounding increase in

now when Ti-mo/the-us came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: **7** Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: **8** For now we live, if ye stand fast in the Lord. **9** For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; **10** Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? **11** Now God himself and our Father, and our Lord Je'sus Christ, direct our way unto you. **12** And the Lord make you to in-

faith and charity, or love, (verse 12,) and that despite all their persecutions. Vs. 3, 4; 2 Thess. 1. 3, 4. **Good remembrance**—Of their teachers, Paul and his fellow-laborers. Ver. 2; note, chapter 5. 13; 1 Tim. 5. 17. **Desiring greatly**—The desires of such loving friends for one another's presence are reciprocal. Ver. 10; ch. 2. 17; Phil. 1. 8; Rom. 1. 12. **Comforted over you**—In respect to your faith, ver. 6. **We live**—A life of joy, note, verse 9. Our heart is revived, (Psa. 22. 26,) to hear that you stand fast in the faith of the Lord, or of the Gospel. Verse 6; Phil. 1. 27; 4. 1.

9-13. **What thanks**—Comp. Psalm 116. 12. What sufficient thanks can we render... again—Comp. chapter 1. 2; 2. 13. **For all the joy**—Note, Phil. 2. 16-18; 3 John 3, 4. **Night and day**—Note, ch. 2. 9. **Praying exceedingly**—With unceasing importunity. Note, 2 Tim. 1. 3; Lk. 18. 1-7. **Perfect that**—All that was lacking in their Christian faith and experience. Note, ver. 13; ch. 5. 23; 2 Cor. 13. 9, 11; Eph. 3. 14-20; Col. 4. 12; Heb. 13. 21. **God himself... our Lord**—Paul addresses prayer both to God the Father and to the Lord Jesus at the same time and in the same words. 2 Thess. 2. 16, 17. A proof that the Father and the Son are distinct in person, yet one in essential Being. Note, John 1. 1; 10. 30; note, 1 Cor. 1. 2. **Direct our way**—As promised to all who thus acknowledge the Lord. Prov. 3. 5, 6; 20. 24; Psalm 25. 9; Jeremiah 10. 23; note, Acts 16. 6, &c.; 27. 23-25. **Abound in love**—The chief Christian grace, which includes all others. Romans 13. 8-10; 1 Cor. 13. 13; Col. 3. 14; 1 Peter 4. 8.

crease and abound in love one toward another, and toward all *men*, even as we *do* toward you: **13** To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more. **2** For ye know what commandments we gave you by the Lord Jesus-

One toward another—As Christian associates, and also toward all *men*, not excepting your enemies, (note, Matt. 5. 44,) but especially including all other Christians, (chap. 4. 9, 10,) like Paul's love toward *you* (ch. 2. 7, 8) and all the Churches. 2 Cor. 11. 28. **Stablish your hearts**—In the full and continuous experience and practice of that *holiness* which is found *unblamable*, not merely in the sight of men, but *before God*, who requires us to be holy, even as he is holy. Note, 1 Peter 1. 15, 16; Matt. 5. 48; Heb. 12. 14; 1 John 3. 2, 3; 4. 17. **At the coming**—The coming of the *Lord Jesus* at the final resurrection and judgment. Chapter 4. 16, 17; 5. 23; 2 Thess. 1. 7–10; 1 Cor. 1. 8; Phil. 1. 10. **With all his saints**—That is, *holy ones*. Note, Acts 9. 13; Rom. 1. 7. Meaning here his *holy angels*, as in Zech. 14. 5; note, Matt. 13. 41; 16. 27; 25. 31; 2 Thess. 1. 7; Jude 14.

CHAPTER IV.

1–8. Furthermore—Rather, *finally*, as in 2 Cor. 13. 11; Eph. 6. 10; Phil. 4. 8. **By the Lord**—Rather, *in* the Lord, i. e., in his name, as his ministers. 2 Thess. 3. 6; 2 Cor. 5. 20; 6. 1. **How ye ought to walk**—So as to please God. Note, ch. 2. 11, 12; Col. 1. 10; 2. 6. **Abound more and more**—In holiness, to which you are called of God, (verse 7,) even to complete, unblamable holiness. Note, chap. 3. 13; 5. 23, 24. **Commandments**—Which Paul gave them *by the Lord*; rather, *in* the Lord, i. e., as first given by him. 1 Cor. 7. 10. The same strong word is used in 2 Thess. 3. 4, 6, 10, 12. **This is the will of God**—Even your complete *sanctification*, or holiness. Note, ver. 1; ch. 5. 23; Rom. 12. 1, 2; 2 Cor. 7. 1; 1 John 3. 3; 4. 17; Eph. 3. 16–20;

sus. **3** For this is the will of God, *even* your sanctification, that ye should abstain from fornication: **4** That every one of you should know how to possess his vessel in sanctification and honor; **5** Not in the lust of concupiscence, even as the *Gen'tiles* which know not God: **6** That no *man* go beyond and defraud his brother in *any* matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. **7** For God hath not called us unto *uncleanness*, but unto holiness. **8** He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. **9** But as touching brotherly

Heb. 13. 21. Which sanctification includes the duty of abstaining fully from *fornication*, i. e., all moral *uncleanness*, as opposed to holiness. Note, verse 7; Eph. 5. 3–5; Col. 3. 5; 1 Peter 2. 11. **His vessel**—His *body* or *person*; in which sense the word *vessel* is often used. Note, Rom. 9. 21–23; 2 Cor. 4. 7; 2 Tim. 2. 21; 1 Peter 3. 7. This body **every one** should **possess**, i. e., hold and treat as the rightful and exclusive property and habitation of God. Note, 1 Cor. 6. 15–20; 2 Cor. 7. 1. **Lust of concupiscence**—Or, *passion of lust*; such indulgence of sensual appetites as the *Gentiles* practiced who **know not God**. Note, Romans 1. 21–29; Eph. 2. 2, 3, 12; Col. 3. 5. **Go beyond**—That is, *overreach*, so as to *defraud* his Christian *brother*, or any fellow-man, **in any**, rather, *the matter*, viz., that here spoken of in verses 3–5; note, 1 Cor. 7. 1–9; Heb. 13. 4. But the prohibition includes fraudulent acts in general, of which God is **the avenger**. Eccl. 12. 14; Mal. 3. 5; Psalm 50. 17–22; Heb. 10. 30, 31; Jude 14, 15. **Not called . . . unto**—Rather, *in*, i. e., the proper state or sphere in which God has *called* or chosen us to salvation is not in *uncleanness* or impurity, but its opposite, in *holiness* or sanctification. Note, ver. 3; 2 Thess. 2. 13; Eph. 1. 4; 1 Pet. 1. 2, 15, 16. All must be holy to be numbered with the holy. Note, ch. 3. 13; 2 Cor. 6. 16, &c.; 7. 1; Heb. 12. 14; Rev. 21. 27; 22. 14, 16. **Despiseth**—Or, rejecteth these instructions. Vs. 1–7. **Not man**—That is, Paul as a mere man, but *God*, who had inspired Paul by his *Holy Spirit* thus to speak. 1 Cor. 2. 13; 7. 10, 40; compare Exodus 16. 8; 1 Sam. 8. 7; Matt. 10. 20; Luke 10. 16; John 12. 48, 49; Acts 5. 3, 4. **9–12. Brotherly love**—In regard

love ye need not that I write unto you: for ye yourselves are taught of God to love one another. **10** And indeed ye do it toward all the brethren which are in all Ma-ce-do-ni-a: but we beseech you, brethren, that ye increase more and more; **11** And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; **12** That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing. **13** But I would not have you to be

ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. **14** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. **15** For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. **16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the

to this Paul **need not** write to the Thessalonian Christians, who are so effectually **taught of God** by his word and Spirit as to **do it** in acts of kindness **toward all**. Note, chap. 1. 7, 8; Matt. 25. 35, &c.; James 2. 14; 1 John 3. 16, &c. But Paul would have them do it **more and more**. Note, ch. 3. 12. **Study**—Rather, *be ambitious* to be quiet, i. e., by each attending to his **own business**, as Paul had **commanded** them, and set the example. Acts 20. 34, 35; note, 2 Thess. 3. 6–12. **Honestly**—Rather, reputably, as becomes Christians, (note, ver. 1,) so that those **without** the Church may have no occasion to say that your religion leads to idleness and beggary. Note, 2 Cor. 8. 21; Phil. 2. 15; Col. 4. 5, 6; Tit. 2. 7, 8; 1 Pet. 2. 12, 15; 3. 15, 16. **Lack of nothing**—Which is needful for your support, and usefulness to others. Note, Acts 20. 34, 35; Eph. 4. 28.

13, 14. **Not . . . ignorant**—Note, Rom. 1. 13. **Them . . . asleep**—Alluding especially to such as were *asleep in Jesus*; i. e., had died in the faith of Jesus. The word **sleep** is sometimes applied to the bodies of all the dead, including the idea of all *awaking* to a resurrection. Daniel 12. 2; note, John 5. 28, 29; Acts 24. 15. It is, however, usually spoken of the dead in Christ as distinguished from those who are without Christ, and **have no hope** of a joyful resurrection and life of blessedness with him in heaven. Note, vs. 14–18; Jn. 11. 11. &c.; Acts 7. 60. Not sleep of the *soul* is here meant, for Scripture nowhere authorizes any such belief. Note, Matt. 10. 28; Lk. 16. 22, 23; 23. 42, 43; 2 Cor. 5. 1–8; Phil. 1. 20, &c.; Rev. 6. 9, &c.; 14. 13; 20. 4. **Sorrow not**—Natural mourning or grief for the dead is right and proper, if kept within due bounds, (compare Eccl. 3. 4; John 11. 31, 33, 35;) but Christians should

not be inconsolable at the departure of those who *sleep in Jesus*, seeing they have entered on a glorious immortality. **As others**—Those who are without God, and have **no hope** in Christ. Note, Eph. 2. 12; Acts 17. 18, 20, 32; contrast Prov. 14. 32; Job 19. 25–27; Psa. 16. 9–11; 1 Cor. 15. 19, &c.; 1 Pet. 1. 3, &c. **If we believe**—Christians certainly believe that **Jesus died** for our sins, and **rose again** for our justification: (Rom. 4. 24, 25; 1 Cor. 15. 1–4:) the very doctrine preached at Thessalonica. Acts 17. 1–4. **Even so**—As true as that Jesus rose from the dead, just so truly will God **bring** or raise from the dead them that **sleep in Jesus**. Note, ver. 13; 2 Cor. 4. 14. **With him**—Rather, *through* him, i. e., the Lord Jesus, who is himself the resurrection and the life. Note, verse 16; John 5. 28, 29; 11. 25, 26; 1 Cor. 6. 14; 15. 12–23.

15–18. **We say . . . by the word**—Some refer this to the words of the **Lord Jesus** in Matt. 24. 31; John 5. 28, 29; but, probably, Paul speaks of a special direct revelation to him of this truth, as in 1 Cor. 15. 3, 51; compare 2 Cor. 12. 1; 13. 3; Gal. 1. 12; 2. 2. **We which are alive**—Christians then living, who still **remain** in the earthly body, waiting for **the coming** (ch. 1. 10) of the **Lord** at the end of the world. Note, verses 16, 17. **Not prevent**—Not *go before*, which is the old English meaning of the word. Note, Matt. 17. 25. That is, the resurrection of the dead shall precede the *change* of the living. Note, verse 16; 2 Cor. 15. 51, 52; Philippians 3. 21. **The Lord himself**—The same Lord Jesus shall **descend from heaven** in like manner as he ascended. Note, Acts 1. 11; Phil. 3. 20; 2 Thess. 1. 7. **Shout . . . voice . . . trump**—Note, Matthew 24. 31; Jn. 5. 28; 1 Cor. 15. 52. **Dead in Christ**—Those asleep in Jesus.

trump of God: and the dead in Christ shall rise first: **17** Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. **18** Wherefore comfort one another with these words.

CHAPTER V.

BUT of the times and the seasons, brethren, ye have no need that I write unto you. **2** For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. **3** For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they

Note, verses 13, 14; Rev. 14. 13. **Rise first**—That is, before the living are changed. Note, vs. 15, 17. This does not refer to the *first* of two resurrections. Note, 1 Cor. 15. 23, 24; 2 Thess. 1. 7-10; Rev. 20. 5. **Then we**—Those then *alive*. Note, verse 15. Not implying that Paul included himself, for he evidently had no such expectation. Note, 2 Thess. 2. 2, 3; Acts 20. 29; 2 Tim. 4. 6-8. **Caught up**—Compare 2 Cor. 12. 2, 4. That is, after their bodies are changed. 1 Cor. 15. 51, 52. The phrase implies *suddenness*. Chap. 5. 2, 3; Mark 13. 36. **Together with them**—At the same time with the dead in Christ. Verse 16. **In the clouds**—An image of grandeur. Daniel 7. 13; note, Matt. 24. 30; Rev. 1. 7; 11. 12. **In the air**—Or, *into* aerial space; to meet the descending Lord, who comes to receive them to himself. John 14. 3. Not that *the air*, the supposed abode of evil spirits, (note, Eph. 2. 2,) is to be the place of their being *ever with the Lord*, for that is in the Father's house. John 14. 2, 3; 17. 24. At the right hand of God, (Acts 7. 55, 59;) far above all heavens. Eph. 4. 10; Heb. 7. 26; 9. 24. **Comfort one another**—With these consoling *words*. Verses 13-17; ch. 5. 11.

CHAPTER V.

1-3. **The times . . . seasons**—Pertaining to the Lord's coming and the closing events of the world. Chapter 4. 16, 17; note, Matthew 24. 3; Acts 1. 7. **No need that I write**—For the reason stated in vs. 2, 4, 5. **Know perfectly**—Rather, *accurately*; it being a matter plainly revealed that *the day of the Lord*, that just spoken of, (ch. 4. 15, &c.) cometh *as a thief*, i. e., sud-

denly and unexpectedly. **4** But ye, brethren, are not in darkness, that that day should overtake you as a thief. **5** Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. **6** Therefore let us not sleep, as *do* others; but let us watch and be sober. **7** For they that sleep sleep in the night; and they that be drunken are drunken in the night. **8** But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. **9** For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, **10** Who died for us, that, whether we wake or sleep, we should live together with him.

denly and unexpectedly. Note, Matt. 24. 36-44; 25. 13; 2 Peter 3. 10; Rev. 3. 3. **When they**—Men of the world, who are living in careless security, dreaming of *safety* in the midst of *darkness* and danger. Note, verses 2-7; note, Matt. 24. 38, &c. **Sudden destruction**—Not annihilation is meant, but banishment from God, the eternal ruin of body and soul. Note, 2 Thess. 1. 8, 9; Matt. 10. 28; 2 Pet. 2. 1. **As travail**—A common figure. Ps. 48. 6; Jer. 13. 21; Hos. 13. 13.

4-11. **Not in darkness**—Not in such a state of spiritual ignorance (note, ver. 2) that *that day* of the Lord should surprise you, as it will *others* who are *of the night*. Note, vs. 3, 6-9; Eph. 5. 8. **Watch and be sober**—As opposed to *sleep . . . drunken*—Vs. 7, 8; note, Matt. 24. 42, 49; Rom. 13. 11-14. **In the night**—Since to be *drunken* is generally deemed, like other vices, too shameful for the light of day. Note, John 3. 19, 20; Eph. 5. 11, 12. Exceptions are named. Rom. 1. 32; Eph. 4. 19; 2 Pet. 2. 13. **Us . . . of the day**—Christians. Note, vs. 4, 5. **Breastplate . . . helmet**—On the full Christian armor, of which these are two of the *defensive* parts, see note, Eph. 5. 11. &c. **Not appointed us**—Who thus watch and war, (vs. 6, 8,) and wait in hope for the coming of *his Son*, when we are to obtain final *salvation* from the *wrath* to come; (chapter 1. 10; 2. 14, &c.) to which *wrath* none but the finally impenitent are appointed. Note, ver. 3; Rom. 9. 22, 23; 2 Thess. 1. 8-10. God wills not the destruction of any, but the salvation of all. Note, 1 Tim. 2. 4; 2 Pet. 3. 9. **Died for us**—For us all, that we may so live unto the Lord, that whether we *wake or*

11 Wherefore comfort yourselves together, and edify one another, even as also ye do. **12** And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; **13** And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. **14** Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*. **15** See that none render evil

sleep, are *living* or *dead*, when he comes, we may **live together** forever with him. Note, ch. 4. 17; Rom. 14. 8, 9; 2 Cor. 5. 15. **Comfort**—Note, ch. 4. 18.

12–15. Know them—Properly esteem them as ministers which **labor**. . . **over** . . . **admonish**, terms designating not three classes of ministers, but different functions of the same ministry, according to the variety of gifts. Rom. 12. 6–8; 1 Cor. 12. 28, &c. **Esteem** . . . **highly**—Not in fear, but in a true Christian love for them; not as idle hirelings, who care more for themselves than for Christ's flock, (note, John 10. 12, 13; 1 Peter 5. 2, 3,) but for their **work's sake**, the work they faithfully perform for Christ. Note, 1 Cor. 16. 18; Phil. 2. 29; 1 Tim. 5. 17; Heb. 13. 7, 17. **Be at peace**—Note, Mk. 9. 50; Rom. 14. 19. **Unruly**—Or *disorderly*; a military term referring to those who stand not in the ranks as Christian soldiers, (comp. vs. 7, 8;) those who live in violation of gospel rules. 2 Thess. 3. 6, 11, &c. **Feeble-minded**—Those easily disheartened, being **weak** in faith; such need the **comfort** and **support** of the strong. Isa. 35. 3, 4; 40. 1; Rom. 14. 1, &c.; 15. 1–3; Heb. 12. 12. **Patient**—Or, *long-suffering*, not only toward weak believers, but **all men**. Note, ver. 15; comp. 1 Cor. 13. 5–7. **Evil for evil** . . . **good**—Note, Matt. 5. 39, &c.; Rom. 12. 17–20; 1 Pet. 3. 9.

16–22. Rejoice evermore—Note, 2 Cor. 6. 10; Phil. 4. 4. **Pray without ceasing**—Note, Luke 18. 1; Rom. 12. 12; Eph. 6. 18. **In every thing**—Or, for all things **give thanks**. Note, Eph. 5. 20; Col. 3. 17. **For this**—Including the three duties here enjoined, (vs. 16–18,) **is the will of God**, who makes all things work together for good **concerning you** who love him. Note, Rom. 8. 28. **Quench not the Spirit**—The Holy Spirit, whose influ-

ence is compared to a fire. Psa. 39. 3; Jer. 5. 14; note, Matt. 3. 11. *To quench* is equivalent to *resist, grieve, &c.* Note, Acts 7. 51; Eph. 4. 30; Heb. 10. 29; Matt. 12. 31, 32. The reference here is to the *gifts* of the Spirit, one of which was **prophesyings**, (note, Rom. 12. 6,) which they were not to **despise**, but covet, as the most useful. Note, 1 Cor. 14. 1–5, 39. **Prove all things**—All that claim to be gifts of the Spirit, or spiritual. 1 Cor. 2. 15; 14. 29, 32, 37; 1 John 2. 27; 4. 1–3. **Hold fast**—Receive and practice what is proved to be **good**, i. e., in accordance with the Scriptures of truth, (Dan. 10. 21; Isa. 8. 19, 20; Acts 17. 11, 12,) and **abstain** from **all appearance**, rather, every *form* or *kind* of **evil**, i. e., all that conflicts with the *good*. Note, ver. 21.

23, 24. The very God—Rather, *the Lord of peace himself*, (2 Thess. 3. 16,) who is the only source and giver of true and perfect peace. Isaiah 9. 6, 7; 26. 3; John 14. 27; Phil. 4. 7, 9; Heb. 13. 20, 21. **Sanctify**—Set apart, separate, and cleanse **you** from all sin, (1 John 1. 7, 9,) according to the prayer of Christ himself. Note, John 17. 17, 19. **Wholly**—Your whole being, so as to be perfect and entire, wanting nothing. James 1. 4; note, Eph. 5. 26, 27; Titus 2. 14. This word *wholly* is not the same as *all*; it applies to individuals, and implies that their partial sanctification ought to become entire in the present life. Lk. 1. 74, 75; 1 John 4. 17. **Whole spirit**. . . **soul**. . . **body**—These are specified as the three component parts of man's nature, including the material mortal *body*, the animal *soul* or *life*, which he has in common with the brutes, and which dies with the body; and the rational, immortal, and responsible *spirit*, sometimes called *soul*, in distinction from the body. Comp. Eccl. 3. 21; 12. 7; Gen. 2. 7; Matt. 10. 28;

be preserved blameless unto the coming of our Lord Je'sus Christ. **24** Faithful *is* he that calleth you, who also will do *it*. **25** Brethren, pray for us. **26** Greet all the brethren with a

Acts 7. 59; Heb. 4. 12. Paul, then, prays God to *sanctify* their *whole* personality, which accords with the express will and command of God. Note, ch. 4. 3; Matt. 5. 48; 22. 36, 37; Rom. 12. 1, 2; 2 Cor. 7. 2; Hebrews 13. 21. **Preserved blameless**—That is, kept in this state of entire sanctification, so as to be found without *blemish*, or *fault*, at the **coming of . . . Christ**. Note, 1 Cor. 1. 8; Eph. 1. 4; 5. 26, 27; 2 Pet. 3. 14; Rev. 14. 5. This implies that this state may be attained in this present life, and continuously retained to the end. Note, Luke 1. 74, 75; 1 Cor. 1. 7, 8; Phil. 3. 15; 1 John 3. 3, 9; 4. 17; 5. 18. **Faithful is he**—This very God who **calleth you** to be thus holy, (ver. 23; 1 Peter 1. 15, 16,) **will do it**, not absolutely, but on condition that we prove *faithful* on our part. Psal. 37. 5; Isa. 1. 16, &c.; note, Phil. 1. 6; Col. 1. 21–23; Heb. 3. 14; 6. 1–12; 10. 22–29, 35–39; 2 Tim. 1. 12; 1 Pet. 4. 19; 5. 10; Jude 21, 24; Rev. 3. 10, 11.

holy kiss. **27** I charge you by the Lord, that this epistle be read unto all the holy brethren. **28** The grace of our Lord Je'sus Christ *be* with you. Amen.

25–28. Pray for us—As we for you. Ver. 23; ch. 1. 2; Eph. 6. 18–20; Heb. 13. 18–21. **Greet . . . holy kiss**—Note, Rom. 16. 16. **I charge**—Rather, *ad-jure you*, put you upon oath **by**, i. e., in the name of, **the Lord Jesus**. Note, Matt. 26. 63; Acts 19. 13. Such oaths are lawful. Note, Matthew 5. 34, &c. **This epistle**—This being the *first* of Paul's epistles, he thus solemnly charges that it be **read unto all**; meaning, by **the holy brethren**, the Church; and including, probably, the public congregation, to which, it seems, the N. T. Scriptures were by divine authority regularly read: (note, Col. 4. 16; 2 Thess. 2. 15;) as were also the Old Testament Scriptures. Dent. 31. 11–13; Joshua 8. 34, 35; Neh. 8. 1, &c.; note, Acts 13. 27; 15. 21. This directly opposes the papal practice of withholding the Scriptures from the people. Comp. Lk. 16. 29; John 5. 39; Acts 8. 26–35; 17. 11, 12; 1 Tim. 3. 15–17. **Grace . . . be with you**—Note, Rom. 16. 20.

THE

SECOND EPISTLE TO THE THESSALONIANS.

INTRODUCTION.—This epistle was evidently written from Corinth soon after the First, as in the salutation of each Paul is joined by Sylvanus and Timothy, who were there with him. Acts 18. 1, 5. See Introduction to the First Epistle to the Thessalonians. Paul's main design in writing it seems to have been to correct certain prevalent false expectations of the near approach of Christ's coming to judge the world; which errors were based either on some pretended revelation of the Spirit, or on a misconstruction of certain expressions on this subject in the former epistle. Note, ch. 2. 2. Comp. 1 Thess. 1. 10; 3. 13; 4. 13–18; 5. 1–4, 23. To correct this delusion, Paul tells them that before that day shall come there will be a great apostasy, and an anti-christian power will arise and greatly obstruct the Gospel; but that it should be destroyed by the coming of Christ. Note, chap. 2. 3–12. Paul also warns them against neglecting their secular business as inconsistent with their calling and his example. Ch. 2. 14–17; 3. 4–15.

CHAPTER I.

PAUL, and Sil-va'nus, and Ti-mo'the-us, unto the church of the Thes-sa-lo'ni-ans in God our Father and the Lord Je'sus Christ: **2** Grace unto you, and peace, from God our Father and the Lord Jesus Christ. **3** We are bound to thank God always for you, brethren

as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; **4** So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: **5** Which is a manifest token of the righteous

CHAPTER I.

1–6. **Paul . . . unto the Church . . . grace**—Note, 1 Thess. 1. 1. **Thank God always**—Note, 1 Thess. 1. 2. **Your faith . . . charity**—Note, 1 Thess.

1. 3; 3. 6. **Glory in you**—As ensamples to **the Churches**. Note, 1 Thess. 1. 7, 8. **Your persecutions**—Note, 1 Thess. 2. 14. **A manifest token**—Your firm faith, and patient endurance

judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: **6** Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; **7** And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, **8** In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: **9** Who shall

of persecutions for Christ's sake, is a proof that a **righteous judgment**, i. e., just and equitable retribution, is coming, when **God** will graciously reward you, and punish your foes. Note, vs. 6-10; Phil. 1. 28. **That . . . counted worthy**—Expressing the purpose of God in permitting them thus to **suffer**. Note, ver. 4. Their sufferings here for Christ will serve to fit them for the **kingdom** of glory. Note, Matthew 5. 11, 12; Rom. 8. 17, 18; 2 Cor. 4. 17; 2 Tim. 2. 10-12; James 1. 12; 1 Peter 1. 6, 7; 4. 12, &c.; Rev. 7. 14, 15. **A righteous thing**—Just and right with **God** that he should, in the final judgment, **recompense** endless **tribulation** to all evil-doers. Note, vs. 7-9; ch. 2. 8-12; Rom. 2. 5, &c.

7-10. Are troubled—By persecutions. Vs. 4, 6. **Rest with us**—Your fellow-sufferers. 1 Thess. 2. 14-16; 3. 3, 4. The *rest* here denotes the *release* from all troubles, which rest henceforth awaits the blessed dead, (Revelation 14. 13,) till the Lord shall come to be forever glorified in them. Note, verse 10; 1 Thessalonians 4. 14-17. **Revealed from heaven**—Appear in person. Note, 1 Thessalonians 1. 10; 4. 16; Matt. 24. 30; Acts 1. 11; Rev. 1. 7. **His mighty angels**—Rather, *angels of his power*, i. e., ministers of his power. Heb. 1. 7, 14; note, Matt. 13. 39-42, 49, 50; 24. 30, 31. **In flaming fire**—Rather, *in fire of flame*; denoting the splendor of his majesty, which is luminous for the righteous, but consuming for the wicked. Verses 8-10; chapter 2. 8; Dan. 7. 9-11; Mal. 4. 1, 2; note, 1 Cor. 3. 13-15; 2 Peter 3. 10-14. **Taking vengeance**—Dispensing punishment. Note, verse 9. **Know not God**—Applied, primarily, to the Heathen, (Psa. 79. 6; Gal. 4. 8; Eph. 2. 12; 1 Thess. 4. 5,) but including all who **obey not the Gospel**, or willfully hold the truth in unrighteousness. Note,

be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; **10** When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. **11** Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *his* goodness, and the work of faith with power: **12** That the name of

Romans 1. 18, &c.; 2. 8, 9; 10. 3, 16; 1 Pet. 4. 17, 18. **Who**—As such (note, ver. 8) **shall be punished**, rather, *shall suffer punishment*, that is, their just desert, namely, **everlasting destruction**; which cannot mean annihilation, since it is of the nature of *punishment*, and is *everlasting*. Note, Matt. 10. 28; 25. 41, 46; Mark 3. 29; 9. 43, &c.; Jude 7; Rev. 20. 10. **From the presence**—That is, *cast away, separated from*, the presence **of the Lord**; equivalent to *depart from me*, &c. Matthew 25. 41, 46; Luke 13. 27, 28. The felicity of the saints consists in being in the glorious presence of God: (verse 10; 1 Thessalonians 4. 17; John 17. 24; Jude 24; Psalm 16. 11; 17. 15:) so to be cast away from this presence is, in itself, a destruction. Note, Luke 13. 28; Acts 3. 23. Such are driven away in their sins, (Proverbs 14. 32,) and left to their unrestricted working, without one counteracting influence of the presence of God. Comp. Psa. 51. 11; note, Mark 3. 29; Revelation 22. 11. **Glory of his power**—That manifested in the glorification of his saints. Note, verse 10. **Glorified in his saints**—Shown to be glorious, and **admired** in the glory he confers on **all them that believe**, by dwelling in them and they in him. Ver. 12; John 17. 10, 22-24; Romans 8. 17, 18; 2 Cor. 3. 18; Col. 3. 4; 1 John 4. 16, 17. **Our testimony**—The Gospel preached by Paul was **believed** by the Thessalonians. 1 Thess. 1. 5, 6; 2. 13.

11, 12. Pray always for you—As well as *give thanks* for you. Verse 3. **Worthy of this calling**—By your fulfilling **all the good pleasure** of God, who has called you to holiness (1 Thess. 4. 7) and to heaven, through sufferings. Ver. 5. **Work of faith**—Already begun in you, **with power**. Ver. 3; ch. 2. 13, 14; 1 Thess. 1. 3, 5. **The name**—That the **Lord Jesus** himself may

our Lord Je'sus Christ may be glorified in you and ye in him, according to the grace of our God and the Lord Je'sus Christ.

CHAPTER II.

NOW we beseech you, brethren, by the coming of our Lord Je'sus Christ, and by our gathering together unto him, **2** That ye be not soon shaken in mind, or be troubled, neither

be **glorified in you**, and ye **in him**, by your bearing his image, promoting his cause, and appearing with him in glory. Romans 8. 29; 2 Cor. 3. 18; Col. 3. 1-4.

CHAPTER II.

1, 2. **Beseech . . . by**—Rather, *on behalf of the coming of our Lord*, as though Paul would not have that event dishonored with false representations and alarms. Note, verses 2, 3. **Our gathering**—Another part of the same event as described 1 Thess. 4. 16, 17; Matt. 24. 30, 31. **Soon shaken**—Quickly or easily *tossed*, as ships by an agitated sea. Ephesians 4. 14. **In mind**—That is, in your intellect, or be **troubled** in your emotions; neither **by spirit**, any pretended revelation from the Spirit, (1 John 4. 1-3;) nor **by word** of mouth, or oral tradition; nor by **letter as from us**, i. e., some letter falsely ascribed to Paul, or some misconstruction of his former epistle. Compare vs. 5, 15. **The day of Christ**—His second coming. Ver. 1. **At hand**—Rather, *is present, is now come*; an error opposed to Paul's teaching. Verse 3; 1 Thess. 5. 1, &c.

3-5. **Deceive you**—Christ gave this same caution. Note, Matt. 24. 4, 5, 24. **By any means**—Any of the three specified, (ver. 2,) or in any other way; perhaps like that in 1 Thess. 5. 3. Comp. 2 Tim. 2. 18; 2 Pet. 3. 3, 4. **A falling away first**—Rather, *the apostasy*; referring to some great apostasy from the Christian faith as having been foretold, and hence well known. Note, vs. 5, 6; comp. Matt. 24. 10-12; 1 Tim. 4. 1, &c.; 2 Tim. 3-19; 1 Jn. 2. 18; 4. 3. **That man of sin**—Called, also, *that Wicked*, (ver. 8,) as if he were sin itself, or full of sin, (comp. John 8. 44; 1 John 3. 8;) the exact *opposite* to Christ. 2 Cor. 5. 21; 2 Pet. 2. 22; 1 John 3. 5; note, verse 4. This *man of sin* is, then, no other than *antichrist*, i. e., the *adversary* or *antagonist* of Christ. Note, 1 John

by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. **3** Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; **4** Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is

1. 18, 22. But who is antichrist? Primarily, the personal Satan is meant: (comp. Gen. 3. 15, Matt. 4. 1-11;) but there are many antichrists, (John 1. 18; 4. 3;) i. e., many allies, with the personal Satan at their head. Note, Rev. 12. 7-9. As to whom or what Paul here refers there are various and conflicting opinions; the most consistent of which, in our view, is that of the early Fathers and the Reformers, who refer *the man of sin* to the popedom; meaning not any single pope, but the *succession*; for, though admitting some exceptions, yet there never has been a *class* of men so decidedly *wicked* as have occupied the papal throne; nor a system of religion so *full of abominations* as that of Romanism, as shown by papal historians themselves. See histories of popes, inquisitions, indulgences, &c., and note, vs. 4-12; Rev. 17. 1, &c. **Revealed**—Show himself in his true character as the **son of perdition**; the very words applied by Jesus to the *apostate Judas*. Note, John 17. 12. **Who opposeth**—Or, *resists*, like Satan, (Zech. 3. 1,) and **exalteth himself above**, rather *against*, all that is called **God**, and is as such **worshiped**, as was Christ. John 1. 1; Matt. 28. 9, 17; Heb. 1. 6, 8. **He as God**—Assuming the attributes and prerogatives of God, such as infallibility and remission of sins, contrary to Dan. 9. 9; Mk. 2. 7. **Sitteth**—Assuming the seat of Christ, the only true head of the Church. Eph. 1. 20-22; Col. 1. 18. **Temple of God**—Not the Jewish temple is here meant, (as in Matt. 21. 12,) but the Christian Church, as in 1 Cor. 3. 16, 17; 2 Cor. 6. 16; Eph. 2. 21, 22; 1 Tim. 3. 15. **Showing . . . he is God**—In thus usurping the place and honors belonging to Jehovah or Christ. Comp. Isa. 14. 13, 14; Dan. 7. 25; 11. 36; Rev. 13. 6. This is usually applied to the pope, who is styled "Our Lord God the Pope." and who, at his inauguration in St. Peter's Church

God. **5** Remember ye not, that, when I was yet with you, I told you these things? **6** And now ye know what withholdeth that he might be revealed in his time. **7** For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. **8** And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: **9** *Even him*, whose coming is after the working of Sa'tan with all

power and signs and lying wonders, **10** And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. **11** And for this cause God shall send them strong delusion, that they should believe a lie: **12** That they all might be damned who believed not the truth, but had pleasure in unrighteousness. **13** But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the begin-

at Rome, the claimed *temple of God*, is seated in his chair upon the high altar by his cardinals, who, kneeling, kiss his feet, calling the act *adoration*, contrary to the command of Exod. 20. 3, 5. **Remember... I told you**—Of this apostasy, which must precede Christ's coming. Note, vs. 2, 3.

6-8. Now ye know—By my having told you. Ver. 5. **What withholdeth**—Rather, *holdeth*, that is, prevents the man of sin (verse 3) from his full development, which will be revealed **in his time**—the time permitted him of God, vs. 7, 8; comp. Lk. 22. 53. **Mystery of iniquity**—That is, the now *hidden* man of sin, who is to be *revealed*, (vs. 6, 8;) the frightful counterpart to the mystery of godliness. 1 Tim. 3. 16. **Already work**—That is, secretly and in part, as compared with his being fully revealed. Ver. 8; 1 John 2. 18; 4. 3. **He who now letteth**—The power that holds back, or checks, the man of sin, (ver. 6,) will continue to do so until **taken out of the way**. Ver. 7. Supposed to refer to the Roman-pagan empire, which, so long as it lasted, would prevent the establishment at Rome of the papal government. Note, vs. 4, 6, 8. **Then**—When this hindering power is removed, **that Wicked**, that *lawless* one, the man of sin, (verse 3,) will be fully **revealed**, as not before. Verse 6. **Whom the Lord**—The Lord Jesus. **Shall consume... destroy**—Meaning subdue and dispel, as Dan. 2. 44; 8. 24. **With the spirit or word of his mouth**—A common poetic figure, (Job 4. 9; 15. 30; Isa. 11. 4; Hos. 6. 5; Heb. 4. 12; Rev. 2. 16; 19. 15, 21,) denoting here the preaching of the pure Gospel, and the diffusion of God's word attended by the power of his Spirit, as in 1 Thess. 1. 5, 6; 2. 13. This work is gradual, beginning at the Reformation, to be completed, if not before, by the **bright-**

ness, or glorious appearing of Christ, at his second **coming**. Note, chapter 1. 7-10.

9-12. Whose coming—Referring to this first open appearance of this wicked one. Note, verse 8. **After the working**—According to the instigation and aid of **Satan**, who works in and through his agents. John 8. 41, 44; Acts 5. 3; Eph. 2. 2; 1 John 3. 12. **Signs and lying wonders**—Note, Matthew 24. 24. Pretended miracles wrought in support of *falsehood*, and designed to delude the ignorant, such as the papacy has always practiced. Note, vs. 10, 11. **Deceivableness**—Rather, *deceit of unrighteousness*, i. e., to promote their unrighteous schemes **in them that perish**; rather, *toward them who are perishing*. **Because**—In just requital for their having no **love of the truth** as it is in Jesus, (Eph. 4. 21,) the truth by which they **might be saved**, it being the only safeguard against fatal errors. Note, verses 11, 12. **For this cause**—Because they voluntarily hate and reject the truth, (ver. 10,) God **shall send**, rather, *is sending*, them **strong delusion**, i. e., gives them up in righteous judgment to such hardness of heart as to **believe a lie**; rather, *the lie*, even that system of lying wonders. Note, ver. 9. **Might be damned**—Rather, *judged*, i. e., *condemned*; the opposite of *saved*. Verse 10; 2 Cor. 2. 15, 16; 4. 3, 4. **Had pleasure**—Their own free choice and love of **unrighteousness** was the source of their condemnation. Note, Rom. 1. 28, 32; 11. 7-10.

13, 14. Bound to give thanks—Note, ch. 1. 3. **Beloved of the Lord**—Peculiarly beloved, as are all who love the Lord. Prov. 8. 17; 1 Sam. 2. 30; John 14. 21; Rom. 9. 25. **From the beginning**—When they were first called of **God** through the **Gospel**, as preached at Thessalonica. Note, ver. 14;

ning chosen you to salvation through sanctification of the Spirit and belief of the truth: **14** Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Je'sus Christ. **15** Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. **16** Now our Lord Je'sus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, **17** Comfort your hearts, and stablish you in every good word and work.

CHAPTER III.

FINALLY, brethren, pray for us, that the

1 Thess. 1. 4, 5. **Chosen... to salvation**—In contrast with those who received not the truth, and therefore were not saved. Note, vs. 10–12. **Through sanctification**—That renovation of heart and complete holiness of which the Holy Spirit is the agent, and their free belief of the truth the instrumentality. Note, 1 Thess. 1. 5; 2. 13; 1 Pet. 1. 2, 22. **Whereunto**—To which salvation our gospel, that preached by Paul, had called them, including the same future glory with the Lord Jesus himself. Jno. 17. 22, 24; 1 Thess. 2. 12; 1 Pet. 5. 10; Rev. 3. 21.

15–17. **Stand fast**—In the Lord, so as not to be shaken. Note, ver. 2; 1 Thess. 3. 8; Phil. 4. 1. **The traditions**—Not those which Jesus and Paul condemn, (note, Matt. 15. 2, &c.; Col. 2. 8,) but those Paul had taught them both by word of mouth and epistle. Note, ch. 3. 6; 1 Cor. 11. 2. **Our Lord... our Father**—Here, again, Paul addresses both Christ and the Father as the same God. Note, 1 Thess. 3. 11. **Loved us**—This love in the work of redemption is ascribed both to God and to Christ. John 3. 16; Gal. 2. 20; Eph. 5. 2; Tit. 2. 13, 14; 3. 4, 6; 1 John 4. 9, 10. **Given us**—As believers. **Everlasting consolation**—That is, an inexhaustible source of peace and joy, (John 3. 36; 4. 14,) and good hope. Note, Rom. 5. 2, 5; Col. 1. 5; Tit. 2. 13; Heb. 6. 18, 19; 1 Peter 1. 3. **Comfort... stablish**—The last is essential to the first. 1 Thess. 3. 2; 2 Cor. 13. 11; Heb. 13. 21.

CHAPTER III.

1–5. **Pray for us**—Note, 1 Thess. 5. 25; Eph. 6. 19; Col. 4. 3, 4. **The word**—Of the Gospel, as preached by

word of the Lord may have free course, and be glorified, even as it is with you: **2** And that we may be delivered from unreasonable and wicked men: for all men have not faith. **3** But the Lord is faithful, who shall establish you, and keep you from evil. **4** And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. **5** And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. **6** Now we command you, brethren, in the name of our Lord Je'sus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. **7** For your-

Paul. Note, chap. 2. 14. **Have free course**—Rather, *run*, i. e., swiftly spread, without hinderance. Comp. Ps. 147. 15; 2 Tim. 2. 9. **Be glorified**—Accepted by all, and bring forth fruit. **Even as... with you**—Note, 1 Thess. 1. 5, 6; 2. 13; Acts 13. 48. **Delivered**—Rescued and preserved from unreasonable... men—Rather, *men out of place*; i. e., more than ordinarily wicked; referring especially to perverse Jews. 1 Thess. 2. 15, 16; Acts 17. 5, 13, &c.; 18. 12–17. **All... have not faith**—Rather, *the* faith, i. e., not believers in Christ; which was generally true of the Jews. Acts 13. 45, 46; 28. 24–27; Rom. 10. 16, 21; 2 Cor. 3. 14–16. **The Lord is faithful**—1 Thess. 5. 24; note, 1 Cor. 1. 9. True on his part to stablish you in every good work. Ch. 2. 17. **Keep... from evil**—From the evil one and every evil work. John 17. 15; 2 Timothy 1. 12; 4. 18. All who keep themselves God will keep. Note, 1 John 5. 18, 21; Jude 21, 24; Rev. 3. 10. **Confidence in the Lord**—Who is thus faithful, (verse 3,) that you will continue to do as we command you. Note, verse 6. **Direct your hearts**—By the Holy Spirit, whose work this is. Comp. 1 Chron. 29. 18; note, John 14. 26; 16. 13. **Love... patient waiting**—Render, rather, direct your hearts to imitate the love of God as revealed in the patience of Christ. Comp. Heb. 12. 1–3; 1 Peter 2. 20, 21.

6–10. **We command... in the name**—As one taught of the Lord to teach you. Verse 12; 1 Thess. 2. 13; 1 Cor. 2. 12, 16; 7. 10. **Withdraw yourselves**—From all intimate intercourse with every brother who walks disorderly, contrary to the tradition

selves know how ye ought to follow us: for we behaved not ourselves disorderly among you; **8** Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: **9** Not because we have not power, but to make ourselves an ensample unto you to follow us. **10** For even when we were with you, this we commanded you, that if any would not work, neither should he eat. **11** For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. **12** Now them that are, such we command and exhort by our

or command of Paul, (ver. 10; note, ch. 2. 15;) and also to his example. Vs. 7-9. On the duty to *withdraw*, see note ver. 14; Rom. 16, 17; 1 Tim. 6. 5; 2 John 10. **Ought to follow us**—In this, as in other respects. Note, 1 Thess. 1. 6. **Not . . . disorderly**—As do some, (ver. 11;) again appealing to his own example. Ver. 9; 1 Thess. 2. 9, 10. **Eat . . . bread for naught**—Did not live at any one's expense, in contrast with verse 12; but *wrought*, &c. Note, 1 Thess. 2. 9. **Not power**—Rather, *no authority or right*, i. e., to live of the Gospel. Note, 1 Cor. 9. 4, &c.; 1 Thess. 2. 6. **Ourselves an ensample**—Note, Acts 20. 34, 35; Phil. 3. 17. **Would not work . . . eat**—Compare 1 Thess. 4. 11. The command applies not to the unable, but the *unwilling*; simply showing from the necessity of *eating* the necessity of *working*, (ver. 12,) according to the law. Gen. 3. 19; Prov. 6. 10, 11.

11-15. **Some . . . disorderly**—Note, ver. 6. Even a few are a hurtful leaven. 1 Cor. 5. 6. **Busybodies**—Busy about every one's business but their own, contrary to the command. Vs. 10, 12; 1 Thess. 4. 11. Idleness naturally tends to a roving, meddlesome life. Note, 1 Tim. 5. 13; 1 Pet. 4. 15. **Com-**

mand . . . by our Lord—Note, ver. 6. **Quietness**—As opposed to *disorderly*, restless busybodies. Note, verse 11. **Eat . . . own bread**—As did Paul, (vs. 8, 9,) and also give to the needy. Note, Acts 20. 34, 35; Eph. 4. 28. **Not weary in well-doing**—In providing for yourselves (1 Tim. 5. 8) and for the really needy. Note, ver. 12; Gal. 6. 9. **Note that man**—Rather, *set a mark upon him*, as one whose *company* is to be avoided. Note, ver. 6; 1 Cor. 5. 9, 11. **Ashamed**—In being thus shunned, and thereby be led to humble himself and reform. 2 Chron. 12. 5-7. **As an enemy**—As you should an incorrigible sinner, (note, Matthew 18. 17; Tit. 3. 10;) **but admonish**, in view of restoring him as an erring *brother*. Lev. 19. 17; note, Gal. 6. 1; 2 Timothy 2. 25, 26; James 5. 19, 20.

16-18. **Lord of peace**—Note, 1 Thess. 5. 23. **By all means**—By your use of all proper means. Note, Rom. 12. 18; Heb. 12. 14. **Salutation . . . own hand**—Note, 1 Cor. 16. 21; Gal. 6. 11. This was **the token**, or mark, by which **every epistle** claiming to be Paul's might be known as not counterfeit. Note, chapter 2. 2. **The grace**—Note, Rom. 16. 20.

THE FIRST EPISTLE TO TIMOTHY.

INTRODUCTION.—Timothy, to whom this epistle is addressed, was probably a native of Lystra, where he is first mentioned in connection with his parents. Note, Acts 16. 1-3. He evidently had an early religious training, especially in the Scriptures, from both his mother and grandmother. Note, 2 Tim. 1. 5; 3. 14, 15. His conversion was probably through the labors of Paul when first at Lystra, (Acts 14. 6. &c.,) hence he calls him *my own son in the faith*. Note, ch. 1. 2. On Paul's second visit to Lystra he found Timothy so *well reported of* that he chose him as his companion in travel and labors. Note, Acts 16. 2, 3. Though but a youth, (ch. 4. 12,) and probably of feeble health, (note, ch. 5. 23,) when ordained by Paul, (ch. 4. 14,) yet he was pre-eminently fitted to be his co-worker. Note, Phil. 2. 19-22. This First Epistle, together with the Second and that to Titus, are called Pastoral Epistles, from their being instructions specially to pastors from a pastor, *Paul the aged*, (note, Philem. 9,) who had the care of all the Churches. 2 Cor. 11. 28. Coming from one rich in Christian experience, these epistles are a storehouse of instruction to Christian ministers in all time, since they expose such false teachings and heresies as are in many respects the types of those which are still to follow in the latter times. Note, ch. 4. 1, &c.; 2 Tim. 3. 13; 4. 3, 4; Titus 1. 9, &c.; 2 Thess. 2. 3-8; 1 John 2. 19, 22.

CHAPTER I.

PPAUL, an apostle of Je'sus Christ by the commandment of God our Saviour, and Lord Je'sus Christ, *which is our hope*; **2** Unto Tim'o-thy, *my own son in the faith*; Grace, mercy, and peace, from God our Father and Je'sus Christ our Lord. **3** As I besought thee to abide still at Eph'e-sus, when I went into Ma-ce-do'ni-a, that thou mightest charge some

that they teach no other doctrine, **4** Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*. **5** Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: **¶** From which some having swerved have turned aside unto vain jangling; **7** Desiring to be teachers of the law; under-

CHAPTER I.

1-4. Paul, an apostle—Note, Rom. 1. 1. **By the commandment**—A special call through revelation of **Jesus Christ**. Note, Gal. 1. 1, 12. **Our hope**—Of glory, as our indwelling Saviour. Note, Col. 1. 27; Titus 2. 13, 14; Heb. 6. 18-20; 1 Peter 1. 3. **Own son**—Literally, *genuine son, in the faith of Christ*. (See Introd.) **Grace**—Note, Rom. 1. 7. **As I besought**—Connect this with *so do* in ver. 4, and the sense is, *Do now as I charged thee when I left Ephesus*. Comp. Acts 20. 1, 17-21. **Charge some**—Those who were teaching **other doctrine** than that taught by Paul. Vs. 4-7, 19, 20; chap. 4. 1-3; 6. 3-5, 20, 21. **Fables**—Mythical traditions and absurd stories, such as abounded in the writings of the later Jews; hence called *Jewish fables*, Titus 1. 14. **Genealogies**—Referring, probably, to their mystical interpretations of what they called the concealed sense of the O. T. Scriptures, which Paul calls **endless**, as leading only to useless and interminable **questions** or controversies. Note, vs. 6, 7; chap. 4. 7, 8; 6. 4, 5, 20. **Godly edifying**—

Rather, *the dispensation of God*; meaning that true interpretation of the O. T. Scriptures which results **in faith**, i. e., the gospel faith, that Jesus is the Messiah. Compare John 1. 45; 5. 39, 46; Acts 8. 32-37.

5-7. The end—The aim and sum of the commandment, or law, (note, ver. 7,) **is charity**, or rather, *love*. Note, 1 Cor. 13. 1. The sum of the law and the gospel alike. Note, Romans 13. 8-10; Gal. 5. 14. **Out of a pure heart**—This love can flow only from a heart purified by the Spirit of God. Note, Acts 15. 8, 9; 1 Peter 1. 22, 23. The **good conscience** and the **faith unfeigned**—i. e., true faith in Christ, are the effects of love from a pure heart. Comp. ver. 19; ch. 3. 9; 4. 1, 2; 2 Tim. 2. 22; Titus 1. 15; Heb. 9. 14; 10. 22; 13. 18. **Swerved**—Rather, *missed the mark*, i. e., the end or aim, (ver. 5;) the same word is rendered *erred*, ch. 6. 21; 2 Tim. 2. 18. **Turned aside**—As in vs. 19, 20. **Vain jangling**—Or empty disputes respecting the fables, &c. Note, verse 4; chapter 6. 4, 20; Titus 1. 10; 3. 9. **Desiring**—Not real, but *would-be* teachers of the law, i. e., of the O. T.

standing neither what they say, nor whereof they affirm. **8** But we know that the law *is* good, if a man use it lawfully; **9** Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man slayers, **10** For whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; **11** According to the glorious gospel of the blessed God, which was committed to my trust. **12** And I thank Christ Je'sus our Lord, who hath enabled me,

Scriptures, (verse 8,) respecting which they have no correct **understanding**, as shown in what they **say** and **affirm**. Ch. 6. 4, 5; Tit. 1. 16.

8-11. The law—The Old Testament law, as given by God, **is good**, both in itself and in its tendency. Psalm 19. 7-14; 119; note, Rom. 7. 12-16. **Use it lawfully**—According to its own spirit and design, which leads to the Gospel and to Christ. Verse 11; note, Romans 10. 4; Gal. 3. 22-24. **Law is not made for**—Rather, *does not lie against a righteous man* who fulfills the law as taught of the Spirit. Note, Romans 6. 14; 7. 4-6; 8. 1-4; Gal. 5. 18, 23. **The lawless**—Those who neither recognize God nor his laws. Psa. 10. 4; 14. 1, &c.; Job 21. 14, 15. Paul here names a long list of evil-doers as specimens of all or **any other** like practices that are contrary to **sound** or wholesome **doctrine**, (chapter 6. 3,) as opposed to a *sickly and morbid* sentimentalism, which requires of the preacher glittering generalities instead of denouncing specific sins, (note, chapter 6. 4; 2 Tim. 2. 17.) The phrase is peculiar to Paul's pastoral epistles. 2 Timothy 1. 13; 4. 3; Titus 1. 13; 2. 1, 2.

12-14. I thank Christ—Who has called me **into the ministry** of this Gospel, (verse 11,) and **enabled** me to be **faithful** therein. Note, 1 Cor. 4. 1, 2; 7. 25; 2 Cor. 3. 5, 6; 4. 1, 7; Eph. 3. 7. **Who was**—Before his conversion, a **blasphemer...injurious**. Acts 8. 3; 9. 1; 26. 10, 11; Gal. 1. 13. **Ignorantly in unbelief**—Note, Acts 26. 9. This did not render him innocent; but ignorance being the ground of his unbelief, left it yet possible for him to obtain **mercy** through faith in Christ.

for that he counted me faithful, putting me into the ministry; **13** Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did *it* ignorantly in unbelief. **14** And the grace of our Lord was exceeding abundant with faith and love which is in Christ Je'sus. **15** This *is* a faithful saying, and worthy of all acceptation, that Christ Je'sus came into the world to save sinners; of whom I am chief. **16** Howbeit for this cause I obtained mercy, that in me first Je'sus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. **17** Now unto the King eternal, immortal, invisible, the only wise God,

Vs. 14-16; note, Luke 23. 34; Acts 3. 17; 1 Cor. 2. 8. **The grace**—Through which he obtained mercy was **exceeding abundant**—Adapted to the *exceeding* sinner. Compare Acts 26. 11; Gal. 1. 13; note, verse 15; Luke 7. 47; Rom. 5. 20. **With faith and love**—The invariable attendants of saving grace, (2 Tim. 1. 13,) as fruits of the Spirit. Gal. 5. 22.

15-17. Faithful saying—Or, *faithful word*, as spoken by the unerring God, whose every word is truth. Deut. 32. 4; John 17. 17; 2 Cor. 1. 20; Tit. 1. 2. **All acceptation**—Including the undoubted assent of every mind, and the full acceptance of every heart. Acts 26. 29. **To save sinners**—All sinners, and from all their sins, on condition of their exercise of faith in Christ. Note, ch. 2. 4-6; 4. 10; Lk. 19. 10; John 1. 12; 3. 16; Acts 16. 31; 1 John 1. 7, 9; 2. 2. **I am chief**—Rather, *first*, i. e., *one of the first*, in point of eminence. Observe it is not *I was*, but *I am*, showing that, though forgiven of God, he could not forgive himself. Note, 1 Cor. 15. 9. Some have been actually greater sinners than was Paul. Note, Matt. 12. 31, 32; 26. 24; 1 Jn. 5. 16, 17. **For this cause**—That is, Paul thus **obtained mercy**, (vs. 13, 14,) as a specimen and type of God's **long-suffering** with sinners, (2 Pet. 3. 9, 15,) and as a **pattern** that no sinner **hereafter**, in all time, need despair who will **believe** in Christ unto **life everlasting**. Jn. 3. 16, 36; Acts 13. 38, 39. **King eternal**—Comp. Isa. 9. 6, 7; Dan. 2. 44; 7. 14; note, ch. 6. 15. **Immortal, invisible**—Note, ch. 6. 16; John 1. 18. **Only wise**—Rather, *only God*; the word *wise* being spurious, probably transferred from Rom. 16. 27.

be honor and glory forever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare: **19** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: **20** Of whom is Hy-men-e-us and Al-ex-an-der; whom I have delivered unto Sa'tan, that they may learn not to blaspheme.

CHAPTER II.

I EXHORT therefore, that, first of all, sup-

18-20. This charge—Or, apostolic precept from Paul, relates to the official life and work of his son Timothy. Compare verse 2; chapter 5. 21-23; 6. 11, &c. **Prophecies which went before**—Referring either to certain hopeful intimations concerning Timothy's future call to the ministry, which his early Christian training had awakened, (Acts 16. 2,) or to some special gift of the Spirit attending his ordination. Note, chap. 4. 14; 2 Tim. 1. 5, 6. **By them**—Being animated, in view of these prophecies, might war the good warfare which Timothy, as a soldier of Christ, (2 Tim. 2. 3, 4,) was to wage against the heretics of his day, (ch. 6. 12,) as had Paul, 2 Tim. 4. 7: holding fast, so as in no case to surrender that faith and a good conscience which some had put away, willfully cast off, (note, verse 5,) and made shipwreck; implying a total abandonment of what they once possessed. Ch. 4. 1, 2; 5. 12; Heb. 6. 4-6; 10. 26-29; 2 Peter 2. 20-22. **Hymeneus . . . Alexander**—Probably the same as mentioned 2 Tim. 2. 17; 4. 14. **Delivered unto Satan**—A form of excommunication peculiar to the apostle. Note, 1 Cor. 5. 5. **Learn**—Rather, be disciplined, and thus taught not to blaspheme, i. e., speak evil of divine truth. Note, Acts 13. 45.

CHAPTER II.

1-4. I exhort—As a part of the charge, (ch. 1. 18,) and as first of all in importance, that supplications, &c., using four words, nearly synonymous, to designate prayer in its every form and aspect, as different cases may require. Acts 1. 14; Eph. 6. 18; Phil. 4. 6; Heb. 5. 7. **For all men**—Without exception, as in verses 4, 6. **For**

applications, prayers, intercessions, and giving of thanks, be made for all men; **2** For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. **3** For this is good and acceptable in the sight of God our Saviour; **4** Who will have all men to be saved, and to come unto the knowledge of the truth. **5** For there is one God, and one mediator between God and men, the man Christ Jesus; **6** Who gave himself a ransom for all, to be testified in due time. **7** Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie

kings—And all who, like them, are officially in authority as rulers under God. Romans 13. 1. These, as such, should specially have the prayers of the Church, that their government may secure to the community that quiet which is based in godliness, piety toward God, and honesty toward men. Chap. 6. 6, 11; Rom. 12. 17, 18; 2 Cor. 8. 21. **For this**—The reason why we should pray for all men (vs. 1, 2) is, that this is acceptable with God our Saviour, i. e., the actual Saviour of us who believe, (note, ch. 4. 10,) who also will have, or, rather, who wills and invites all men to be saved, (Matthew 22. 10-14; 2 Pet. 3. 9;) and in order thereto, to come, without compulsion, to the experimental knowledge of the truth which brings salvation. John 17. 3, 17; Ephesians 1. 13; 1 Peter 1. 22, 23.

5-7. One God . . . one mediator—Note, 1 Cor. 8. 4, 6; Eph. 4. 6; Heb. 9. 15; 12. 24. God wills—i. e., desires—the salvation of all men by no other way than by the saving knowledge of this one God and one Mediator. Note ver. 4; comp. Isa. 45. 21, 22; Acts 4. 12. **The man**—Not a man, but the one representative man for all men alike. Note, Rom. 5. 15; Heb. 2. 9, &c. He is, also, God. Note, chap. 3. 16. **Gave himself**—Voluntarily, in which gift God the Father concurred. Compare John 3. 16; 10. 17, 18; Gal. 1. 4; Titus 2. 14. **A ransom**—Note, Matt. 20. 28. **Testified in due time**—Rather, the testimony in its own times, i. e., the proper and divinely-appointed time. Note, Gal. 4. 4; comp. ch. 6. 15; Titus 1. 3. **A preacher . . . apostle**—Rather, a herald, and one sent. Note, Rom. 1. 1, 5; 2 Tim. 1. 11. **Truth . . . lie not**—Note, Romans 9. 1. **Of the**

not,) a teacher of the Gen'tiles in faith and verity. **8** I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. **9** In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; **10** But, which becometh women professing godliness, with good works. **11** Let the woman learn in silence with all subjection. **12** But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Gentiles—Especially. Note, Romans 11. 13; Gal. 2. 7, &c. **In faith and verity**—In contrast with the false teachers. Note, 2 Corinthians 1. 17, 18; 2. 17.

8-10. I will—As I have exhorted respecting prayer, (note, ver. 1;) an expression of apostolic authority. Chap. 5. 14. **Every-where**—In all places where men are for whom we should pray. Note, ver. 1. This accords with the prediction in reference to gospel time in contrast to Jewish localism. Mal. 1. 11; John 4. 20, &c. **Lifting up**—The common gesture in prayer. Exod. 17. 11, 12; 1 Kings 8. 22; Psalms 28. 2; 134. 2; 141. 2. **Holy hands**—Pure from sin; the outward expression of a pure heart full of love and faith; the opposite of sinful **wrath and doubting**, which hinder prayer. Psalm 24. 4; 26. 6; 66. 18; Isa. 1. 15, &c.; Jam. 4. 8; Heb. 10. 22. **In like manner**—That is, as *I will* respecting men, (ver. 8,) so I will that **women**, especially when at public worship, **adorn themselves**; appear in **modest apparel**, or *seemly guise*; with **shamefacedness and sobriety**; i. e., avoiding every thing unbecoming and extravagant, such as the **costly array**, or display of **braided or plaited hair**, (note, 1 Peter 3. 3,) and **gold, or pearls**, including all such articles as are worn by both women and men from the love of vain display, and so as to prevent the practice of such **good works** as become all who profess **godliness**, or to follow the example and teaching of Christ. Comp. Acts 10. 38; 20. 35; Eph. 2. 10.

11-15. Let the woman... subjection—On vs. 11-13, see note 1 Cor. 11. 3-12; 14. 34, 35. **Adam was not deceived**—The sense is, Eve being *first* deceived by the serpent, (2 Cor. 11. 3,) was *first* in the **transgression**; yet

13 For Ad'ām was first formed, then Eve. **14** And Ad'ām was not deceived, but the woman being deceived was in the transgression. **15** Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety.

CHAPTER III.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work. **2** A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behav-

both were alike guilty, (Gen. 2. 1-19,) as were Ananias and his wife; in which case the *man* was first in the sin. Acts 5. 1, &c. **Saved in child-bearing**—Rather, *through the child-bearing*; supposed to refer to Gen. 3. 15, 16, where the penalty of woman's sin is made a means of grace. The *seed of the woman* is the *Saviour born of a woman*, (note, Matt. 1. 21, Gal. 4. 4,) through whom all her posterity, whether male or female, may be finally *saved* on condition they believe and **continue** in the faith of Christ, and in that **holiness** which is essential to salvation. Note, Hebrews 10. 22, 23, 38, 39; and 12. 14, 15.

CHAPTER III.

1-3. True saying—Note, ch. 1. 15. **Desire the office**—Not *desire* in the sense of an unholy ambition, but of an earnest longing thereby to perform a **good work**, the object being, not the honor or ease, but the **work** connected with the **office**. Comp. Acts 13. 2; 15. 38; Eph. 4. 12; Phil. 2. 30; 2 Tim. 4. 5. **Bishop**—The same as *overseer* or *elder*, the three terms in the N. T. being always synonymous. Note, Acts 20. 17, 28; Phil. 1. 1; Tit. 1. 5, 7. **Blameless**—Of irreproachable character, Tit. 1. 7; 2. 7, 8. **Husband of one wife**—Not teaching that he *must* have a wife, nor that he must not marry a *second time*; it simply forbids polygamy, as in verse 12; chapter 5. 9; Titus 1. 6; note, chap. 4. 3; Heb. 13. 4. **Vigilant**—Ever watchful in regard to himself and his flock. Note, ch. 4. 16; Acts 20. 28-31. **Sober**—Self-controlled inwardly, and of **good behavior** in his outward deportment. Verse 7; Titus 1. 7, 8. **Hospitality**—Especially toward Christian brethren. Note, Rom. 12. 13; Heb. 13. 2; 1 Pet. 4. 9; 3 John

ior, given to hospitality, apt to teach; **3** Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; **4** One that ruleth well his own house, having his children in subjection with all gravity; **5** For if a man know not how to rule his own house, how shall he take care of the church of God? **6** Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. **7** Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. **8** Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; **9** Holding the mystery of the faith in a pure conscience. **10** And let these also first be

proved; then let them use the office of a deacon, being *found* blameless. **11** Even so *must* their wives *be* grave, not slanderers, sober, faithful in all things. **12** Let the deacons be the husbands of one wife, ruling their children and their own houses well. **13** For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. **14** These things write I unto thee, hoping to come unto thee shortly: **15** But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. **16** And without controversy great is the mystery of godliness: God was

5-8. **Apt to teach**—Well versed in Christian truth, and skilled in applying to each hearer his proper portion in due time. Note, 2 Tim. 2. 15; 4. 2; Heb. 3. 11-14. **Not given to wine**—Rather, *much* wine, (as in ver. 8; Tit. 2. 3,) i. e., as opposed to a *little* for a medicinal purpose only. Note, ch. 5. 23; Eph. 5. 18; Lk. 1. 15. **No striker . . . brawler**—As those are apt to be who drink much wine. Prov. 20. 1; 23. 29, 30; 31. 4, 5. **Greedy . . . covetous**—Not a lover of money, nor selfish, the evils of which are stated in chap. 6. 9, 10; Ephesians 5. 5.

4-7. **House . . . children**—Including the whole family, which he is required to rule *well*, i. e., so as to make it a little Christian community. Titus 1. 6; Eph. 6. 4. **Know not how**—If he has not the ability to thus rule his family, he can hardly be trusted with the **care of the Church**. 2 Tim. 2. 2. Compare Acts 10. 2, 7; Genesis 18. 19. **A novice**—Literally, *newly planted*, that is, one recently converted; who, having but little Christian knowledge, is easily **lifted up with pride** at his sudden promotion, (chap. 5. 22; 6. 4,) and thus falls into **condemnation**, as did the **devil** for his pride. Compare Isaiah 14. 12-15; 2 Peter 2. 4. **Good report**—Not only within, but **without** the Church. Acts 16. 2; Col. 4. 5; 1 Thess. 4. 12; Titus 2. 7, 8. **Snare of the devil**—Which he sets with special advantage over those who have first fallen into **reproach**. Jer. 18. 12; note, ch. 6. 9; 2 Tim. 2. 26; 2 Cor. 2. 11.

8-13. **The deacons**—Note, Phil. 1. 1; Acts 6. 2, 3. **Double-tongued**—Saying one thing to this person, and the contrary to another. Jer. 9. 5, 8;

James 1. 8; 3. 10, &c. **Not given . . . greedy**—Note, ver. 3. **Mystery of the faith**—The doctrines of the Gospel. Note, ver. 16. **Pure conscience**—Note, chap. 1. 5, 19. **Proved**—By a searching inquiry into their life, and fitness for the office. Note, Acts 6. 3. **Their wives**—Rather, *the women*; referring, probably, to the *deaconesses*, such as Phebe. Note, Rom. 16. 1, 2. **Slanderers**—Or, false accusers. Titus 2. 3. **One wife**—Note, ver. 2. **Ruling . . . well**—Note, verses 4, 5. **Purchase . . . a good degree**—Rather, *acquire an honorable step*; i. e., promotion from the office of deacon to that of elder, and also **great boldness**, or a greater freedom of speech in defending **the faith** of the Gospel. Eph. 6. 19, 20; Phil. 1. 14, 20.

14-16. **These things**—Those included in chaps. 1-3. **To come unto thee**—At Ephesus. Ch. 1. 3. **Tarry long**—In contrast with *shortly*. Ver. 14. **Behave thyself**—As a minister in conducting the affairs of the **house**, or the **Church, of the living God**, of which Christ is the head. Heb. 3. 6; 10. 21; Eph. 1. 22. **Pillar and ground**—Or, *stay*; i. e., the Church is the appointed means of sustaining and extending **the truth** of the Gospel, against which the powers of hell cannot prevail. See Matthew 16. 18. **Without controversy**—Rather, *confessedly*, **great is the mystery of godliness**, or of the *gospel faith*. Ver. 9. **God . . . manifest in the flesh**—Note, John 1. 1, 14; Matt. 1. 23; Phil. 2. 6-8. **Justified in the Spirit**—Rather, *in spirit*; i. e., vindicated in his spirit or higher nature, as being divine, in contrast to his lower nature, *in the flesh*. Note, Rom.

manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; **2** Speaking lies in hypocrisy; having their conscience seared with a hot iron; **3** Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. **4** For

every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: **5** For it is sanctified by the word of God and prayer. **6** If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. **7** But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. **8** For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. **9** This *is* a faithful saying, and worthy of all acceptance.

1. 4; 1 Pet. 3. 18. **Seen of angels**—Who ministered to and worshipped him in his deepest humiliation. Matt. 4. 11; Lk. 22. 43; Heb. 1. 6. **Preached...** **Gentiles**—Better, *unto the nations*; i. e., *all nations*, as he commanded his apostles, (Matthew 28. 19,) and as the angels proclaimed him. Luke 2. 10-14; Rev. 14. 6. **Believed on**—By multitudes of Jews and Gentiles, wherever preached, in all the world. John 4. 39, &c.; 12. 19; Acts 14. 1; Col. 1. 6, 23. **Received up**—Note, Lk. 24. 51; Acts 1. 9, &c. **Into glory**—Rather, *in glory*; i. e., when he resumed his former glory. John 17. 5, 24.

CHAPTER IV.

1-5. **Now**—Rather, *but*, alluding to the *mystery of iniquity* (2 Thess. 2. 7) as opposed to the *mystery of godliness*. Ch. 3. 16. **The Spirit**—Of prophecy, which rested permanently on Paul, but speaking **expressly** only on particular occasions. Acts 16. 6-10; 20. 23, 29, 30. **Latter times**—Or, *last days*. Note, Acts 2. 17; Heb. 1. 1; 2 Peter 3. 3; 1 John 2. 18. **Depart from the faith**—Of the Gospel. 2 Tim. 2. 18; 3. 1-8; 4. 3, 4; Titus 1. 10-16. **Seducing spirits**—Those who teach the false doctrines suggested by devils, or demons, called **lies in hypocrisy**; that hypocrisy which characterizes liars. John 8. 44; 2 Cor. 11. 3, 13-15; 2 Tim. 3. 13; 2 Pet. 2. 1. **Conscience seared**—Like criminals who are *branded* with a **hot iron** as a mark of their crimes, so these seducers carry about in their own souls the consciousness of their guilt, and are indifferent to it. John 8. 9; Titus 3. 11. **Forbidding to marry**—As did the Essenes and Gnostics, and as popery forbids the clergy, and

induces monks and nuns to take vows of celibacy, contrary to Paul's teaching. Note, verse 4; chapter 5. 9-14; Heb. 13. 4. **Abstain from meats**—As popery commands during Lent and other days, contrary to vs. 4, 5; Rom. 14. 1-6; 1 Cor. 8. 8. **God hath created**—Whatever is *good*, not to be refused, but to be **received with thanksgiving**, (ver. 4,) as it is by all who **believe and know the truth**, viz., that it is sanctified, set apart by the word of God as food good for those who receive it with **prayer** or thanksgiving. Vs. 3, 4; Gen. 1. 29; Rom. 14. 6, 14, 20.

6-10. **These things**—Of which he had spoken, beginning at chap. 3. 14. **Good minister**—In contrast to those in vs. 1-3. **Nourished**—Rather, *continually training thyself* in the words of faith, which accord with the good doctrine of the Gospel which Timothy had already attained by previous training. Verses 13-16; 2 Tim. 2. 15; 3. 14-17. **Old wives' fables**—Literally, *old-womanish*; so called as being foolish. 2 Tim. 2. 23; Titus 3. 9; note, chap. 1. 4; 6. 10. **Exercise**—Train thyself, as in Acts 24. 16; 1 Cor. 9. 26, 27. A personal duty imposed upon all (1 John 5. 21; Jude 20, 21) who would make godliness profitable. Note, verse 8. **Bodily exercise**—Of any kind, considered as a religious discipline, **profiteth little**, so far as the salvation of the soul is concerned. Isa. 58. 3-8; Matt. 16. 26. **Godliness**—A full devotion of soul and body to God, as in Romans 12. 1, 2; 2 Cor. 7. 1, **is profitable unto all things**, in regard to body and soul, in time and eternity, according to the promise of God. Psalms 84. 11; note, ch. 6. 6; Matt. 6. 33; Mark 10. 30. **Faithful saying**

10 For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. **11** These things command and teach. **12** Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. **13** Till I come, give attendance to reading, to exhortation, to doctrine. **14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. **15** Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. **16** Take heed unto thyself, and unto the doctrine; continue in them: for in doing this

thou shalt both save thyself, and them that hear thee.

CHAPTER V.

REBUKE not an elder, but entreat *him* as a father; and the younger men as brethren; **2** The elder women as mothers; the younger as sisters, with all purity. **3** Honor widows that are widows indeed. **4** But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. **5** Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. **6** But she that liveth in pleasure is dead while she liveth. **7** And these things give in

—Note, chap. 1. 15. **We...labor and suffer**—As Christians, because **we trust** in this *promise* and *faithful saying* (vs. 8, 9) of God, who, with his Son, giveth us all things richly to enjoy. Note, ch. 6. 17; Rom. 8. 32. **The Saviour of all men**—Who has provided for and desires the salvation of all, but is the actual Saviour of those only that **believe**. Note, ch. 1. 15, 16; 2. 1-6; John 3. 18.

11-16. These things—These gospel truths (ver. 6) not only **teach** to all, but **command**, with all authority, (Tit. 2. 15,) that they be believed and obeyed. Ch. 6. 2. **Despise thy youth**—Let thy **example** be such in word, &c., as to command the respect of **believers**, though but a **youth**, as compared with *Paul the aged*. Philem. 9; note, 1 Cor. 16. 11; Titus 2. 15. **Till I come**—Note, chapter 3. 14, 15. **To reading**—The public reading of the Scriptures, both Old and New, attended with **exhortation** and **doctrine**, or instruction, as was the custom of the Church. Luke 4. 16; Acts 13. 15, 27. **Neglect not**—Stir up and keep in exercise. 2 Tim. 1. 6. **The gift**—Imparted to Timothy by the Holy Spirit, in accordance with the **prophecy** of certain persons, (note, ch. 1. 18,) and in connection with the laying on of the hands of the **presbytery**, i. e., of certain elders, one of which was Paul. 2 Tim. 1. 6; note, Acts 6. 6; 8. 17. **Give thyself wholly**—Literally, *be in these things*; make the work of the ministry not only thy *chief*, but thy *sole* concern. Note, Lk. 9. 60-62; Acts 6. 2, 4; 1 Cor. 2. 2; 2 Cor. 6. 4, &c. **Thy profiting**—Or, progress, **may appear** in all things by thus training thyself. Note, vs. 6-8, 12-14. **Take heed unto**

thyself—That your personal Christian character, and the **doctrine** you teach, be continually such as will tend both to **save thyself**, and also **them that hear**. Comp. Acts 20. 17-31; 1 Cor. 9. 26, 27; 2 Tim. 4. 5.

CHAPTER V.

1-8. **Rebuke not an elder**—Not an elder in office is meant, as in verses 17, 19, but in *age*, as contrasted with the **younger men**. Comp. Lev. 19. 32; Job 32. 4, 6. The same is enjoined toward the **elder women**, and, also, toward the **younger** as Christian **sisters**, adding, with all **purity**, a caution of great importance to a young pastor, as was Timothy. Note, chap. 4. 12. **Honor**—In the sense of providing a support, as in ver. 17. **Widows indeed**—In reality, and worthy, as described verses 5, 10. If such widows **have children or nephews**, rather, *grand-children*, who ought to support them, **let them learn**, as professing believers, (verse 16,) **first to show piety** in *requiting*, or repaying, as a duty they owe these widows, by relieving them **at home**, so that the Church be not charged. Note, verses 8, 16. **Good...before God**—Who has enjoined this duty. Note, Matt. 15. 4-6. **Desolate**—Left destitute, without relatives to support her, in contrast with her in ver. 4. **Trusteth in God**—So devoutly as to continue in **prayers night and day**, as did Anna, the widow, (Lk. 2. 36-38,) and not as did some others. Vs. 6, 13. **Liveth in pleasure**—Luxurious self-indulgence; as in Luke 12. 19, &c.; 16. 19; James 5. 5. **Dead**—As to all spiritual life, while she **liveth** to the flesh. Rom. 8. 13;

charge, that they may be blameless. **8** But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. **9** Let not a widow be taken into the number under threescore years old, having been the wife of one man. **10** Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. **11** But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; **12** Having damnation, because they have cast off their first faith. **13** And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. **14** I will therefore that the younger wom-

en marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. **15** For some are already turned aside after Satan. **16** If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. **17** Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. **18** For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. **19** Against an elder receive not an accusation, but before two or three witnesses. **20** Them that sin rebuke before all, that others also may fear. **21** I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by

Revelation 3. 1. **These things...** **blameless**—This refers to what is said of each of the parties concerned. Vs. 3-6. **If any**—Who profess the Christian faith, **provide not** for his own, especially the dependent relatives of **his own house**, (verse 4,) he is **worse than an infidel**, or a *heathen*, in that he has practically **denied the faith** of Christianity, while the heathen often obeys this law of love as dictated by his natural conscience. Romans 2. 14, 15.

9-16. **Taken into the number**—Enrolled in the list of the widows for which the Church must provide. Vs. 3, 5. **Threescore years**—Previous to which she is supposed to either care for herself or remarry. Note, ver. 14. **Wife of one man**—Note, ch. 3. 2. **Well reported**—As following **every good work**, especially those here specified, such as having **brought up children** religiously, as enjoined Ephes. 6. 4; **lodged strangers**, as did Lydia and others, Acts 16. 15; Hebrews 13. 2; **washed...feet...relieved**, as Jesus commanded. Lk. 7. 38, 44, &c; Jn. 13. 5, 14, 15; Matt. 25. 35-40. **Younger widows refuse**—As beneficiaries, supposing they can support themselves. **Wanton against Christ**—That is, by yielding to an over-strong love of pleasure they **will marry**, rather, *will* or *desire to marry*, even at the hazard of casting off **their first faith**, including their *first love* for Christ; like those at Ephesus. Rev. 2. 4. **Having damnation**—Rather, *the judgment*, or *condemnation of their conscience*, as in John 8. 9; condemned, not for *marrying*, but

for casting off their faith, and for the following evil results. Note, vs. 12-14; 1 Cor. 7. 32-34. **I will**—Apostolically, note, chap. 2. 8. **Younger women**—That is, the young **widows**, spoken of ver. 11, had better **marry** again than do as in verses 11-13; and thus give no occasion of reproach from the **adversary**, or enemies of Christianity. Compare Titus 2. 4-8. **Turned aside after Satan**—Who has thus tempted them to transfer their first love from Christ to a husband. Note, 2 Cor. 11. 2, 3. **If any...have widows**—On this verse 16, see note vs. 4, 8.

17-21. **The elders**—Or, *presbyters*, (note, ch. 4. 14;) those having charge of Churches, as in Acts 20. 17, 28. **Rule well**—That is, in **word and doctrine**, as good ministers. Ch. 4. 6; 1 Peter 5. 2. **Double honor**—In special respect and means of support. Verse 18; Phil. 2. 29, 30; 1 Thess. 5. 12, 13; Hebrews 13. 7, 17. **Scripture saith**—Note, 1 Cor. 9. 9; Matt. 10. 10. **Against an elder**—Especially such as in verse 17, who are more exposed to false **accusation**. Matthew 5. 11, 12; 1 Peter 3. 16. **Two or three witnesses**—Note, Matt. 18. 16. **Them that sin**—The elders, thus duly convicted by witnesses, (vs. 19,) **rebuke before all**, either the Church or the other elders, that all may **fear**. Comp. Gal. 2. 11-14; Deut. 13. 11. **I charge...before God**—In view of the last judgment. Chap. 6. 13; 2 Tim. 4. 1. **Elect angels**—That is, *holy* angels, in contrast from those who sinned. 2 Pet. 2. 4; comp. Matt. 25. 31. **Preferring**—Rather, *prejudice* through hatred, or

partiality. **22** Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. **23** Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. **24** Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. **25** Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER VI.

LET as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and *his* doctrine be not blasphemed. **2** And they that have be-

partiality through favor. James 2. 4; 3. 17; Deut. 1. 16, 17; Prov. 24. 23.

22-25. Lay hands—Do not ordain any man **suddenly**, i. e., without due investigation as to the fitness of the candidate. Comp. Titus 1. 5, &c. **Partaker of**—Become not responsible for the **sins** of unworthy men, who through your negligence or partiality are admitted to the holy ministry. Ver. 21; 2 John 10. 11. **Drink no longer water**—Rather, *Be no longer a water drinker*, i. e., of water *only*; implying that Timothy had been what is called a *teetotaler*. Compare John the Baptist, note, Luke 1. 15. Paul's charge to use but a **little wine**, and that as a medicine only, on account of bodily **infirmities**, accords with his charge elsewhere respecting the use of wine, (note, ch. 3. 3, 8; Titus 2. 3,) and also with the Scriptures at large. Lev. 10. 9; Isaiah 28. 7; Prov. 20. 1; 23. 29, &c. **Some men's sins**—This refers back to verse 22. **Open beforehand**—Before any inquiry be made, so that immediate **judgment** can be given as to their being unworthy of admission to the ministry; while the sins of others **follow after**, i. e., are not obvious till strict inquiry be made. This is also true of **good works**; some are so well known as not to need inquiry, while others **cannot be hid** from a close search: hence the important charge **keep thyself pure**. See verse 22; 1 John 5. 18, 21.

CHAPTER VI.

1, 2. **Servants**—On the N. T. use of this word see note Matt. 8. 6. Here it denotes such Christian *slaves* as were **under the yoke** of bondage to heathen **masters**, in contrast with those in

believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. **3** If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Je'sus Christ, and to the doctrine which is according to godliness; **4** He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, **5** Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. **6** But godliness with contentment is great gain.

verse 2. **All honor**—All due respect, such as the existing laws required, so that the **God** of the Christians, and the **doctrine** they professed, be not **blasphemed**, that is, spoken against. Note, Titus 2. 9, 10; 1 Pet. 2. 18; Eph. 6. 5; Col. 3. 22. This giving the enemies of God occasion to blaspheme is regarded as a great sin. 2 Sam. 12. 14; Isa. 52. 5; Ezek. 36. 20-23; Rom. 2. 24. **Let them**—Christian servants should **not despise** the authority of their **believing masters**, so as to refuse due **service** to them; all the more because they are **faithful**, rather, *believers*, as above; and as such **beloved** as brethren, being **partakers** of the **benefit** of the new law of Christian love. Note, Philem. 16; Gal. 3. 28. **Teach...exhort**—Note, ch. 4. 11.

3-10. **Teach otherwise**—Than I charge thee to teach. Vs. 1, 2. **Wholesome**—Or healthful words, (compare Ps. 67. 2; 107. 20;) the same as *sound doctrine*, (note, ch. 1. 10;) the doctrine of **Christ**, which is promotive of *godliness*, or true piety, (ver. 6,) as opposed to vs. 4, 5. **He is proud**—Puffed up with self-conceit, claiming pre-eminent knowledge, yet **knowing nothing** as he ought to know. 1 Cor. 8. 1, 2; note, ch. 1. 7. **Dotting**—Rather, *schick*, as opposed to wholesome. Verse 3. **Questions**—Of controversy which cause **envy, strife**, &c. Chapter 1. 6; 2 Tim. 2. 23; Titus 3. 9. **Corrupt minds**—Note, Tit. 2. 15, 16. **Destitute of the truth**—Having put it away. Note, ch. 1. 19; Titus 1. 14. **Gain is godliness**—Rather, *godliness is a means of gain*; i. e., in their view a show of godliness was a lucrative business. 2 Timothy 3. 5, 6; Titus 1. 11; 2 Peter 2. 3, 14, 15; Acts 8. 18, &c. **But godliness**—Not

7 For we brought nothing into *this* world, and *it is* certain we can carry nothing out. **8** And having food and raiment, let us be therewith content. **9** But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. **10** For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. **11** But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. **12** Fight

the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. **13** I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Je'sus, who before Pon'ti-us Pi'l'ate witnessed a good confession; **14** That thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Je'sus Christ: **15** Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; **16** Who only hath immortality, dwelling in the light which no

the mere outward form, as in verse 5, (Titus 1. 16; 2 Tim. 3. 5,) but real devotedness to God in heart and life, **is great gain**, in that it brings that true contentment of mind as to worldly affairs which is unknown to the ungodly, (note, vs. 7-10,) while it has the promise of abiding profit in all things. Note, chapter 4. 8. **For we brought nothing**—A reason why we should have this godly contentment. Verse 6. As it respects all other gain, we leave the world as we entered it, having **nothing**. Job 1. 21; Psalms 49. 17; Proverbs 27. 24; Ecclesiastes 5. 15; Luke 12. 15-21. **Having food and raiment**—Rather, that which *nourishes* and *covers*, including *shelter*. *Having* implies that these may be expected. Genesis 28. 20; Psalm 84. 11; note, ch. 4. 8; Hebrews 13. 5, 6. **Will be rich**—Rather, *will*, or *determine* to be, rich at any cost. Note, ver. 10. **Fall into temptation**—Are drawn away with their own lusts into a snare set by the devil (chap. 3. 7) to **drown men**, or sink them into temporal and moral destruction, and the eternal perdition of soul and body in hell. Verse 10; Luke 12. 15-21; 16. 19, &c.; James 1. 14, 15; 5. 1-5. **Love of money**—Not the money itself, but that *love* of it which they have that thus *will to be rich*. Ver. 9. **The root**—Rather, a root or source, of **all evil**, i. e., evil of every sort; chiefly in that it leads men to apostatize **from the faith** and true godliness, the source of all that is good. Note, vs. 5, 6. **Pierced . . . with many sorrows**—With the pangs of a guilty conscience, the harbingers of future perdition. Verse 9; compare Matthew 26. 24; 27. 3-5; James 5. 1-5.

11-16. Man of God—In contrast to men of the world. Vs. 9, 10. Compare Deuteronomy 33. 1; Joshua 14. 6;

Judges 13. 6; 1 Samuel 9. 6. **Flee these things**—The love of money, with its evil results. Verses 9, 10. **Follow after righteousness**—Which comprehends **godliness**, &c. 2 Tim. 2. 22. Thus evil things must be overcome by good. Romans 12. 21. **Fight the good fight**—Of the Christian faith; Paul's favorite image in describing the Christian life, especially that of the minister. Chapter 1. 18; 2 Tim. 2. 3; 4. 7; 1 Cor. 9. 26; Eph. 6. 11, &c. **Lay hold**—Seize and hold fast the prize of **eternal life**, which belongs only to the faithful winner in the *good fight*. 1 Cor. 9. 24, 25; Phil. 3. 12-14; 2 Tim. 4. 8; Rev. 2. 10. **Professed . . . profession**—Rather, *confessed the good confession*; referring to his whole Christian life and ministry. Verse 20; 2 Tim. 2. 2. The **many witnesses** include both angels (chapter 5. 21) and men. 2 Tim. 2. 2. **I . . . charge**—As in chap. 1. 18; 5. 21; 2 Tim. 4. 1. **Quickeneth all**—Will raise from the dead all that confess him, fearless of death, as did **Christ** to the truth of his kingship before **Pilate**. Comp. Matt. 27. 11; John 18. 33, 36, 37. **Keep this**—Rather, *the commandment*, viz., the gospel doctrine or rule of life. Note, ch. 1. 5. **Without spot**—Pure and blameless until **the appearing**, the second coming of **Christ**. Phil. 1. 6, 10; 1 Thess. 3. 13; 5. 23. **In his times**—Rather, *his own times*, i. e., the due, proper time, known only to God. Note, Acts 1. 7. **Only Potentate**—Only true God. John 17. 3; 1 Cor. 8. 4, 6. **King of kings**—A title applied to Christ. Rev. 17. 4; 19. 16. **Who only hath**—In and of himself, underived **immortality**; every other being having immortality has it by his gift. John 5. 26; 1 Cor. 15. 52, &c. **Dwelling in . . . light**—Note, 1 John

man can approach unto; whom no man hath seen, nor can see: to whom *be* honor and power everlasting. Amen. **17** Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; **18** That they do good, that they be rich in good works, ready to distribute, willing

to communicate; **19** Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. **20** O Tim'o-thy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: **21** Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

1. 5. **No man . . . can see**—Note, John 1. 18. There is a sense in which the pure in heart do see him. Note, Matt. 5. 8; 1 Cor. 13. 12; 1 John 3. 2; Rev. 22. 4. **Behonor**—Note, ch. 1. 17.

17–21. **Rich in this world**—In worldly goods, in contrast with rich in *good works*, (verse 18,) and in *faith*. James 2. 5. **Not high-minded**—A common caution to rich men. Jer. 9. 23; Job 31. 24, &c.; Prov. 30. 8, 9. **Nor trust in riches**—Worldly riches, which are **uncertain**, (Prov. 23. 5,) in contrast with the durable riches (Proverbs 8. 18) of eternal life. Vs. 18, 19; Luke 12. 33. **But trust in God**, who giveth us **richly all things** good for us. Psal. 84. 11; James 1. 17. Not to rest our hearts on, (Psal. 62. 10,) but to enjoy in doing good, which consists, not in retaining, but in giving. Prov. 11. 24, 25; note, vs. 18, 19. **Rich in good works**—Such as the Christian faith produces, (note, Jas. 2. 5, 18;) rich in that abundant happiness which doing good af-

fords. Note, Acts 20. 35. **Ready . . . willing**—According to their ability to **distribute** to the needy, (Acts 11. 29,) and to engage in every good work. Ch. 5. 10; Tit. 3. 8; Gal. 6. 6, 10; Heb. 6. 10; 13. 16. **Laying up**—Rather, *treasuring for themselves*, not in hoarding, like the rich fool, (Luke 12. 16, &c.,) but in faith and good works, called a **good foundation**, as being the Christian basis for obtaining **eternal life**, the unfailing treasures in heaven. Matt. 6. 20; Luke 12. 33; 16. 9. **Keep that**—Note, ch. 1. 18; 2 Tim. 1. 14. **Vain babblings**—Note, ch. 1. 4, 6. **Oppositions of science**—Contradictions of Christian truth springing from *science*, **falsely so called**, i. e., spurious knowledge that exists only in name; called the knowledge that puffeth up, and the philosophy of vain deceit. Note, 1 Cor. 8. 1; Col. 2. 8. **Some professing**—This false science. Ver. 20. **Have erred**—Note, chap. 1. 6, 19; 2 Tim. 2. 18. **Grace**—Note, Rom. 16. 20.

THE

SECOND EPISTLE TO TIMOTHY.

INTRODUCTION.—This Second Epistle of Paul to Timothy was evidently written during his second imprisonment at Rome, a short time before his martyrdom. Ch. 1. 8, 16, 17; 2. 9; 4. 6. As in his extremity many of his friends had forsaken him, (ch. 1. 15; 4. 10, 16,) he urges a speedy visit from Timothy and Mark. Ch. 4. 9–11, 21. The same cautions are here given as in the first epistle against existing errors and false teachers, (ch. 2. 16–18, 23–26; 3. 1–9,) being here especially enforced as his last counsel in view of his approaching martyrdom. Ch. 4. 1–8. Compare Acts 20. 28, &c.

CHAPTER I.

PAUL, an apostle of Je'sus Christ by the will of God, according to the promise of life which is in Christ Je'sus, **2** To Tim'o-thy,

CHAPTER I.

1–5. **Paul, an apostle**—Note, Rom.

1. 1. **According to the promise**—Paul's *apostleship* was in order to carry into effect the promise of **life . . . in Christ**, i. e., of eternal life, as revealed

my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Je'sus our Lord. **3** I thank God, whom I serve from my forefathers with pure conscience, that with-

and procured by him. Note, vs. 10, 11; Titus 1. 1–3. **To Timothy**—Note, 1 Timothy 1. 2. **Serve . . . with pure conscience**—Paul had received from his **forefathers** both the precept and example of living in all good conscience

out ceasing I have remembrance of thee in my prayers night and day; **4** Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; **5** When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. **6** Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands. **7** For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. **8** Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel

before God. Note, Acts 22. 3; 23. 1. So now, as a Christian, he serves the same God with a **pure conscience**. Note, Acts 24. 14, 16; Rom. 9. 1; 2 Cor. 1. 12; 4. 2; Heb. 13. 18. **Prayers night and day**—Note, Rom. 1. 8, 9; 1 Thess. 1. 2; 3. 10. **Thy tears**—Shed, with others, on parting at Ephesus. Acts 20. 37. **Filled with joy**—By your presence. Compare Rom. 1. 12; 15. 32; 2 Cor. 7. 6, 7; Phil. 2. 28. **Unfeigned faith**—In Christ, which continues in thee as permanently as it dwelt first in . . . Lois, here only mentioned, and **thy mother**. Note, Acts 16. 1; comp. Eph. 6. 1-4.

6, 7. The gift . . . in thee—Note, 1 Tim. 4. 14. This Timothy must **stir up**, as one would a smoldering fire; the opposite of *quench*. 1 Thess. 5. 19. Implying that spiritual gifts are capable both of decrease and increase, according as they are neglected or exercised. Note, 1 Cor. 9. 27; Heb. 5. 12-14; 2 Peter 1. 5-10; Rev. 3. 2, 3; 11. 12. **Spirit of fear**—As opposed to the spirit of adoption and perfect love. Note, Rom. 8. 15; 1 John 4. 18. **Of power**—That which the Holy Ghost imparts. Lk. 24. 49; Acts 1. 8; 6. 5, 8; 1 Thess. 1. 5. **Of love**—Which inspires and regulates the power of a sound mind; rather, of *correction*; i. e., in the admonition or reproof of others. Ch. 4. 2.

8-10. Ashamed of the testimony—Or, of the Gospel, which testifies of Christ without fear or shame. Note, ver. 12; Rom. 1. 16. **His prisoner**—Note, Eph. 3. 1; 4. 1. **Partaker**—Be ready to share with me the afflictions consequent on preaching the Gospel. Compare ver. 16; chap. 2. 3, 9, 10. **According to the power**—As manifested in the Gospel, which

according to the power of God; **9** Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; **10** But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: **11** Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. **12** For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that

has **saved us** who believe it. John 1. 12; Rom. 1. 16; 1 Thess. 1. 5; 2. 13. **Called us**—At the beginning, and as a part of this salvation, (note, Rom. 8. 28-30; Ephesians 1. 4-14,) with a **holy calling** as coming from God, who commands that we should be holy as he is holy. Note, 1 Peter 1. 15, 16. **Not . . . our works**—Note, Romans 9. 11; 11. 6; Gal. 2. 16; Eph. 3. 8-10; Titus 3. 5. **His own purpose**—Note, Rom. 8. 28; Eph. 1. 4-11; 3. 11; 1 Peter 1. 19-22. **Manifest by . . . Jesus Christ**—Openly revealed by his coming among men, including his whole life of suffering and death; who thereby **abolished death**, i. e., put an end to its dominion over his own body by his resurrection, (Acts 2. 24,) and who will finally deliver believers forever from its power. John 11. 25, 26; Romans 8. 38; 1 Cor. 15. 26, 55-57; Hebrews 2. 14, 15; Revelation 1. 18; 20. 6, 14; 21. 4. **Brought . . . to light**—Clearly revealed through the gospel this glorious **life and immortality** for all true believers. Note, chapter 4. 8; 1 Cor. 15. 50-57.

11-14. Appointed . . . an apostle—Especially of the **Gentiles**. Note, 1 Tim. 2. 7; Acts 9. 15; Gal. 2. 7, 8. **Suffer . . . not ashamed**—Note, ver. 8; ch. 2. 9. **I know**—Am fully persuaded that God, in whom **I have believed**, rather, *trusted*, is not only **able**, but faithful to fulfill his promise, (note, ch. 2. 13,) **to keep**, in spite of all that opposeth. Note, Rom. 8. 34-39; Acts 27. 23-25. **That . . . committed**—Rather, *my deposit*, i. e., his whole being, body and soul, until **that day** of his final appearing in judgment. Ver. 18; ch. 4. 1, 8. What God commits to us we should keep, (compare verse 14; 1 Tim. 6. 20;)

day. **13** Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Je'sus. **14** That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. **15** This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Her-mog'e-nes. **16** The Lord give mercy unto the house of On-e-siph'o-rus; for he oft refreshed me, and was not ashamed of my chain: **17** But, when he was in Rome, he sought me out very diligently, and found me. **18** The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Eph'e-sus, thou knowest very well.

CHAPTER II.

THOU therefore, my son, be strong in the

what we commit to him he will keep. Compare Luke 23. 46; Acts 7. 59; Phil. 1. 6; 1 Peter 4. 19; Jude 21, 24; Rev. 3. 10. **Form of sound words**—Rather, *pattern of healthy words*; i. e., the pure doctrines of Christ as preached by Paul. Note, 1 Tim. 6. 3; Titus 1. 9. These Timothy should **hold fast** by the constant exercise of **faith and love** in Christ, and by the aid of the **Holy Ghost** which ever **dwelleth in us**, as promised to all believers. John 7. 38, 39; 14. 16, 17; Romans 8. 9, 10; 1 John 2. 27.

15-18. All they... in Asia—Proconsular Asia. Note, Acts 2. 9. The word *all*, here, is to be understood popularly, as in John 3. 26; Acts 19. 10. Many had **turned away**, i. e., forsook Paul when in peril at Rome, of whom **Phygellus**, &c., are named, in contrast with others as exceptions. Vs. 15, 16; ch. 4. 10, 16. **The Lord give mercy**—As promised to the merciful, (Psa. 18. 25; Matt. 5. 7,) including **Onesiphorus** and his **house** or family, (chap. 4. 19,) who **oft refreshed** Paul both at Rome and Ephesus. Verses 17, 18. **Not ashamed**—As Paul himself was not, of his **chain**. Note, ver. 12. **In that day**—Note, verse 12; when the merciful shall not be forgotten. Verse 16; Heb. 6. 10.

CHAPTER II.

1. 2. **My son**—Note, ch. 1. 2. **Be strong**—Rather, *strengthened* with the *power* which God gives us, (chapter 1. 7,) in a firm reliance on the **grace... in Christ**. Note, Eph. 6. 10; Phil. 4. 13. **Things... heard of me**

grace that is in Christ Je'sus. **2** And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. **3** Thou therefore endure hardness, as a good soldier of Je'sus Christ. **4** No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. **5** And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. **6** The husbandman that laboreth must be first partaker of the fruits. **7** Consider what I say; and the Lord give thee understanding in all things. **8** Remember that Je'sus Christ of the seed of Da'vid was raised from the dead, according to my gospel: **9** Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. **10** Therefore I endure all things for the elect's sakes, that

—Note, chap. 1. 13; 3. 10, 14. **Commit** thou in trust to **faithful men**, as were Paul (1 Tim. 1. 12) and Tychicus, (Eph. 6. 21,) and is required of all ministers. 1 Cor. 4. 2. **Able to teach**—Note, 1 Tim. 3. 2; Titus 1. 9.

3-7. Endure hardness—Rather, *hardship with me*. Note, chapter 1. 8. **Good soldier of Jesus**—One who **warreth** so as to **please him**. Note, 1 Tim. 1. 18; 6. 12; Eph. 6. 11, &c. **Entangleth himself**—With worldly affairs, so as to prevent his full devotion to the gospel ministry. Note, chap. 4. 2, 5; 1 Tim. 4. 15; Lk. 9. 59-62; Acts 6. 2, 4. **Strive for masteries... lawfully**—Note, 1 Cor. 9. 24-27. **Laboreth... first partaker**—That is, the *first* right to partake of the **fruits** belongs to the laborer. 1 Cor. 9. 10. **The Lord give**—Rather, *will give thee understanding*, a spiritual insight in **all things** pertaining to divine truth, as he will to all who candidly **consider** it. Psa. 119. 9; Prov. 2. 1-6; John 7. 17; 16. 13; 1 Cor. 2. 10-16; 1 John 2. 20, 27.

8-10. Remember... Christ—So as to follow him in his sufferings, death, and resurrection. Vs. 9-13. **Seed of David**—Note, Rom. 1. 3, 4. **My Gospel**—That specially committed to Paul. 1 Tim. 1. 11; 1 Cor. 15. 1-4; Eph. 3. 1, &c. **Wherein**—In preaching this Gospel **I suffer**, as though I were an **evil doer**. Comp. ch. 1. 12; Acts 9. 16; 26. 21-23; Eph. 6. 20; Col. 4. 3. But, though in **bonds**, personally, the **word** I preach **is not bound**. Chap. 4. 17, 18; Acts 28. 20, 31; Phil. 1. 13, 14. **I endure all things**—Am ready thus to suffer for **the elect's sakes**; i. e., to promote the

they may also obtain the salvation which is in Christ Jesus with eternal glory. **11** *It is a faithful saying:* For if we be dead with *him*, we shall also live with *him*: **12** If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: **13** If we believe not, yet he abideth faithful: he cannot deny himself. **14** Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, but to the subverting of the hearers. **15** Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. **16** But shun pro-

salvation, even unto eternal glory, of God's elect, (note, Tit. 1. 1,) i. e., the Church of Christ. Col. 1. 24.

11-14. Faithful saying—Note, 1 Tim. 1. 15. **Dead with... also live**—Note, Romans 6. 3-8; Col. 2. 12, 13. **Suffer... reign with**—Note, Romans 8. 17; 1 Peter 4. 13; Rev. 7. 14, &c. **Deny... deny us**—Note, Matt. 10. 33; Mk. 8. 38. **If we believe not**—That is, become unfaithful and deny him, (verse 12,) yet God **abideth faithful**, not to absolutely restore and save his elect from apostasy, but true to **himself**, (Num. 23. 19; Titus 1. 2,) i. e., to his word, to save those only who prove faithful to him. Note, verse 12; Rom. 3. 3; 11. 1-32. **Of these things**—Referring to what is said in vs. 8-13. **Put them**—Remind the false teachers who have erred concerning the true faith, (note, vs. 16-18,) **charging** them as I charge thee. Chapter 4. 1; 1 Tim. 5. 21; 6. 13. **Strive not about words**—Note, 1 Timothy 6. 4; Titus 1. 14; 3. 9.

15-19. Study—Rather, *be earnest*, or zealous; to be **approved** as God's **workman**, (1 Cor. 3. 9, 14,) who, by **rightly dividing**, or teaching the **word of truth**, need not be **ashamed**, (note, Phil. 1. 20,) as contrasted with others. Vs. 16-18. **Babbings**—Note, 1 Tim. 4. 7; 6. 20. **Increase... ungodliness**—As described chap. 3. 1-9, 13; 2 Thess. 2. 8-11. **Their word**—Or pernicious teachings, **will eat**, or destroy the souls of men as a **canker** or **gangrene** destroys the body by spreading its virus through the system. 1 Cor. 5. 6; 15. 33. **Philetus**—Mentioned here only. **Hymeneus**—Note, 1 Timothy 1. 20. **Erred**—Note, 1 Tim. 6. 21. **Resurrection is past**—Note, 1 Cor. 15. 12. As though by the resurrection

fane and vain babbings: for they will increase unto more ungodliness. **17** And their word will eat as doth a canker: of whom is Hymeneus and Philetus; **18** Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. **19** Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. **20** But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. **21** If a man therefore purge himself

was meant only the spiritual raising of souls from the death of sin, as in Rom. 6. 4, 5; Eph. 2. 5, 6; Col. 2. 12. Thus *wresting* Paul's words. Note, 2 Peter 3. 16. **The foundation**—Jesus Christ, (Isa. 28. 16; note, 1 Cor. 3. 10, 11;) referring here to his resurrection as preached by Paul, (note, ver. 8;) the hope and belief of which is the only **sure** support of the Church—of the whole fabric of Christianity. Note, Rom. 1. 4; 1 Cor. 15. 1-4, 12-23, 58. **Having this seal**—On the word *seal* see note, 2 Cor. 1. 22. The allusion is, perhaps, to the two sides of the seal, on each of which is a special motto. Note, Matt. 22. 20. This seal is here described thus: **the Lord knoweth**, that is, acknowledgeth, **them that are his**; viz., all who truly confess **the name of Christ**, (Matthew 10. 32; Romans 10. 9, 10; 1 Cor. 12. 3; 1 John 4. 2, 15,) and accordingly **depart from iniquity**, trusting in him. This he does by giving them the witness of the Spirit in their hearts that they are his. Comp. Num. 16. 5, 26; Nahum 1. 7; note, John 10. 14, 27; 1 Corinthians 8. 3.

20-22. A great house—Representing here the visible Church of God. Note, 1 Tim. 3. 15. **Vessels of gold... of wood**—A figure denoting that in the visible Church there is to be found the valuable and the worthless, the righteous and the wicked, as taught in the parables. Note, Matt. 13. 24-30, 36-43, 47-50; 25. 1-13. **Honor... dishonor**—Representing respectively the approved or disapproved of God, as they are found to be holy or unholy. Note, vs. 21; Rom. 9. 21; comp. 1 Sam. 2. 30; John 12. 26. **Purge himself**—From these vessels of dishonor, by avoiding them and their iniquity. Isa. 52. 11; Zech. 2. 7; note, 2 Cor. 6. 14,

from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, *and* prepared unto every good work. **22** Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. **23** But foolish and unlearned questions avoid, knowing that they do gender strifes. **24** And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; **25** In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; **26** And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

&c. **Vessel unto honor**—Approved and accepted of God, as being **sanctified**, i. e., cleansed from sin, and separated from sinners, (2 Cor. 6. 17, 18; 7. 1,) and fully devoted to the **use of Christ, the master, in every good work.** Chap. 3. 17; Tit. 3. 1; Eph. 2. 10. **Flee . . . youthful lusts**—Shun all occasions of exciting or gratifying such fleshly and worldly desires as are not of God, (1 John 2. 16; 1 Pet. 2. 11; 1 Timothy 6. 6–11,) and to which young persons are peculiarly exposed. Compare and contrast Prov. 7. 6–23; Eccl. 7. 26; Gen. 39. 12. **Follow righteousness**—Note, 1 Tim. 6. 11. **Them that call on the Lord**—The Lord Jesus. Note, Acts 9. 14; 1 Cor. 1. 2. **Pure heart**—Note, 1 Tim. 1. 5; 4. 12.

23–26. Foolish . . . questions—Note, 1 Tim. 1. 4; 4. 7; 6. 4; Tit. 3. 9. **The servant of the Lord**—Especially the Christian minister. Note, Matthew 20. 26, 27; John 13. 15, 16; Romans 1. 1. **Not strive . . . apt to teach**—Note, 1 Tim. 3. 2, 3. **Those that oppose themselves**—Or set themselves in opposition to gospel truth, as in verses 17, 18; chap. 3. 1–8. **If God peradventure**—Or, by any means; the doubt expressed relates to the improbability of their ever repenting. Note, Acts 8. 22. **Recover themselves**—Rather, *awake*, as out of a drunken fit, whereby they have fallen into the **snare of the devil**, captured **by him** to obey **his will**. Note, 1 Tim. 3. 7.

CHAPTER III.

1–5. This know also—A reference to the apostasy of which Paul had before told them. Note, 1 Tim. 4. 1; 2 Thess. 2. 1–12. **Perilous**—Rather, *difficult times*, such as the very elect will find it

CHAPTER III.

THIS know also, that in the last days perilous times shall come. **2** For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, **3** Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. **4** Traitors, heady, high-minded, lovers of pleasures more than lovers of God; **5** Having a form of godliness, but denying the power thereof: from such turn away. **6** For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, **7** Ever learning, and never able

hard to encounter. Note, Matt. 24. 24; 2 Pet. 2. 2, 3, 18, &c. **For men shall be**—Will be found, even within the pale of the visible Church, (note, chap. 2. 20.) not for the first time, but in greater numbers, and to a higher degree than ever, **lovers of their own selves**, not merely in a rational sense, but of **pleasures**, and that **more than lovers of God.** Note, vs 4–8. The catalogue of vices here named (vs. 2–6) is much the same as elsewhere described. Notes, Rom. 1. 21–32; Phil. 2. 21; 3. 18, 19; 1 Tim. 4. 1–3; 6. 4, 5; Tit. 2. 10, &c.; 2 Peter 2. 1–22; 3. 3; Jude 4, 10, 12, 16, 18. **Having a form**—The outward *appearance* only of **godliness**, or piety, **denying**, rather, *having renounced*, the inward renewing and sanctifying **power** thereof. Tit. 1. 16. **Turn away**—Note, Rom. 16. 17, 18; 2 Thess. 3. 6; 1 Tim. 6. 5.

6–9. Of this sort—Those described ver. 5. This, also, well applies to the *confessional* of Roman Jesuitism, where women are required to reveal their secret conduct and feelings, so as often to make them the easy victims of their lewd, though professed, spiritual guides. Comp. Tit. 1. 11–16; Matt. 23. 14, 15; 2 Peter 2. 14, 18. **Creep . . . houses**—Stealthily, and lead **captive**, Satan-like, (ch. 2. 26.) **silly women**; rather, *little or weak*, denoting a class who are, intellectually, small specimens of the sex; the opposite of those described Prov. 31. 10, &c.; Acts 13. 50; 17. 12; Romans 16. 1, 2. Paul does not teach that women, on an average, have less strength of mind, and therefore are more easily seduced, than men; for all history and the Scriptures show that there are some *silly men*, as well as some silly women. Proverbs 6. 32; 7. 6, &c.; note, 1 Pet. 3. 7. **Laden with sins . . .**

to come to the knowledge of the truth. **8** Now as Jan'nes and Jam'bres withstood Mo'ses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. **9** But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was. **10** But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, **11** Persecutions, afflictions, which came unto me at An'ti-och, at I-co'ni-um, at Lys'tra; what persecutions I endured; but out of *them* all the Lord delivered me. **12** Yea, and all that will live godly in Christ Je'sus shall suffer persecution. **13** But evil men and seducers shall wax worse and worse, deceiving, and being deceived. **14** But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; **15** And that

lusts—And hence made an easy prey to their false teachers, of whom they are **ever learning**, but not so as to gain a saving knowledge of **the truth** as it is in Jesus. Eph. 4. 20, 21; 1 Tim. 2. 4. **Jannes and Jambres**—Traditional names of the Egyptian magicians who **withstood Moses** with their false miracles. Exod. 7. 11, 22. **So do these teachers of corrupt minds**. Vs. 6. 13; 1 Tim. 6. 5. **Reprobate**—Not able to stand the test when tried by the true faith. Jer. 6. 30; note, Romans 1. 28; 2 Cor. 13. 5; Tit. 1. 16. **Proceed no further**—Though, for a time, evil men and their errors may extend, and wax worse and worse, (ver. 13, ch. 2. 16,) yet their **folly** shall finally be **manifest** and brought to an end. Note, 2 Thess. 2. 3-12; 1 Cor. 4. 5. **As theirs... was**—Comp. Exod. 7. 12; 8. 18; 9. 11.

10-13. **But thou**—Timothy, as contrasted with those persons alluded to in vs. 2-9. **Hast known**—Rather, *followed* as a pattern, not only **my doctrine**, (1 Tim. 4. 6,) but **manner of life**, or rule of conduct, including my **purpose**, &c. Phil. 2. 20, 22. **Persecutions... at Antioch**—Acts 13. 14, 45, 50. **Iconium... Lystra**—Comp. Acts 14. 2, 5, 6, 19. **Delivered me**—Note, ch. 4. 17, 18; 2 Cor. 1. 8-10. **All... suffer persecution**—Note, John 15. 19-21; Acts 14. 22; 1 Thess. 3. 3. **Evil men**—Such as are described vs. 2, 9. **Worse and worse**—Note, ch. 2. 16; 3. 9; Matt. 12. 45; 2 Pet. 2. 20-22.

14-17. **Continue... in the things**—Adhere to the doctrines of the Gospel as taught by the preaching and example of Paul. Note, ver. 10; chap

from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Je'sus. **16** All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: **17** That the man of God may be perfect, thoroughly furnished unto all good works.

CHAPTER IV.

I CHARGE thee therefore before God, and the Lord Je'sus Christ, who shall judge the quick and the dead at his appearing and his kingdom; **2** Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. **3** For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching

1. 13; 2. 2; 2 Thess. 3. 7, 9; Heb. 13. 7.

Holy Scriptures—Of the Old Test., in which Timothy had been instructed from a child by his Jewish mother. Acts 16. 1; note, ch. 1. 5; comp. Deut. 6. 7. **Which are able**—Even the O. T. Scriptures are sufficient to make men **wise unto salvation**, but only as they have **faith... in... Jesus** as the **Christ** or promised Messiah and Saviour of men. Note, John 1. 45; 4. 29, 42; 5. 39, 40, 46, 47; Acts 13. 27; 17. 2, 3; 2 Cor. 3. 14-16; Gal. 3. 22-26. **All Scripture**—Every portion of the sacred writings, the New and the Old Testament. **Inspiration of God**—Rather, *inspired of God*, (note, 2 Pet. 1. 20, 21,) **is profitable** for teaching such divine truth, **for reproof**, or refutation and **correction**, of such error, and of such **instruction in righteousness** as is essential to make the **man of God**, the Christian, (1 Tim. 6. 11,) **perfect in all good works**. Eph. 2. 10; 3. 16-20; 4. 12, &c.

CHAPTER IV

1-5. **I charge... before God**—Note, 1 Tim. 6. 13, 14. **Preach the word**—The pure gospel doctrine in all its branches, as did Paul. Chapter 2. 2, 8; Acts 20. 20, 27. **Be instant**—Urgent and earnest, **in season**, out, i. e., whenever and wherever the Lord's work requires it. Comp. Mark 16. 20; Matt. 10. 14, 23; Acts 8. 4, 5, 26, &c.; 20. 18-20, 31. **Reprove... exhort**—Note, 1 Tim. 4. 13; 5. 20; Tit. 1. 13; 2. 15. **The time will come**—As predicted. Note, ch. 3. 1-9; 1 Tim. 4. 1-3. **Sound doctrine**—Note, ch. 1. 13. **Own lusts**—Note, ch. 3. 6. **Heap... teach-**

ears; **4** And they shall turn away *their* ears from the truth, and shall be turned unto fables. **5** But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. **6** For I am now ready to be offered, and the time of my departure is at hand. **7** I have fought a good fight, I have finished *my* course, I have kept the faith: **8** Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. **9** Do thy diligence to come shortly unto me: **10** For Demas hath forsaken me, having loved this present world, and is departed unto Thes-sa-lo-ni'ca; Cres-cens to Ga-

ers—That is, they will turn away from those who teach the truth unto those who teach fables. Ver. 4; note, 1 Tim. 1. 4; 4. 7; Tit. 1. 14. **Itching ears**—Ears liking to hear pleasant rather than sound doctrine. Verse 3; 1 Kings 22. 8-13; Isa. 30. 10; Ezekiel 33. 30-33. **Watch**—Be awake in all things pertaining to thy duty, so as to withstand these false teachers. Vs. 2-4; Acts 20. 28-31. **Endure afflictions**—Note, ch. 1. 8; 2. 3, 10. **Evangelist**—Note, Acts 21. 8; Eph. 4. 11. **Full proof**—Rather, *fulfill*, i. e., fully discharge all the duties of thy ministry. Acts 12. 25; Rom. 15. 19; Col. 1. 25; 4. 17.

6-8. Ready to be offered—Rather, *am already being offered*: my blood is poured out as a libation; alluding to his present sufferings as a part of his martyr-death, which he compares with a Jewish drink-offering. Note, Phil. 2. 17. **My departure**—From this life to be with Christ. Note, Phil. 1. 23. **Fought a good fight**—Rather, *the* good fight. Note, 1 Timothy 6. 12. **My course**—Comparing his life to a race-course, as in the Grecian games. Note, 1 Cor. 9. 24-27. **Kept the faith**—Of the Gospel as committed to my trust, and that of every minister, ch. 2. 2; 1 Tim. 1. 11, 12;—that once for all delivered to the saints. Note, Jude 3. **Henceforth . . . crown of righteousness**—Called the *crown of glory*, 1 Pet. 5. 4, and of *life*, James 1. 12; Rev. 2. 10. **Laid up**—Not to be bestowed in the disembodied, intermediate state, though that is a state of happiness far greater than the present life, (note, Phil. 1. 21, 23; 2 Cor. 5. 1-8; Rev. 14. 13;) but this, the full and crowning glory, is reserved in heaven, to be given at that day by

la-ti-a, Ti'tus unto Dal-ma'ti-a. **11** Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. **12** And Tych'i-eus have I sent to Eph'e-sus. **13** The cloak that I left at Tro'as with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. **14** Al-ex-an'd'er the coppersmith did me much evil: the Lord reward him according to his works: **15** Of whom be thou ware also; for he hath greatly withstood our words. **16** At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge. **17** Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known,

the Lord Jesus to all who love his appearing as the righteous judge. Chap. 1. 12; Phil. 3. 20, 21; Tit. 2. 13; 1 Pet. 1. 4, 5; 5. 4; 1 John 3. 2.

9-13. Come shortly—This is repeated ver. 21. The reasons are given vs. 10-13. **Demas**—Once my fellow-laborer, (Philemon 24,) hath forsaken me, without my consent, from a love of worldly ease and safety. Note, ver. 11. **Crescens**—(Otherwise unknown,) departed to Galatia. (See Introduction to the Epistle to the Galatians.) **Titus**—Note, Tit. 1. 4. **Dalmatia**—Part of the Roman province of Illyricum. Note, Rom. 15. 19. **Luke**—Note, Col. 4. 14; Philem. 24. **Mark**—Who is now profitable to Paul as a fellow-laborer, (Col. 4. 10, Philem. 24,) though he had once departed from the work. Note, Acts 15. 37, &c. **Tychicus**—Note, Acts 20. 4; Col. 4. 7. **Ephesus**—(See Introd. Epis. to Ephesians.) **The cloak**—Probably the outer garment, (note, Matthew 5. 40,) which he would need *before winter*. Ver. 21. **Carpus**—Probably a Christian convert at Troas. Note, 2 Cor. 2. 12. **Books . . . parchments**—Note, Matt. 1. 1.

14-18. Alexander the copper-smith—Rather, *brazier*. 1 Tim. 1. 20; Acts 19. 33. **Much evil**—In opposing Paul's preaching. Verse 15. **The Lord reward**—Rather, *will* reward according to his works. 2 Sam. 3. 39; Psalm 28. 4; 62. 12; Isa. 3. 11; Prov. 1. 27; note, Matt. 16. 27. **My first answer**—Referring, perhaps, to his defense in court at his first imprisonment at Rome. Note, Acts 28. 17, 30, 31. **All . . . forsook me**—Note, ch. 1. 15. **Not . . . to their charge**—Comp. Lk. 23. 34; Acts 7. 60. **The Lord . . . strength-**

and *that* all the Gen'tiles might hear: and I was delivered out of the mouth of the lion. **18** And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen. **19** Salute Pris'ca and A-quil'a, and the household of On-e-siph'o-rus.

ened me—With the help of the Holy Spirit. Matt. 10. 19, 20; 2 Cor. 12. 9, 10; Phil. 4. 13. **By me...**, all the Gentiles might hear—Rome being the capital of the Gentile world, Paul's preaching there would have a world-wide spread. Comp. Acts 23. 11; Rom. 10. 18; 15. 16–19. **Mouth of the lion**—A figure denoting deliverance either from Nero, the cruel Roman emperor, or from the sum total of the dangers surrounding Paul. Compare 1 Cor. 15. 32; Psalm 22. 21. **From every evil work**—From receiving any spiritual injury through the evil works of his enemies. Psa. 121. 7; note, chap. 1. 12; 3. 11; 2 Cor. 1. 8–10; 2 Pet. 2. 9. **Unto his heavenly kingdom**—When he shall

20 E-ras'tus abode at Cor'inth: but Troph'i-mus have I left at Mi-le'tum sick. **21** Do thy diligence to come before winter. Eu-bu'lus greeteth thee, and Pu'dens, and Li'nus, and Clau'di-a, and all the brethren. **22** The Lord Je'sus Christ *be* with thy spirit. Grace *be* with you. Amen.

come to crown his saints with victory over all their enemies. Note, ver. 8; Rom. 8. 35–39. **To whom be glory**—Note, Rom. 11. 36; Gal. 1. 5.

19–22. Salute, or greet, Prisca and Aquila—Note, Romans 16. 3, 4. **On-esiphorus**—Note, ch. 1. 16. **Erastus**—Note, Acts 19. 22; Romans 16. 23. **Corinth**—Note, Acts 18. 1. **Troph-imus**—Note, Acts 20. 4. **Miletum**—Or, Miletus. Note, Acts 20. 15. **Come before winter**—Note, verse 9: the *winter* being dangerous for navigation. Acts 27. 9, &c. **Eubulus... Claudia**—These four persons, mentioned nowhere else, join **all the brethren** in greeting Timothy. Comp. Tit. 3. 15. **The Lord... be with thy spirit**—Note, Gal. 6. 18.

THE EPISTLE TO TITUS.

INTRODUCTION.—All that is recorded of Titus is in Paul's epistles, from which we learn that he was a Greek, and therefore of Gentile origin. Gal. 2. 3. He was converted to Christianity by Paul, (ch. 1. 4.) attended him in his travels, (Gal. 2. 1.) and was employed in the ministry of the word and other important trusts under his direction. Chapter 1. 5; 2 Cor. 2. 13; 7. 6, 13–16; 8. 6, 16–23; 12. 18; 2 Tim. 4. 10. This epistle to him was probably written in near connection with the First Epistle to Timothy, to which, as to its tenor and style, it bears a strong resemblance. See Introduction to the First Epistle to Timothy.

CHAPTER I.

PAUL, a servant of God, and an apostle of Je'sus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; **2** In hope of eternal life,

CHAPTER I.

1–4. Paul... an apostle—Note, Rom. 1. 1. **According to**—In order to promote **the faith of God's elect**, i. e., God's true people, who become such through faith in the preached word, and the **acknowledging** or confession of the **truth** as it is in Jesus, (Eph. 4. 21,) and which makes **godliness** its aim and end. 1 Tim. 6. 6; Rom.

which God, that cannot lie, promised before the world began; **3** But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; **4** To Ti'tus, *mine*

10. 14, 17; 1 Thess. 2. 13. In hope of eternal life—Of which godliness has the promise. 1 Timothy 4. 8; 2 Timothy 1. 1. **God... cannot lie**—Note, 2 Cor. 1. 20; 2 Tim. 2. 13; Heb. 6. 18. **Before the world began**—Note, 2 Tim. 1. 9. **In due times**—Rather, *in his own times*, as appointed of God. Note, Gal. 4. 4; 1 Tim. 2. 6; 2 Tim. 1. 10. **According to the com-**

own son after the common faith : Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. **5** For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: **6** If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. **7** For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; **8** But a lover of hospitality, a lover of good men, sober, just, holy, temperate; **9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. **10** For there are many unruly and vain talkers and deceivers, specially they of the circumcision: **11** Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. **12** One of themselves, *even a*

prophet of their own, said, The Cre'tans *are* always liars, evil beasts, slow bellies. **13** This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; **14** Not giving heed to Jewish fables, and commandments of men that turn from the truth. **15** Unto the pure all things *are* pure; but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. **16** They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

CHAPTER II.

BUT speak thou the things which become sound doctrine: **2** That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. **3** The aged women likewise, that *they be* in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; **4** That they may teach the young women to be sober, to love

mandment—Note, 1 Tim. 1. 1. **Titus, mine own son**—As was Timothy. Note, 1 Tim. 1. 2. **Grace... peace**—Note, Rom. 1. 7.

5-9. Crete—Note, Acts 27. 7. Paul left Titus here to set in order what was **wanting**, i. e., left unfinished, in respect to the affairs of the Churches; and especially that he should **ordain elders**, or *presbyters*—the same with *bishops*. Ver. 7; note, Phil. 1. 1. **In every city**—Where there are Churches. Note, Acts 14. 23. **Appointed thee**—As he had Timothy at Ephesus. Note, 1 Tim. 1. 3; 2 Tim. 2. 2. **If any be blameless**—On what is said in these verses (6-9) see notes 1 Tim. 3. 1-9.

10-16. Vain talkers... deceivers—Such as are described in verses 11-16; ch. 3. 9; 1 Tim. 1. 6, 7; 2 Tim. 3. 6, 13; Romans 16. 18. **The circumcision**—Jewish teachers. Verse 14; Acts 15. 1. 5; 20. 30; 21. 20, 21. **Mouths... stopped**—Literally, *muzzled*, as an unruly beast. Comp. Ps. 32. 9; Jam. 3. 3. Not by inquisitions or physical force, (note, Lk. 9. 54-56,) but by reason and the Scriptures. Vs. 9; note, Matt. 22. 34, 46; Acts 17. 2-4. **Subvert... houses**—Note, 2 Tim. 3. 6. **Filthy lucre's sake**—For base gain, or the love of money. Note, 1 Tim. 6. 5, 10. **One of themselves**—Of the **Cre'tans**; a poet, reputed as foretelling future events; hence called a **prophet**, referring to Epimenides, who lived about 600 B. C. **Liars... slow bellies**—False teachers, (verses 10, 11,) lawless, lazy, and gluttonous. Note, Romans

16. 18; Phil. 3. 19. **Rebuke them**—Who have been seduced by false teachers to **turn from the truth**, that they may become **sound in the faith** of the Gospel. Ch. 2. 1, 2; 2 Cor. 13. 10. **Jewish fables**—Note, 1 Tim. 1. 4; 4. 7; 2 Tim. 4. 4. **Unto the pure**—Those whose hearts and consciences are purified by faith. Acts 15. 9; 1 Tim. 1. 5. **All things are pure**—Which God has made lawful to be used. Note, 1 Tim. 4. 3-5; 1 Cor. 8. 7. **Defiled... nothing pure**—Being defiled in **mind and conscience**, every outward thing is also to them unclean. Note, Lk. 11. 39-41; Rom. 14. 14-23. **Profess... deny him**—Their profession and their **works** disagree. Isa. 29. 13; Ezek. 33. 31; Matt. 23. 1-5; Rom. 2. 17-24; 2 Timothy 3. 5. **Reprobate**—Rejected as worthless with respect to every **good work**, as well as the faith. Note, 2 Tim. 3. 8.

CHAPTER II.

1-6. Sound doctrine—As taught by Christ (note, 1 Tim. 6. 3) and Paul. Note, 2 Tim. 1. 13. **Sober... temperate**—Comp. chap. 1. 8; 1 Timothy 3. 2. **Sound in faith**—Note, ch. 1. 13. **In charity**—Rather, *love*, as combined with *patience*, &c. 1 Tim. 6. 11. **As becometh holiness**—Rather, as becometh *saints*, i. e., holy persons. Note, Eph. 5. 3; 1 Tim. 2. 10. **False accusers**—Note, 2 Tim. 3. 3. **Much wine**—Note, 1 Tim. 3. 3, 8. **Teachers of good things**—As specified vs. 4, 5. **Love their husbands**—On this

their husbands, to love their children, **5** *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. **6** Young men likewise exhort to be sober-minded. **7** In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity. **8** Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. **9** *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again; **10** Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. **11** For the grace of God

that bringeth salvation hath appeared to all men, **12** Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; **13** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; **14** Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. **15** These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, **2** To speak evil

mutual duty of wives and husbands toward each other and their children, see note, Ephesians 5. 22, 25; 6. 1, 4. **Chaste, keepers at home**—Note, 1 Timothy 5. 11–15. **Young men likewise**—As well as young women, ver. 4.

7–10. Showing thyself a pattern—A model of all such good works as you teach and wish your pupils to follow. Note, 1 Tim. 4. 12; 1 Cor. 11. 1; Phil. 3. 17; 1 Peter 5. 3. **Sound speech**—Note, 1 Tim. 6. 3. **He . . . may be ashamed**—Note, 1 Tim. 5. 14. **Servants. . . masters**—Note, Eph. 6. 5–7; 1 Tim. 6. 1, 2. **Adorn the doctrine**—Commend to all men the religion of Christ by the purity of their life. Note, verses 12–14; Matt. 5. 16; Phil. 3. 15.

11–15. The grace—The free, unmerited favor of God, as manifested in Christ. **Bringeth salvation. . . to all men**—That is, offereth it to all impartially. Note, 3. 4–7; 1 Tim. 2. 1–6; 4. 10. **Teaching us**—Rather, *training us*, i. e., *all men*, (verse 11;) **that denying**, rather, *that we deny*, or renounce **ungodliness . . . lusts**, including the whole inner and outer life of those who live without God. Note, Eph. 2. 2, 3, 12. This is the negative part of the Christian training or learning; it begins with the *unlearning* and putting off of all which stands in the way of the putting on of the new man. Eph. 4. 20–24; Rom. 12. 1, 2; 13. 14; 2 Cor. 5. 17; 7. 1. The positive part consists in living **soberly**, i. e., with *self-restraint* in relation to our self; **righteously** or *justly* in relation to our fellow-men, and **godly** or *piously* in relation to God. Isaiah 1. 16–18; James 1. 27. **In this . . . world**—Note, Luke

1. 74, 75; 1 John 4. 17. **Looking**—And waiting for, the **blessed hope**, i. e., the object hoped for, as the aim of believing expectation is the resurrection of the *blessed* dead, (Rev. 14. 13,) called the *better* resurrection, (Hebrews 11. 35, Phil. 3. 10, 11, Rom. 8. 23–25, 1 Peter 1. 3–5,) which hope is to be realized at the **glorious appearing**, i. e., the second coming, of **Jesus Christ**. Note, Colossians 3. 4; Phil. 3. 20, 21; 1 Thess. 4. 14–17; Heb. 9. 28; 2 Peter 3. 12, 14. The expression **great God** is here applied to Christ, and accords with Isa. 9. 6; Matt. 1. 23; John 1. 1; Romans 9. 5; Col. 2. 9; 1 Tim. 3. 16; Heb. 1. 8; 1 John 5. 20. **Gave himself for us**—Note, Gal. 1. 4; Eph. 5. 2; 1 Tim. 1. 6. **From all iniquity**—Not only from the guilt, but from the power and very being of sin. Psalm 130. 7, 8; Isaiah 1. 18; Ezekiel 36. 25, 26, 33; 1 John 1. 7–9; 3. 3, 6, 9; 5. 18. **Purify . . . peculiar people**—Comp. Exod. 19. 5; Deut. 7. 6; note, Eph. 5. 27; 1 Thess. 5. 22. **Good works**—Note, 3. 8, 14; Eph. 2. 10. **Speak . . . exhort**—Note, 1 Tim. 4. 13; 2 Tim. 4. 2. **Rebuke**—Note, ch. 1. 13. **Let no man despise**—Note, 1 Tim. 4. 12.

CHAPTER III.

1–3. Subject to . . . powers—That is, submissive to **magistrates** or the civil authority; **ready**, as Christian citizens, **to every good work**, (note, vs. 8, 14; chapter 2. 14;) meaning here those especially which the government demands of subjects. Note, Rom. 13. 1–7; 1 Peter 2. 13–15. Excepting always such commands of the magistrate as conflict with God's will. Note, Acts 4. 19, 20; 5. 29. **Speak evil of no man**

of no man, to be no brawlers, *but* gentle, showing all meekness unto all men. **3** For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. **4** But after that the kindness and love of God our Saviour toward man appeared, **5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; **6** Which he shed on us abundantly through Je'sus Christ our Saviour; **7** That being justified by his grace, we should be made heirs according to the hope of eternal life. **8** *This is a faithful saying*, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things

are good and profitable unto men. **9** But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. **10** A man that is a heretic, after the first and second admonition, reject; **11** Knowing that he that is such is subverted, and sinneth, being condemned of himself. **12** When I shall send Ar'te-mas unto thee, or Tych'i-cus, be diligent to come unto me to Ni-co-po-li-s: for I have determined there to winter. **13** Bring Ze'na's the lawyer and A-pol'los on their journey diligently, that nothing be wanting unto them. **14** And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. **15** All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

—Note, Acts 23. 5; Eph. 4. 31; James 4. 11; 2 Pet. 2. 10. **No brawlers**—Rather, *not contentious*, but *gentle*, &c. 1 Tim. 3. 3; 2 Tim. 2. 24, 25. **For we**—Who are now saved, (verses 5-7,) **were sometime**, formerly, in our unrenewed state, notoriously **foolish**... **hateful**, as are the heathen generally. Note, 1 Cor. 6. 11; Eph. 2. 2, 3, 12; 1 Pet. 4. 3, 4.

4-7. **But after... the kindness**—Rather, *when the goodness*, &c., of God... **appeared**, as stated in ch. 2. 11, &c. **Not by works**—Of our own, but by God's **mercy** or grace, are we **saved**. Note, vs. 6, 7; chap. 2. 11; Gal. 2. 16; 2 Tim. 1. 9. Yet good works, as the result of faith, are enjoined. Note, vs. 8, 14; Eph. 2. 8-10; James 2. 14-26. **By the washing**—Rather, the *laver of regeneration*; referring to the baptismal water, as the outward sign of regeneration, or the **renewing** of the heart by the **Holy Ghost**. Ezek. 36. 25-27; note, Matt. 3. 11; John 3. 5, 6; Acts 22. 16; 1 Cor. 6. 11; Ephesians 5. 26, 27; Hebrews 10. 22; 1 Pet. 3. 21. **Which he**—The Holy Ghost. Verse 5. **Shed... abundantly**—Especially at the pentecost, (note, Acts 2. 3, 4;) as foretold in the O. T., to be fulfilled in N. T. times. Joel 2. 28, 29; Isa. 44. 3. **Through... Christ**—The Mediator, and channel of the gift of the Holy Ghost. John 7. 38, 39; 14. 16, 26; 16. 7; Acts 2. 33. **Justified by... grace**—Through faith. Note, Rom. 3. 24-26; Gal. 2. 16. **Heirs... hope**—Note, Rom. 8. 17, 24.

8-11. **Faithful saying**—Note, 1 Tim. 1. 15. The reference here is to the truths stated verses 4-7, which Paul

would have Titus **affirm constantly**, or *strongly*, that they who have **believed in God**, i. e., accepted this his salvation, (vs. 4-7,) may be **careful to maintain** their profession by **good works**. Note, vs. 1, 14; ch. 2. 10, 14; Gal. 6. 10; Eph. 2. 10. **These things**—These instructions are **good** in themselves, and **profitable** to those who follow them. Note, Acts 20. 35; 1 Tim. 4. 8; 6. 18, 19; Heb. 6. 10. **Foolish questions**—Note, ch. 1. 10, 14; 1 Tim. 1. 4; 2 Tim. 2. 23. **Unprofitable**—The opposite of *profitable*. Ver. 8; note, 2 Timothy 2. 14, 16-18. **Heretic**—A sectarist, or schism-maker. Note, Acts 24. 14; 1 Cor. 11. 19. **After... admonition**—Note, Matthew 18. 15-17. **Reject**—As being incorrigible. Note, ver. 11; Rom. 16. 17; 2 Thessalonians 3. 6, 14; 2 John 10. **Condemned of himself**—In his own conscience. Note, John 8. 9; 1 Tim. 4. 2; contrast Job 27. 6; Acts 24. 16; Rom. 14. 22.

12-15. **Artemas**—Of whom nothing more is known. **Tychicus**—Note, 2 Tim. 4. 12. **Nicopolis**—Referring, probably, to a city of this name on the N. W. coast of Greece, where Paul purposed to **winter**. Comp. 2 Tim. 4. 21. **Zenas**—Probably a Christian, who had been a Jewish **lawyer**. Note, Matt. 22. 35. **Apollos**—Note, Acts 18. 24, &c. **Let ours**—The Christians in Crete. Chapter 1. 5. **Also learn... good works**—Note, verse 8; i. e., to practice them for **necessary uses**; that in supplying the wants of the needy they be not **unfruitful**. Comp. Rom. 15. 28; Phil. 4. 17; Col. 1. 10; 2 Pet. 1. 8. **Salute... greet**—Note, Rom. 16. 3, 5. **Grace**—Note, Rom. 16. 21.

THE EPISTLE TO PHILEMON.

INTRODUCTION.—This epistle, written by Paul, (note, vs. 1, 19,) was sent from Rome to Colosse by Onesimus at the same time with the Epistle to the Colossians, of which Tychicus was the bearer. Col. 4. 7-9. It is addressed to Philemon, a distinguished Christian, as a plea for Onesimus, the servant of Philemon, who had probably defrauded him (ver. 18) and fled to Rome, where, on being converted to Christ through the instrumentality of Paul, he became profitable to, and specially beloved of, him. Vs. 10-17. The epistle is addressed also to Apphia, thought to be the wife of Philemon, and to Archippus, a minister of the Colossian Church. Note, ver. 2.

PAUL, a prisoner of Je'sus Christ, and Timothy *our* brother, unto Phi-le'mon our dearly beloved, and fellow-laborer, **2** And to *our* beloved Apph'i-a, and Ar-chip'pus our fellow-soldier, and to the church in thy house: **3** Grace to you, and peace, from God our Father and the Lord Je'sus Christ. **4** I thank my God, making mention of thee always in my prayers. **5** Hearing of thy love and faith, which thou hast toward the Lord Je'sus, and toward all saints; **6** That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Je'sus. **7** For we have great joy and consol-

tion in thy love, because the bowels of the saints are refreshed by thee, brother. **8** Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, **9** Yet for love's sake I rather beseech *thee*, being such a one as Paul the aged, and now also a prisoner of Je'sus Christ. **10** I beseech thee for my son O-nes'i-mus, whom I have begotten in my bonds: **11** Which in time past was to thee unprofitable, but now profitable to thee and to me: **12** Whom I have sent again; thou therefore receive him, that is, mine own bowels: **13** Whom I would have retained with me, that in thy stead he might have ministered unto me

Ver. 1-3. **Paul, a prisoner**—Note, Eph. 3. 1; 4. 1. **And Timothy**—Who was here associated with Paul, as in several of his epistles. Note, Col. 1. 1. **Philemon**—(See Introduction.) **Dearly beloved**—Both of Paul and Timothy, as their fellow-laborer in the Gospel; as were also **Apphia and Archippus**. (See Introd.) **Fellow-soldier**—Of Christ. Note, 2 Tim. 2. 3, 4. **Church in thy house**—Note, Rom. 16. 5. **Grace... peace**—Note, Rom. 1. 7.

4-9. **I thank my God**—Note, Romans 1. 8, 9. **Hearing of thy love and faith**—The ground of his thanks. Verse 4. **May become effectual**—The aim of his prayers. Ver. 4; Eph. 1. 15, 16; Phil. 1. 9-11. **The bowels**—A term often used to denote the heart, or seat of the affections. Ver. 20; note, 2 Cor. 6. 12. **Though I might**—Paul might be bold, i. e., exercise his authority as a minister in Christ, (Eph. 6. 19, 20,) and enjoin what was convenient, i. e., proper to be done; but for love's sake he had rather beseech, i. e., ask with urgency, as in vs. 10-21. **Being... Paul the aged**—Whose

words, as such, should be heard with deference, (1 Peter 5. 5,) especially by one dearly beloved, (ver. 1,) who owed his conversion to Paul's preaching. Note, verses 10, 19. **A prisoner of Jesus**—Note, ver. 1.

10-14. **I beseech**—Note, verse 9. **My son**—Spiritually begotten of Paul through the Gospel, as were others. 1 Cor. 4. 14-16. **Onesimus**—Who had been a servant to Philemon, but had left him (vs. 15, 16) and gone to Rome, where Paul, while in bonds, (note, vs. 1, 13,) had been the means of his conversion. Compare Acts 28. 16, 30, 31; 2 Tim. 2. 9. **Unprofitable**—Thus bellying his name, Onesimus, which signifies profitable. Comp. ver. 18. **Now profitable**—In temporal and spiritual things. Vs. 13, 16. **As a new creature** (2 Cor. 5. 17) he is prepared unto every good work. Note, 2 Tim. 2. 21; Tit. 3. 1, 8, 14. **Receive him**—To thy confidence and affection, even as if he were mine own bowels, i. e., one who has a large place in my heart, (note, vs. 7, 20;) nay, even as myself. Verse 17. **Retained... that in thy stead**—That he might render to Paul

in the bonds of the gospel: **14** But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. **15** For perhaps he therefore departed for a season, that thou shouldest receive him forever; **16** Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? **17** If thou count me therefore a partner, receive him as myself. **18** If he hath wronged thee, or oweth thee ought, put that on mine account; **19** I Paul have written *it* with mine own hand, I will re-

pay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides. **20** Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. **21** Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. **22** But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. **23** There salute thee Epaphras, my fellow-prisoner in Christ Jesus; **24** Marcus, Aris-tar-chus, De-mas, Lu-cas, my fellow-laborers. **25** The grace of our Lord Jesus Christ be with your spirit. Amen.

in the **bonds of the Gospel**, or as a prisoner of Christ, (ver. 9,) the service which Philemon, were he present, would gladly bestow as a debt of love. Note, ver. 19; compare 1 Cor. 16. 17; Phil. 2. 30. **Without thy mind**—Or, consent, would I do nothing; that is, in the way of retaining Onesimus; lest the **benefit** thereby received indirectly from Philemon should appear to be, as it were, of **necessity**, and not **willingly**. Comp. 2 Cor. 9. 7.

15-17. Perhaps...for a season—Paul speaks here as one believing that God's providence overruled the past evil to the ultimately greater good of Philemon. Note, verse 16; Romans 8. 28; compare the case of Joseph. Gen. 45. 5; 50. 20. Yet we must not do evil that good may come. Romans 3. 8. **Receive him forever**—Not only during this life, as a voluntarily returned servant, (comp. Exod. 21. 6,) but as a **brother beloved**; i. e., in Christ, where there is neither bond nor free, but all are brethren. Matt. 23. 8; 1 Cor. 12. 13; Gal. 3. 28; Col. 4. 1; 1 Tim. 6. 2. **Specially to me**—His spiritual father, (note, verse 10;) but **much more** to thee, both **in the flesh** as a dutiful servant, and **in the Lord** as a fellow-Christian. Col. 3. 22; 1 Tim. 6. 2. **Count me...partner**—As I do thee, a brother beloved, and fellow-laborer in Christ. Ver. 1; comp. 2 Cor. 8. 23. **Receive him as myself**—Note, ver. 10.

18-22. If...wronged...or oweth—

The expression is wholly hypothetical; if Onesimus had in any way become indebted to Philemon, Paul would have that **put** to his **account**; and accordingly gives this his **written** pledge to **repay**; i. e., make good the loss, if required. **Albeit**—Although **I do not say**, or, *not to say*; an expression by which one says in reality what he professes to pass over in silence, like that in 2 Cor. 9. 4. **Owest...me...thine own self**—Alluding, probably, to Philemon's conversion and soul's salvation, which he owed to Paul's instrumentality; **besides** the profit he would derive from the conversion of Onesimus. Vs. 10, 11, 15, 16. **Refresh my bowels**—In receiving Onesimus, (ver. 12,) and, as thou hast, the saints. Note, ver. 7. **Having confidence**—In thy obedience and prayers. Verse 22. **Do more**—For Onesimus **than I say** or beseech. Vs. 10, 12, 17. **A lodging**—Or, room, where he could lodge as a guest, and also receive those who might desire his instructions. Comp. Acts 28. 23. **I trust**—Rather, *hope*, that **through your prayers**, and those of the entire Church, I shall be **given unto you**; restored to liberty and the further service of the Church. Note, 2 Cor. 1. 10, 11; Phil. 1. 19, 25; comp. Acts 12. 5, &c.

23-25. There salute thee—The persons here named are also mentioned Col. 4. 10-14, where see notes. **The grace**—Note, Rom. 16. 20.

THE EPISTLE TO THE HEBREWS.

INTRODUCTION.—It is a fact of the greatest importance that this epistle was generally regarded by the early Church as the work of an inspired apostle. As such it was received into the sacred canon, publicly read in the congregations, and appealed to as a decisive standard of gospel truth. Since the Holy Spirit did not direct the writer of this epistle to authenticate it by subscribing his name, the question of authorship cannot be essential. The same is true of the three anonymous epistles ascribed to John. The simple fact that this epistle to the Hebrews is without a name, while to each of the thirteen preceding epistles the name of Paul is prefixed, does not prove that he is not the author, any more than it disproves the authorship of any other person. It has been the prevailing opinion of the Church that this epistle was written by Paul's own hand, or by an amanuensis, as were the most of his writings. Yet many able writers, both ancient and modern, not convinced of the Pauline authorship of this epistle, have suggested the names of Luke, Barnabas, Apollos, and others, thus leaving us to conclude that if Paul be not the author, it is impossible ever to decide the question. As to the time and place of writing, nearly all critics agree that it was at Rome, a short time before the destruction of Jerusalem, which was A. D. 70. The epistle was evidently addressed to the Hebrew Christians, who were exposed to great persecutions, and were in danger of apostatizing from Christianity and returning to Judaism. Its primary object was to set up a safeguard against this apostasy by showing the true meaning and end of the Mosaic system, and its symbolical and transitory character as the *shadow* of which the Gospel is the substance—the *type*, of which Jesus Christ is the great antitype. But the work had a broader design than the instruction of Jewish Christians only. The divine Spirit chose this occasion to enlighten the universal Church concerning the purpose of the ancient covenant, and to give a spiritual interpretation of Mosaism. Nor could the mission of Paul on earth be more fitly closed than by this masterly confirmation of Christianity as unfolded in the Levitical symbols, and by this inspired demonstration of the subordination of Moses to Christ. Rom. 15. 4; 2 Tim. 3. 16, 17; 2 Peter 1. 19–21. The language, especially in the conclusion, where occurs that comprehensive and truly Pauline benediction, (chap. 13. 20, 21.) preceded in verse 18 by the Pauline “pray for us,” stamps this epistle as the production of the great apostle to the Gentiles. Moreover, it was eminently appropriate that Paul should address at least one epistle to his own countrymen, for whom his love was so strong that he was willing to give his own life, if possible, as an atonement for them. Note, Rom. 9. 8.

CHAPTER I.

GOD, who at sundry times and in divers manners spake in time past unto the fa-

CHAPTER I.

1, 2. **At sundry times**—Rather, *in many parts*; denoting that the ancient revelations of God were given in a fragmentary manner, as contrasted with the *fullness* of that now made through his Son, the great Revealer. Note, verse 2; John 1. 18; Revelation 1. 1, 2. **Divers manners**—As by *dreams*, (Gen. 31. 11; 1 Kings 3. 5;) by the *Urim*, (Num. 27. 21; 1 Sam. 28. 6;) by *written* and *audible* words, (Exodus 3. 2, &c.; 33. 9; Numbers 12. 4–8;) by *angels*, (Genesis 19. 1; Numbers 22. 32, 35;) and by **prophets**, note, Luke 24. 27; Acts 3. 22, &c. **Spake**—A term including every mode of divine communication to the **fathers**, the Jewish ancestors, who lived in **time past**, including the whole of the patriarchal and prophetic times. Note, Acts 3. 22–25; 13. 32. **In these last days**—

thers by the prophets, **2** Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he

Rather, *at the end of these days*; i. e., the close of the then existing dispensation, which introduces the last dispensation, that of the Messiah, as dispensations in which revelations were made **unto the fathers**; i. e., the forefathers of the Jews. The author speaks not of a beginning, but of an *expiring* period, which introduces the last dispensation, as predicted in Dan. 8. 17–19; 12. 13; note, ch. 9. 26; 1 Pet. 1. 20. **Spoken... by his Son**—Gk., *in his Son*; i. e., in his person, in distinction from the prophets, (ver. 1,) through whom the Son spake by the Spirit. 1 Peter 1. 10–12; 2 Peter 1. 21; note, Acts 7. 30, 38. This is *that* Prophet who was to come, (John 6. 14.) of whom all the prophets spake, and to whom all must hearken. Note, Acts 3. 22–24; Matt. 17. 3. **Appointed heir**—By virtue of his Sonship, the Messiah is both lord and heir, or pos-

made the worlds; **3** Who, being the brightness of *his* glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; **4** Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. **5** For unto which of the angels said he at any

señor of **all things**. Psalm 2. 6-12; 72. 8-11; John 3. 35; 16. 15; 17. 2; Acts 2. 36; 10. 36; Phil. 2. 9-11; Rev. 17. 14; 19. 16. **Made the worlds**—The created universe. Note, ver. 10; ch. 11. 3; John 1. 3; 1 Cor. 8. 6; Eph. 3. 9; Col. 1. 16, 17.

3, 4. Who, being—By pre-existent and essential being, (John 17. 5,) **the brightness** (rather, *effulgence*, or, *radiance*) of the Father's **glory**; i. e., the splendor of the divine nature and perfections. Note, 2 Cor. 4. 4; Phil. 2. 6. As the Godhead is represented under the image of a sun, or source of light, (Psa. 84. 11, Isa. 60. 19, 1 John 1. 5,) so Christ is the beaming forth of that light. Malachi 4. 2; John 1. 4, 9. The sun itself cannot be seen, but its *beams* only; nor can the Father, except by the *Son*. Note, Matt. 11. 27; John 1. 18; 12. 45. **Express image of his person**—Rather, of his *substance*, or essential being; i. e., the Son is the exact similitude of the Father, as an image is of the die or stamp. Note, 2 Cor. 4. 4, 6; Col. 1. 15. **Upholding all things**—By the same almighty word which called them into existence. Note, ch. 11. 3; Col. 1. 16, 17. **Himself purged**—Rather, *made purification of sins*; i. e., by the sacrifice of *himself* he made expiation for sins; thus providing the way for our conditional forgiveness and sanctification. Note, Rom. 3. 24-26; 2 Cor. 5. 19, 21; Gal. 1. 4; 3. 13, 14; Titus 2. 14; 1 Peter 2. 24; 3. 18; 1 John 1. 7, 9; 2. 2. **Sat down... right hand**—Note, Mark 16. 19; Acts 2. 33; 7. 56. **Made... better**—That is, after his humiliation, (chap. 2. 9,) he was exalted to a condition and **name** superior to the **angels**. Note, vs. 3, 8, 13; Eph. 1. 20-23; Phil. 2. 7-11; 1 Pet. 3. 22. **By inheritance**—As heir of all things. Note, ver. 2.

5, 6. Unto which—This implies that God has said to no one of all the **angels**, **Thou art my son**, in the

time, **Thou art my Son**, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? **6** And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. **7** And of the angels he saith, **Who maketh his angels spirits**, and his ministers a flame of fire. **8** But unto the Son *he saith*, **Thy throne, O God, is for ever and**

unique sense of that title when applied to Christ, as having the same nature with the Father. Note, vs. 2-4, 6, 8, 13; Matt. 16. 16; Luke 1. 35. In a lower sense, angels and men are sometimes called *sons of God*, Gen. 6. 2, 4; Job 1. 6; 2. 1; 38. 7; John 1. 12; Rom. 8. 14, 19; 1 John 3. 1, 2. **My Son... begotten thee**—Quoted from Psalm 2. 8, which alludes to the resurrection of Christ; as shown in Acts 13. 33; note, verse 6. **A Father... a Son**—Words originally addressed to Solomon, (2 Sam. 7. 14,) not as an individual, but as one of David's royal line, which terminated in the Messiah-King. 1 Chronicles 17. 11-14; 22. 10; Psalm 89. 26-29. **Again... bringeth in**—Rather, *when he shall again have introduced the first-begotten*; still alluding to the resurrection of Christ (verse 5) as the first-born from the dead. Note, Col. 1. 18; Rev. 1. 5. **Into the world**—Introduces him to mankind as the crowning proof of his Sonship. Note, Romans 1. 4. **Let all... worship**—Quoted from the Greek version of Psa. 97. 7, where the word *gods* in the Hebrew means the *heavenly hosts*, or **angels**. Comp. Psa. 103. 21; 148. 2. The ancient Jews understood this psalm as referring to Messiah, and that he would receive the adoring worship of angels and men. Matt. 2. 11; Luke 2. 9-14; Rev. 5. 8-14.

7-9. Of the angels—In respect to them; in contrast with what is said of the Son. Vs. 6, 8-10. **His angels... ministers**—Quoted from the Greek of Psa. 104. 4. **Spirits**—Rather, *winds*; as in Psa. 18. 10. The meaning is, that the angels are God's ministers, or agents, as are *winds* and **fire**. Psa. 18. 10-14; Lev. 10. 2; Num. 11. 1, 31; 1 Kings 18. 24, 38; 2 Kings 1. 10, 12; 2. 11; Jonah 1. 4. **Unto the Son**—Rather, *in respect to the Son*; in contrast to what he saith of the angels. Verses 6, 7, 13. **Thy throne**—Kingdom, or reign, **O**

ever: a scepter of righteousness is the scepter of thy kingdom. **9** Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. **10** And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands. **11** They shall perish, but thou remainest: and they all shall wax old as doth a garment; **12** And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. **13** But to which of the angels said he at any

God, is forever; a quotation from Psa. 45. 6, 7. This title the Father applies to the Son as really and truly God, having everlasting sovereignty. Isaiah 9. 6, 7; Dan. 7. 14, 27; note, Matthew 1. 23; John 1. 1; Luke 1. 32, 33; Rom. 9. 5; Rev. 5. 11-14; 7. 9-12; 11. 15. **A scepter** is an ensign of royal authority. Gen. 49. 10; Isa. 14. 5; Ezek. 19. 11, 14. **Of righteousness**—Gr., *rectitude, or straightness*; i. e., his reign would be equitable and just. Psalm 72. 1-14; Isa. 11. 2-5; 32. 1; 42. 1-4; Jer. 23. 5, 6; note, Matt. 12. 18. **Anointed**—Note, Luke 4. 18; Acts 10. 38. **With the oil of gladness**—Expressing the joy attending the inauguration and final triumph of the Messiah. Psa. 45. 7-17; Isaiah 35. 1-10; 61. 3, 10, 11; note, chapter 12. 2. **Above thy fellows**—Other kings—human or heavenly principalities. Note, vs. 4-8, 13; chapter 2. 5; Eph. 1. 21, 22; Phil. 2. 9, 10; Col. 1. 18; 1 Tim. 6. 15, 16.

10-12. These verses are quoted from Psa. 102. 25-27. **In the beginning**—This is said of the **Lord**; i. e., the *Son*, who is called *God*. Ver. 8. The Son, then, is the *original* Creator of the universe, and not merely a subordinate agent. Note, verse 2; John 1. 1-3. **They**—The heavens and the earth, (verse 10,) **shall perish**; not be annihilated, but **changed** in form. Note, Matt. 24. 29, 35; 2 Peter 3. 7, 10, 12. **Thou**—The Son, (verse 8,) **remainest forever the same** immutable and eternal God. Psalm 90. 2; note, verse 8; ch. 13. 8. **Wax old...fold them**—Figurative expressions of the great change that will take place in the constitution of the present material world. Isa. 34. 4; 51. 6; 65. 17; Rev. 6. 14.

13, 14. **To which**—Equivalent to saying, God has never honored the **angels**, as he has his Son, with a seat

time, Sit on my right hand, until I make thine enemies thy footstool? **14** Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER II.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. **2** For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; **3** How shall we escape, if we neglect so great salva-

at his **right hand**. Note, ver. 3. The quotation is from Psa. 110. 1, which Jesus applies to himself. Note, Matthew 22. 41-45. Peter and Paul give the same interpretation. Acts 2. 34-35; 1 Cor. 15. 24-28. **Ministering spirits**—Note, ver. 7. The angels are God's ministers, constantly employed in behalf of those who are **heirs of salvation** through justifying faith in Christ, the heir of all things. Note, ver. 2; chap. 6. 17; Rom. 4. 13; 8. 17; Gal. 3. 29.

CHAPTER II.

1-4. **Give...earnest heed**—Because our salvation deeply interests not only *prophets* and *angels*, (chap. 1. 1, 14; 1 Peter 1. 10-12,) but also the Son of God, who is infinitely above these. Note, Chap. 1. 8, 9. **The things...heard**—The Gospel, as taught by Christ and his apostles. Vs. 3, 4. **Let them slip**—Literally, *glide by*, or, *float past them*, i. e., be diverted from the truth, so that it will cease to influence our lives and save our souls. Note, verse 3; ch. 4. 1, 2, 11. **The word**—The Mosaic law given through the agency of **angels**. Note, Acts 7. 53; Gal. 3. 19. **Was steadfast**—So confined, by divine authority, that it could not be violated with impunity; but **every transgression** invariably received a **just...reward** or punishment. Num. 15. 30, 31; Deut. 17. 2-13; note, chapter 10. 28. **How shall we**—The question implies the utter impossibility of **escape** from the much sorer punishment (ch. 10. 29) awaiting those who **neglect**—fail by unbelief to secure, ch. 4. 1, &c.—**so great salvation** as is provided **every man** in Jesus, (ver. 9,) whose very name means salvation. Note, Matt. 1. 21; Acts 4. 12. It is further implied that men, and even Christians, are in danger of neglecting this salvation to their final ruin. Note,

tion; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; 4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? 5 For unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: 8 Thou hast put

all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is not put under him*. But now we see not yet all things put under him. 9 But we see Je'sus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. 10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not

ch. 3. 12-14; 4. 1, 2, 11; 6. 4-6. Even Paul himself, a chief apostle, (2 Cor. 11. 5,) is not excepted. Note, 1 Cor. 9. 27. **By the Lord**—The Lord Jesus, by whom the Gospel was **first spoken**, (Matt. 4. 17,) John merely preparing his way. Matt. 3. 1-3. It was also **confirmed** by the apostles who had **heard** Jesus and seen his miracles. Luke 1. 2-4; Acts 1. 1-3, 21; 10. 34-43. **God also**—By various miraculous gifts, **bearing them**, the apostles, **witness** that their mission and word were according to the divine will. Mark 16. 17-20; Acts 2. 22-43; 4. 10, 13-16; 8. 5-8; 14. 3.

5-10. **The world to come**—A common Hebraism for the Messiah's reign, or the Christian dispensation, in its whole course to the end of time, (ch. 6. 5,) which has not been put in **subjection** or intrusted to **the angels**, as was the law, (note ver. 2,) but to Jesus, man's only Saviour and intercessor. Note, vs. 9-18; ch. 7. 25; 1 Tim. 2. 5; Acts 4. 12. **One in a certain place**—David, in Ps. 8. 4-6. A common way of quoting Scripture to readers familiar with it. Ch. 4. 4-7; 5. 6. **What is man...son of man**—These phrases are here used to denote humanity, or mankind collectively. Comp. Prov. 8. 4. The whole passage (vs. 6-8) relates to man in his fallen state, as contrasted with his original dominion as lord of this lower world, (Genesis 1. 26-28,) and to express surprise that he should be so signally honored amidst works so vast and wonderful. Compare Ps. 144. 3, 4; Job 7. 17, 18. **Lower than the angels**—In respect to his corporeal nature as contrasted with that of angels, which is spiritual and heavenly. Chap. 1. 7, 14; Matt. 22. 30; Luke 20. 36; 1 Cor. 15. 49, 50.

Put all . . . in subjection—Genesis 1. 26, 28. **But now**—What was true of man's original dominion is no longer true. Note, vs. 14, 15. **But we see Jesus**—That is, it is only in Jesus that the words quoted (vs. 6-8) are verified; who was made **lower than the angels**, i. e., in the human nature he assumed for the purpose of **suffering death** to atone for the sins of **every man**. Note, vs. 9-18. His being **crowned with glory** refers to his exaltation after death, in the perfection or consummation of his work. Note, verse 10; ch. 10. 12-14; Phil. 2. 8-11. **Became him**—It was suitable and necessary that God, in saving sinners, should effect it through the blood of his Son as a sin offering. Note, vs. 11-17; chap. 5. 5-9; 7. 25-28; 9. 11-15, 23-28; 10. 4-13; Luke 24. 26, 46; John 11. 50. **For . . . and by whom**—Note, chapter 1. 2; Rom. 11. 36; 1 Cor. 8. 6; Col. 1. 15, 16. **In bringing**—Rather, *in leading*; i. e., in providing for men the only way of salvation. Note, chapter 10. 19, 20; John 14. 6. The **many sons**, here, includes the *every man* for whom Jesus died, ver. 9. The same as *the children given him of God*. Note, ver. 13. The terms *sons, children, brethren*, are often used to denote Christians, (chap. 3. 1; 12. 5-7; John 1. 12; Luke 8. 21; Rom. 8. 14-17; 1 John 3. 1, 2, 13, 14;) but here they signify the human race, called *the people*, i. e., of all nations, for whom Jesus makes *reconciliation*. Note, ver. 17. **The captain**—Equivalent to the *Author and Prince* of salvation, chapter 12. 2; Acts 5. 31. **Perfect through sufferings**—As a Saviour who finished the work he came to do. Note, chapter 5. 8, 9; Luke 13. 32; John 17. 4; 19. 30.

11-13. **Sanctifieth . . . sanctified**—

ashamed to call them brethren, **12** Saying, I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee. **13** And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. **14** Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the

devil; **15** And deliver them, who through fear of death were all their life-time subject to bondage. **16** For verily he took not on *him the nature of angels*; but he took on *him* the seed of A'bra-ham. **17** Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high-priest in things *pertaining* to God, to make reconciliation for the sins of the people. **18** For in that he himself hath suffered

Or, he that *atoneth* and they that are *atoned*; in which sense the word *sanctify* is often used. Chap. 10. 10-14, 29; 13. 12; John 10. 36; 17. 19. **All of one**—One human nature, in the Redeemer and the redeemed, vs. 14-17. **Not ashamed**—To call them brethren whom he thus sanctifies by partaking of their nature. Note, vs. 14, 17. **I will declare**—A quotation from Psa. 22. 22; a psalm pertaining to the Messiah, who is here represented as saying, that when he became incarnate he would make known the **name**, i. e., the *merciful nature*, of God in saving man as never revealed except through Christ. Note, John 1. 18; 17. 6; 1 Tim. 1. 16. **The Church**—Rather, the *congregation*; including all the nations given to him to redeem. Psa. 2. 8, &c.; 22. 22-28. **Sing praise**—That is, the incarnation and atoning sacrifice of Jesus was cause for universal praise. Isa. 12. 1-6; Luke 2. 10-14; Rev. 5. 5-14; 7. 9-17. **Again...again**—Referring to Isa. 8. 17, 18, in the Greek version of which the two statements here quoted occur. Compare a similar citation of two clauses from one passage as distinct quotations, chap. 10. 30. **My trust in him**—In God; that is, as trust in God is characteristic of good men, Christ, by trusting in God, makes himself one with men. Verses 17, 18; ch. 4. 15; 5. 7, 8; Matt. 26. 39, 42. **The children**—Note, vs. 10, 11, 12. These, he says, God the Father hath **given me**, i. e., to atone for. Note, verses 9, 11, 14-17; John 6. 37-40; 17. 2-4.

14, 15. Partakers of flesh—Have a common human nature; a customary way of designating mankind. Matthew 16. 17; 1 Cor. 15. 50. **Part of the same**—Rather, *took in the same*; i. e., assumed sinless human nature in its completeness, including soul and body. Note, chap. 4. 15; Matt. 26. 38; Rom. 1. 3; 8. 3; Phil. 2. 7, 8. **Through**

death...destroy—As by the agency of the **devil** sin was introduced into humanity, and death by sin, (Genesis 3. 3-19; note, Rom. 5. 12,) Jesus, by his sacrificial death and resurrection, triumphed over this foe, and redeemed men from their subjugation to him. Note, vs. 9, 10, 15; John 12. 31; 1 Cor. 15. 54-57; 2 Tim. 1. 10; 1 John 3. 8; Rev. 1. 18. **Fear of death**—The sting of death is sin and its penalty. 1 Cor. 15. 56. It is this that makes it so fearful to men. Note, ch. 10. 26, 27; Rom. 7. 23, 24. From life-long **bondage** to this terror Christ died to **deliver** men, by making the hope of eternal life attainable to believers. Chapter 6. 18-20; Rom. 5. 1-11; 6. 22, 23.

16-18. Took not...nature of angels—Literally, *He taketh not hold of angels* to rescue and save them, but he takes hold of the **seed of Abraham**; i. e., assumes the nature of human beings, that he may, through it, redeem them. Note, verses 9, 14. *Abraham*, rather than Adam, is here named, probably, because the epistle is addressed to Hebrews, who made great account of Abrahamic descent. Note, Matthew 3. 9; John 8. 33, 39. But this does not exclude all others from the atonement. Note, verses 9, 17; Eph. 2. 13, &c.; Titus 2. 11; 1 John 2. 2. **Be-hooved**—Or, *became* him. Note, ver. 10. **Made like**—Take the same nature as **his brethren**; called, also, *the children given him*. Note, verses 13, 14. **Merciful...High-priest**—On *high-priest*, see note, Matt. 2. 4; Luke 1. 5. The idea here is, that it was essential that Christ should be in the new dispensation what the Jewish *high-priest* was in the old, yet infinitely superior. Note, ch. 3. 1-3; 4. 14, 15; 5. 1-10; 9. 11-28; 10. 1-14. **Reconciliation**—Rather, to *propitiate* in respect to the sins of **the people**; i. e., of *the whole world*, (1 John 2. 2,) including *every man*.

being tempted, he is able to succor them that are tempted.

CHAPTER III.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High-priest of our profession, Christ Jesus; **2** Who was faithful to him that appointed him, as also Mo'ses *was faithful* in all his house. **3** For this man was counted worthy of more glory than Mo'ses, inasmuch as he

Note, verses 9, 10; Rom. 5. 10; 2 Cor. 5. 19; Eph. 2. 16; Col. 1. 20. **For... being tempted**—Both in the sense of *solicitation to sin*, (note, Matt. 4. 3-10;) and, also, in the sense of *trial*. Note, chapter 4. 15; Luke 22. 28. **Able to succor**—Having endured such trials, he is fitted to sympathize with and deliver others. Note, chap. 4. 15, 16; Luke 22. 31, 32; 1 Cor. 10. 13.

CHAPTER III.

1, 2. Holy brethren—A name often given to Christians, as, also, is *saints*, or holy ones, to denote their consecration to God. Note, Rom. 1. 7. **Partakers of the... calling**—That is, of the *indwelling Christ*, (ver. 14; Romans 8. 1, 10;) the one great object of the gospel calling. Col. 1. 27, 28. Called **heavenly**, to denote its origin and ultimate purpose. Note, chap. 12. 25; Phil. 3. 14. **Consider**—The exalted office and character of **Christ Jesus**; called the **Apostle**, in the highest sense of that term. Note, Matthew 10. 2. As such he pleads the cause of God with us, (chap. 2. 3; Romans 15. 8;) and, as **High-priest**, he pleads our cause with God. Chap. 7. 25, 26. Both offices are included in the words *mediator* and *advocate*. Note, 1 Tim. 2. 5; 1 John 2. 1. **Our profession**—Or, *confession* of the Christian faith which we have made. Ch. 4. 14; 10. 23. **Faithful**—Christ, the Son of God, performed with all fidelity all that the Father intrusted to him as the head of the Church. Ver. 6; chap. 2. 17; Col. 1. 18-22; John 17. 4. **Moses... his house**—Referring to the Hebrew Church over which Moses was placed. Num. 12. 7; Acts 7. 38.

3, 4. This man—Christ Jesus, vs. 1, 6. **More glory**—Held a higher rank, and was entitled to greater honor than **Moses**, or any of the prophets. Vs. 4-6; chap. 1. 1-9; Acts 3. 22, &c. **Who hath builded**—As the architect

who hath builded the house hath more honor than the house. **4** For every house is builded by some *man*; but he that built all things is God. **5** And Mo'ses verily *was faithful* in all his house as a servant, for a testimony of those things which were to be spoken after; **6** But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. **7** Wherefore as the Holy Ghost saith, To-day if

or founder of the literal **house** has more honor than the house itself, so has Christ, the founder of the spiritual house or Christian Church. Note, verses 4-6; comp. Zech. 6. 12, 13; Matthew 12. 6; 16. 18. **He that built all things**—This assertion implies that Christ is that builder, (vs. 3, 6,) and hence that he **is God** over all. Note, chap. 1. 2, 8-10; John 1. 1.

5, 6. Moses... a servant—Of God, as called Num. 12. 7. The asserted pre-eminence of Christ (ver. 3) is here (verses 5, 6) proved in two important points—Moses is a *servant*, Christ, a *son*, (ch. 1. 2, 8;) Moses, **in all his house**, i. e., as a member of God's house, meaning the Jewish Church; Christ **over his own house**, the Christian Church, of which he is the head. Note, Eph. 1. 22, 23; Col. 18. 19. **For a testimony**—To show that the Jewish system was only typical and preparatory of those things to be **spoken after**; i. e., fully revealed in the Gospel. Ch. 8. 5; 9. 8-23; 10. 1, &c. Moses referred all to that great Prophet who should come after him, and to whom all must give heed. Note, Acts 3. 22, &c. Hence Jesus taught that if the Jews had believed Moses, they would have believed in him. Note, John 5. 45-47. **Whose house are we**—All true and persevering believers. Note, 1 Peter 2. 5, &c. **If we hold fast**—The *if* implies the liability to failure by apostasy. Note, vs. 7-19; ch. 4. 1, 2, 11; 6. 1-6; 10. 22-29; 12. 15, 25; 1 Cor. 9. 27; 10. 12; 2 Peter 2. 20, 21; 3. 17. **The Holy Ghost saith**—By inspiring David thus to write. Ps. 95. 7-11; note, Acts 1. 16; 2 Peter 1. 21. **To-day**—Now, while the season of grace lasts, there being no assurance of any morrow. Prov. 27. 1; Jam. 4. 13, 14; note, John 9. 4; 2 Cor. 6. 2. **If ye will hear**—Implying free agency; the power to choose between obedience and dis-

ye will hear his voice. **8** Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: **9** When your fathers tempted me, proved me, and saw my works forty years. **10** Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways. **11** So I swear in my wrath, They shall not enter into my rest. **12** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. **13** But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitful-

obedience. Deut. 30. 19; Joshua 24. 15, 22; note, Matthew 23. 37; John 5. 40. **Harden not your hearts**—Truth resisted leaves the heart unfeeling and stony. Vs. 17–19; 2 Tim. 3. 13; Prov. 29. 1; Ezek. 3. 6, 7. **As in the provocation**—Especially at Massah and Meribah. Deut. 33. 8. The Hebrew Christians are especially warned against apostasy, because of the grievous sins and punishments of their ancestors. Note, vs. 9–19; 1 Cor. 10. 1–13.

10, 11. I was grieved—Highly displeased with this murmuring, provoking generation of sinners. Note, vs. 16, 17. **Do always err**—In thus grieving God, by resisting the teaching of the Holy Ghost in *their* heart. Note, Acts 7. 51; Eph. 4. 30. A trial of forty years (ver. 8) showed that this was a characteristic of Israel. Deut. 9. 24; 31. 27–29; Psalm 78. 8; 106. 6–43; note, Rom. 10. 21. **I swear**—By a strong affirmation and settled purpose, in which sense the word is often ascribed to God. Note, ch. 6. 13–18; 7. 21; Acts 2. 30. **My wrath**—Or, *anger*. Note, Rom. 1. 18; Mark 3. 5. **My rest**—Canaan, which God had promised as a *rest* for his covenant people. Exodus 33. 14; Deut. 3. 20; 12. 9, 10; Joshua 1. 15; 22. 4. The unbelieving Israelites were not permitted to enter it. Num. 14. 23–35; Deut. 1. 30–37; note, vs. 16–19; chap. 4. 6. This rest was typical of that spiritual and heavenly rest promised to believers. Note, ch. 4. 1, 3, 9, 11.

12–15. Take heed...lest—A frequent caution, implying the possibility and danger of **departing**, or apostatizing from God, (note, chap. 2. 1–3,) through an **evil heart**, made so by **unbelief**, the tap-root or beginning of all sin. John 16. 9; Psalm 14. 1–3; Job 21.

ness of sin. **14** For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; **15** While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. **16** For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. **17** But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness? **18** And to whom sware he that they should not enter into his rest, but to them that believed not? **19** So we see that they could not enter in because of unbelief.

14, 15. Hence the damning sin. Mk. 16. 16; John 12. 48; 2 Thess. 2. 12. **The living God**—Note, Matt. 16. 16. **Exhort one another**—Gr., *yourself*; i. e., each himself and his neighbor, to steadfastness in the faith and practice of the Gospel. Ver. 14; chap. 4. 1, 11; 10. 24, 25. **Daily**—Greek, *each day*; while **to-day**, the day of grace, lasts. Note, verse 7. **Hardened**—Note, vs. 8, 10. **Deceitfulness**—Compare Jer. 17. 9; Rom. 7. 11; Eph. 4. 22; 2 Thess. 2. 9, 10; 2 Tim. 3. 13. **Partakers**—Not only here of **Christ**, (note, ver. 1,) but joint partakers *with* him hereafter in glory. Rom. 8. 17. **If we**—Note, ver. 6.

16–19. For some—Rather, interrogatively, *For who was it, &c., that did provoke*; nay, *was it not all*; i. e., in the sense of the great mass, as in John 12. 19. Two exceptions only are named. Num. 14. 22–30; 26. 63–65. **Came out of Egypt**—By the agency of **Moses** as their leader. Note, ch. 11. 27–29; Acts 7. 22, &c. **Grieved forty years**—Note, vs. 9, 10. He was wanting in faith and exact obedience before God and the people. Num. 20. 8–12; Deut. 3. 25–27; 4. 21, 22; Psalm 106. 32, 33. The failure of Moses to bring Israel into his inheritance may teach us that the law cannot justify or save, (Acts 15. 39; James 2. 10;) but our divine Joshua (Jesus) alone can give perfect spiritual rest. Note, ch. 4. 8; 7. 19, &c. **Carcasses**—Rather, *corpses fell*, &c. Note, 1 Cor. 10. 5, 8–10. **Sware he...believed not**—Note, vs. 10, 11. **So we see**—As examples. Note, 1 Cor. 10. 6, 11. **Could not**—A case of moral inability; culpable, because self-imposed, and **because of unbelief**; the willful rejection of the ground-work of faith. Luke 16. 29–31; John 3. 18, 19, 36; 16. 9; Acts 13. 46.

CHAPTER IV.

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. **2** For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. **3** For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. **4** For he spake in a certain place of the seventh day on this wise,

CHAPTER IV.

1, 2. **Let us...fear**—In the sense of giving heedful attention. Note, ch. 2. 1; 3. 12; Rom. 11. 20; 1 Cor. 10. 12; Phil. 2. 12. **A promise being left us**—As believers, on condition that we hold fast to the end. Note, chapter 3. 6, 14. **By his rest**, here, is meant that rest in heaven which God has promised to his faithful people. Note, ver. 9, 11. That of which Canaan, the promised land, was a type. Note, chapter 3. 11. **Come short**—Of attaining the heavenly rest, as did the Hebrews of the Canaan rest. Verses 6, 11. The word **seem** is a softened mode of expression, though not lessening the reality; as in ch. 12. 11; Luke 8. 18. **Unto us...unto them**—The idea is, that the **Gospel**, i. e., the *good news*, or promise of entering into the heavenly rest, has been brought to us Christians, (verse 1,) as was the promise of the Canaan rest to the ancient Hebrews. Chap. 3. 11. **But the word**—That heard by the Hebrews, did **not profit**; i. e., secure to them the promised rest, because they believed not. Note, ch. 3. 18, 19.

3-5. **For we**—Including actual believers of every age. **Do enter into rest**—Are already partakers of the rest found in Christ. Ch. 3. 1, 14; Matt. 11. 28, 29. This is the present spiritual tranquillity which believers have as the foretaste, the first installment, of that eternal rest which remaineth to the people of God after death. Rev. 13. 14; note, ch. 6. 4, 5; John 3. 36; 4. 14; Eph. 1. 3, 14. **As he said**—Note, chap. 3. 11. **If they...enter**—A strong Hebrew way of saying, *they shall not enter*. Verse 5. **Works...finished**—As much as to say, the rest (mentioned in vs. 1, 3) cannot be that of the creation sabbath. Note, ver. 4. **Spake in a certain place**—Genesis 2.

And God did rest the seventh day from all his works. **5** And in this *place* again, If they shall enter into my rest. **6** Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: **7** Again, he limiteth a certain day, saying in Da'vid, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. **8** For if Je'sus had given them rest, then would he not afterward have spoken of another day. **9** There remaineth therefore a rest to the people of God. **10** For he that is entered into his

2, 3; note, ch. 2. 6. **God did rest**—Ceasing from his work of creation is called *resting*; not implying weariness, but the non-exercise of his creative energy. Note, Mark 2. 27. **In this place again**—In the same passage quoted ver. 4. The object of this reference is to show that God has still another rest into which he would have us enter. Note, vs. 6-11.

6, 7. **It remaineth**—Since the promised rest is yet to be realized. (vs. 1, 9,) and they to whom it was promised did not enter in, **because of unbelief**, (ver. 2,) it is evident that the promise of admission is to believers only; i. e., to such as properly *fear* and *labor* in order to secure it. Note, verses 1, 11. **He limiteth**—The Holy Ghost, by the mouth of David, fixes upon a certain day in saying, **To-day**, &c. Note, chap. 3. 7. **After so long**—So long after the conquest of Canaan, (about 500 years,) David is still speaking of another rest, which, of course, was not that of Canaan, nor of the sabbath-day, both of which they already enjoyed. Verses 3, 4, 8.

8-11. **If Jesus**—Rather, *Joshua*, which in Hebrew is the same as Jesus in Greek; both meaning *Saviour*, or Deliverer. Note, Acts 7. 45; Matthew 1. 21. **Had given...rest**—If God's promised rest meant Canaan only, he would not, after their entrance into that land, have spoken of **another day**, or future time, of entering the rest. Note, verses 7, 9. **Therefore**—Since neither of the two former rests (verses 1, 4) are *the rest* promised to **the people of God**, it is certain that **there remaineth** in the heavenly world a **rest**, the pledge of which is already enjoyed by all who fully trust in Christ. Note, vs. 3, 10, 11; 2 Thess. 1. 7. **For he**—He that has already and completely

rest, he also hath ceased from his own works, as God *did* from his. **11** Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. **12** For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. **13** Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. **14** Seeing then that we have a great high-priest, that is passed into the heavens,

entered **his rest** in heaven, has ceased from **his own works**—his appointed work of trial and suffering, which is limited to this earthly life. Eccl. 9. 10; John 9. 4; Rev. 14. 13; 21. 4. While this *rest* yet *remaineth*, (verse 9,) believers must continue to **labor**; rather, *hasten* (Josh. 4. 10) to secure it, lest they **fall**, and finally come short of it, after the same **example** of unbelief. Verses 1, 2, 6; Luke 13. 24, &c.; 1 Cor. 9. 25–27; 10. 1–12; Phil. 2. 12; 3. 12–17; 2 Tim. 2. 5; 4. 7, 8; 2 Peter 1. 5–11. The people of God, who perfectly love him in the present life, have already the foretaste of this rest in their perfect freedom from the inward disquietude of sin. Note, ver. 3; comp. Isaiah 26. 3; 32. 17; Psa. 119. 165; Phil. 4. 7; Eph. 1. 3, 14.

12, 13. The word of God—Referring to the Son of God, who is thus designated John 1. 1; 1 John 1. 1; 5. 7; Rev. 19. 13. With special allusion to his *judicial* power. John 12. 48, &c. **Quick and powerful**—Rather, *living, energetic*, or, powerfully effective in saving believers, and destroying unbelievers. 1 Cor. 1. 18; 2 Cor. 2. 15, 16. **Two-edged sword**—A common figure, used in allusion to the ancient sword, which had two edges, like a dagger, for the purpose of penetrating more readily. Psa. 149. 6; Prov. 5. 4. So the word of God, called the sword of the Spirit, (note, Eph. 6. 17,) is deeply penetrating and all-searching. Isaiah 49. 2; Rev. 1. 16; 2. 12; 19. 15. **Dividing... the joints**—As in examining the animal for sacrifice, to detect any lurking disease, the slayer's cleaver split the entire spinal column, and laid open the **marrow**, the color of which indicates health or disease; so the word of God lays open the secret **intents** of the

Jesus the Son of God, let us hold fast *our* profession. **15** For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like *as we are*, yet without sin. **16** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

FOR every high-priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: **2** Who can have com-

heart; all mixed motives of hypocrisy and unbelief. Note, verse 13. **Soul and spirit**—Note, 1 Thess. 5. 23. **Manifest... opened**—An important truth often repeated. Prov. 5. 21; 15. 3; 20. 27; Job 34. 21; Psalm 139. 2; Jer. 23. 24; 32. 19; Acts 2. 23; 15. 18; John 2. 24, 25.

14–16. We have... high-priest—Note, ch. 3. 1. Here designated as **great** in allusion to his exaltation above Aaron and his successors, which fact is fully shown, ch. 7. 1–28. **Passed into**—Rather, *through* the visible **heavens** to the highest heaven, (ch. 7. 26,) i. e., to heaven itself. Ch. 9. 24; note, ch. 6. 20; 8. 1; Acts 1. 9–11; Eph. 4. 10. **Son of God**—Note, ch. 1. 2. **Our profession**—Of faith in Christ. Note, ch. 3. 1; 10. 23. **Have not a high-priest**—As much as to say, though he be so great and so high, yet he is **touched** in the **feeling** of our human **infirmities**, having himself been subjected **in all points** to like temptations and trials as we are. Note, Matt. 4. 1, &c. **Without sin**—Note, John 14. 30; 2 Cor. 5. 21; 1 Pet. 2. 22; 1 John 3. 5. **Come boldly**—Confidently expecting to obtain, through his **throne of grace** or intercession in heaven, the **grace to help** us in time of need; as our special trials and duties may require. Note, chapter 2. 14–18; 7. 25; 1 Cor. 10. 13.

CHAPTER V.

1–3. From among men—Of human origin as contrasted with Christ, the un-originated divine **high-priest**. Note, vs. 5–10; ch. 2. 17; 3. 1–6. **Ordained**—Divinely appointed or set apart to act **for men** in matters relating to God. Note, ch. 2. 17; 8. 3; 9. 7–10; 10. 11. **Who can have compassion**—Able

passion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity. ¶ And by reason hereof he ought, as for the people, so also for himself, to offer for sins. **4** And no man taketh this honor unto himself, but he that is called of God, as *was* Aa'ron. **5** So also Christ glorified not himself to be made a high-priest ; but he that said unto him, Thou art my Son, to-day have I begotten thee. **6** As he saith also in another *place*, Thou art a priest forever after the order of Mel-chis'e-dec. **7** Who in the days

of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared ; **8** Though he were a Son, yet learned he obedience by the things which he suffered ; **9** And being made perfect, he became the author of eternal salvation unto all them that obey him ; **10** Called of God a high-priest after the order of Mel-chis'e-dec. **11** Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. **12** For when for the time ye

to sympathize with **ignorant** and erring persons, being sensible of his own **infirmity**. Note, ver. 3. **By reason hereof**—Because he is himself a sinner, needing the same atonement as the people. Levit. 4. 3 ; 9. 7 ; 16. 5. Note, ver. 2 ; ch. 7. 27, 28 ; 9. 7.

4-7. No man—Of any other family but Aaron's, can assume this dignified *office* of high-priest. 2 Chron. 26. 16, &c. **Called...as...Aaron**—Exod. 28. 1 ; Num. 16. 40 ; 17. 1, &c. This refers to the Levitical *priesthood* only, and not to the Christian *ministry* or *people*, all of which have a metaphorical, not a literal, priesthood. Isaiah 61. 6. Note, 1 Pet. 2. 5 ; Rev. 1. 6. **Christ glorified not**—Did not usurp the priestly office merely to promote **himself**, but received it of his Father to be administered for his glory. Ver. 10 ; John 8. 50, 54. **Thou art my Son**—Note, ch. 1. 5. **Another place**—Psa. 110. 4. **A priest forever**—Continually and unchangeably, having no successor. Note, ch. 7. 3, 8, 23, 24, 28. **After the order**, or likeness, of Melchisedec—Note, ch. 7. 1-28. **Who**—Christ. Ver. 5. **In the days** when he suffered in **his flesh**. Chap. 2. 9, 10, 14. **Offered up prayers**—More especially in his agony in Gethsemane. Note, Matt. 26. 36-44. **Unto him**—The Father, who was **able to save** him from death. Note, Matt. 26. 53 ; John 10. 18 ; 19. 10, 11. The **tears** are not recorded in the Gospel, but implied. Matthew 26. 37. **Was heard...feared**—Because he feared, not servilely, but by reason of his reverent submission to the Father's will. Matt. 26. 39. Jesus is always heard. Note, John 11. 42. A prayer may be acceptable to God and yet not be literally answered, because it is not consistent with his purposes, as in the case of Paul. Note, 2 Cor. 12. 8, 9. So

the prayer of Jesus was answered, not in the removal of the cup, which would have nullified the entire purpose of his incarnation, (note, Matt. 26. 39, 54, John 12. 27, 28,) but in being so *strengthened* as to be made perfect, as a Saviour, through suffering. Note, vs. 8, 9 ; ch. 2. 10 ; Luke 22. 42-44.

8-10. Though...a Son—God's divine Son, as before described. Note, ch. 1. 2-9. **Learned**—Experimentally, that special **obedience** to the Father's will in what he **suffered** to qualify him to succor and save those who were subject to the same lot. Note, chapter 2. 10-18 ; 4. 15 ; Phil. 2. 7, 8. **Being made perfect**—Not in his essential being, nor in his moral character, for he was always sinless, (note, ch. 4. 15,) but by triumphing over the pains of death he became our perfect Saviour. Note, ver. 8 ; chap. 2. 10, &c. **Author**—Or cause of, **eternal salvation** ; i. e., Jesus, by his sacrifice, made it *possible* for all men to be forever saved, (note, chap. 2. 9, 10,) but *certain* to those only who **obey him** by faith. Note, chap. 2. 2, 3 ; 4. 1, 2, 11 ; 1 Tim. 4. 10 ; Tit. 2. 11, &c. **Called of God**—Not self-constituted. Note, vs. 5, 6 ; ch. 7. 1, &c.

11-14. Of whom—Rather, *concerning which* ; that is, the analogy of the priesthood of Christ to that of Melchisedec, ver. 10. **Many things to say**—It is a very fruitful topic in the writer's mind, and he is ready to enlarge upon it after his readers have been further trained and instructed. Note, verses 11-14 ; ch. 6. 1, &c. ; John 16. 12. **Hard to be uttered**—Rather, *to be explained* ; not from the fault of the writer, but from the fact that he addresses persons spiritually **dull of hearing**, or slow to grasp divine truth. Note, vs. 12-14 ; Matt. 13. 15 ; Luke 24. 25 ; 2 Pet. 3. 16. **When for the**

ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. **13** For every one that useth milk *is* unskillful in the word of righteousness: for he is a babe. **14** But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

time—Considering the long time they had been in the school of Christ, they **ought to be teachers** of others, but they have fallen back to that infantile state which requires further teaching of the **first principles**, the rudiments or primary lessons of the Christian religion as revealed in the O. T., which is styled **the oracles**, or messages, of God to men, (note, Acts 7. 38; Rom. 3. 2;) the doctrines of which, as compared with those of the N. T., are as the alphabet to the advanced studies of the university. Note, Gal. 3. 23-25. **Milk . . . strong meat**—Figures denoting in contrast the *simplest* and *sublimest* truths of the Gospel: (note, 1 Cor. 3. 1-3;) the first as being adapted to a **babe**—such Christians as remain **unskillful** or *inexperienced* in the truths of the Gospel—in contrast with those of **full age**, rather, *the perfect*, (as rendered 1 Cor. 2. 6,) i. e., mature Christians who have gone on to perfection (note, ch. 6. 1) by having their **senses exercised**, i. e., their spiritual faculties so disciplined by **use** as to distinguish between **good and evil**, or truth and error. Compare Isaiah 7. 15. Note, Philippians 1. 10; 1 Thessalonians 5. 21; 1 John 2. 20, 27.

CHAPTER VI.

1-3. Leaving the principles—Let there be no more occasion for the reproof given in ch. 5. 11-13. **Go on unto perfection**—To maturity in Christian knowledge and holiness, including a full conformity to the moral image of God. Note, chap. 5. 14; 13. 21; Matt. 5. 48; Romans 12. 1, 2; 2 Cor. 7. 1; Eph. 3. 16-20; 4. 13, 24; Phil. 3. 12-14; 1 John 4. 17, 18. **The foundation** of the Gospel religion consists in **repentance** and **faith toward God**, i. e., leading to God. These are fundamental conditions of salvation. Note, ch. 11. 6; Mk. 16. 16; Luke 13. 3; Acts 19. 4; 20. 21. Upon

CHAPTER VI.

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, **2** Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. **3** And this will we do, if God permit. **4** For *it is* impossible for those who were once enlightened, and have tasted of

these we must always build, but not be ever **laying again** this foundation by repeated sins, or **dead**, i. e., deadily or destructive, **works**. Chapter 9. 14: Romans 6. 16, 21, 23; 8. 6. The **baptisms** here refers, as some suppose, to the *divers washings* among the Jews, (note, ch. 9. 10; Mark 7. 2, &c.) or, as others think, to the twofold Christian baptism. Note, Matt. 3. 11. **Laying on of hands** is mentioned as following water baptism for the communication of the Holy Spirit. Acts 8. 17; 19. 5, 6. **Resurrection . . . judgment**—These doctrines were both Jewish and Christian. Isaiah 26. 19; Dan. 12. 2. John 5. 28, 29; Acts 17. 31; 23. 6-8. **This will we do**—Go on unto perfection. Note, ver. 1. **If God permit**—Meaning, God being our helper, without which all our resolution and efforts avail nothing, but with which we are sure of success. Note, John 15. 5; 1 Cor. 3. 6, 7; Phil. 2. 12, 13; 4. 13.

4-6. It is impossible—These verses evidently describe a true Christian experience and character, and recognize the danger of falling therefrom irrecoverably. Note, chapter 10. 26-29. When Hebrew Christians deliberately apostatized and returned to Judaism, they committed a sin closely allied to that against the Holy Spirit. Notes, chapter 3. 1, 6, 14; Matthew 12. 31, 32. **Enlightened . . . tasted . . . partakers**—The three expressions together are the strongest conceivable description of a true Christian state as one of spiritual illumination, experimental knowledge, and real enjoyment. Compare chapter 10. 26, 29; 2 Peter 2. 20, 21; **The heavenly gift**—This refers to Christ, God's special gift from heaven to men. John 3. 16; 4. 10; 6. 32, 33; Rom. 5. 15-18; 2 Cor. 9. 15. To have **tasted** this gift answers to the actual personal appropriation and enjoyment of it by faith. John 6. 47-58. To be

the heavenly gift, and were made partakers of the Holy Ghost. **5** And have tasted the good word of God, and the powers of the world to come, **6** If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. **7** For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: **8** But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. **9** But, beloved, we are persuaded better things of you, and things that accompany salvation, though we

partakers of the Holy Ghost answers to the witness of the Spirit of adoption. Note, Rom. 8. 15, 16; 1 John 4. 13. The **good**, rather *precious*, word is the Gospel, especially its promises. 2 Pet. 1. 1-4. By **the world to come** here is meant the gospel dispensation, as in chap. 2. 5, and its **powers** are those specified ch. 2. 4; Romans 1. 16; 1 Cor. 1. 18; 1 Thess. 1. 5. **If they shall**—Literally, *and have fallen away*; (there is no *if* in the Gk.;) thus teaching that actual apostasy from Christ is not only possible, but that some have thus fallen. Note, chapter 3. 6-19; 4. 11; 1 Cor. 10. 1-12; John 17. 12; 1 Tim. 1. 19; Revelation 2. 4, 5. **Renew them again**—Restore them to their former renewed state in Christ, implying that they were once renewed. Note, vs. 4, 5; 2 Cor. 5. 17; Col. 3. 10. **Crucify to themselves**—Such apostates do, in spirit and effect, what the murderers of the Son of God did in act—they virtually crucify the Saviour afresh in pouring the same contempt upon his work of redemption; (note, chapter 10. 39;) thus subjecting **themselves** to ruin in rejecting the only way of salvation. Note, chapter 2. 3; 10. 26, 29; Acts 4. 11, 12.

7. 8. For the earth... bringeth forth—This figuratively describes those Christians who receive and improve the blessings given them, (vs. 4, 5,) so as to receive further **blessing from God**. Note, Matt. 13. 12; 25. 29; 2 Cor. 9. 8-11. **Beareth thorns... rejected**—Illustrating the action and consequent ruin of those who willfully reject the Saviour. Note, ver. 6. Such receive **cursing** in contrast to *blessing*, (note, verse 7,) and are finally to be **burned** with the consuming fire of

thus speak. **10** For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. **11** And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: **12** That ye be not slothful, but followers of them who through faith and patience inherit the promises. **13** For when God made promise to A/bra-ham, because he could swear by no greater, he swore by himself, **14** Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. **15** And so, after he had patiently endured, he obtained the promise. **16** For men verily swear by the

God's judgment. Note, chap. 10. 27; John 15. 6.

9-12. Beloved—Addressed particularly to the Hebrew Christians. Note, ch. 3. 1, 6, 14. **Persuaded**—Confidently hope **better things**, those which tend to your present and eternal **salvation**, as illustrated ver. 7. **Though we thus speak**—As in ver. 8. Comp. ch. 10. 38, 39; Eph. 4. 20. **Not unrighteous**—God will not forget, or fail to reward, such works as are well pleasing in his sight, (chap. 13. 16,) especially the acts of **love** as showed toward **his name**, i. e., toward him, in ministering to the **saints**, as his people are called. Note, Rom. 1. 7; comp. Matt. 10. 40-42; 25. 34-40. **Same diligence**—As heretofore, (ver. 10,) even unto **the end** of life. Vs. 12, 15; ch. 3. 6, 14; Gal. 6. 9; Rev. 2. 10. **Full assurance**, or certainty, of **hope**, covering the future, as the *full assurance of faith* covers the present. Ch. 10. 22; note, Col. 2. 2; 1 Thess. 1. 5. **Not slothful**—Or *suggish*, the opposite of *diligent*, (ver. 11; note, 2 Pet. 1. 4-11;) but **followers**, or *imitators*, of such eminent believers as Abraham (note, vs. 13-15) and others. Ch. 11; James 5. 7-11.

13-15. Promise to Abraham—Quoted ver. 14. **Could swear**—Note, ch. 3. 11. **By no greater... himself**—Note, vs. 16, 17; comp. Gen. 22. 16; 26. 3; Isa. 45. 23; Luke 1. 73. **Blessing... multiply**—The Hebrew intensive repetition indicating certainty and abundance of blessing. Genesis 12. 1-3; 15. 5; 17. 4-8. **Patiently endured**—On Abraham's persevering faith see note, chap. 11. 8-10. **Obtained the promise**—The thing promised, (note, ver. 14,) the birth of Isaac, which was a proof and pledge that the

greater: and an oath for confirmation *is* to them an end of all strife. **17** Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: **18** That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: **19** Which *hope* we have as an anchor of the soul, both sure and stead-

other blessings implied in the promise, including a numerous spiritual seed, would be granted. Note, ch. 11. 17-19; Rom. 4. 16-21; Gal. 3. 8, 9, 16, 29.

16-20. Swear by the greater—By God, who is infinitely greater than all. Note, verse 13. The very intention of an oath is for the confirmation of what is asserted by a solemn appeal to God; and thus put an end to all strife, or dispute. Exodus 22. 11. **Wherein**—For the purpose of excluding all doubt and contention by the oath. Verse 16.

Willing more abundantly—In condescending regard to the usages of men, God has gone beyond what was absolutely necessary in order to make his promise more sure in the estimation of men, prone to distrust. Note, vs. 16, 18. **Confirmed**—He *interposed*, by way of an oath; or came between himself and the heirs of promise, including Abraham's literal and spiritual seed, (note, ver. 15,) that his promise might seem to them stronger than it would be without an oath. Note, ver. 18. **Two immutable things**—The oath, and the promise, called his counsel, or purpose. Note, ver. 17. **Impossible . . . to lie**—Rather, *ever* to lie; referring especially to his unchanging faithfulness respecting his plan of salvation through Jesus Christ. Note, 2 Cor. 1. 20; Titus 1. 2, 3.

Consolation—Rather, *incitement, or encouragement* to fly for refuge to Christ, and to lay hold, by faith, upon the hope he has set before us of entering heaven. Note, verse 20. The mixed allusion is to the cities of refuge, (Num. 35. 11, &c.,) and to the horn of salvation. Note, Luke 1. 69. **Which hope**—Of salvation through faith in Jesus, we have as an anchor; an image used by ancient writers, and often stamped on antique coins as the emblem of hope: so here the Christian's hope is said to be as an anchor made sure to the believer's soul, in which Christ dwells. Col.

fast, and which entereth into that within the vail: **20** Whither the forerunner is for us entered, *even* Je'sus, made a high-priest forever after the order of Mel-chis'e-dec.

CHAPTER VII.

FOR this Mel-chis'e-dec, king of Sa'lem, priest of the most high God, who met A'bra-ham returning from the slaughter of the kings, and blessed him; **2** To whom also A'bra-

1. 27; 1 Tim. 1. 1. **That within the vail**—That place called the *holy of holies*, or inner sanctuary, separated from the holy place by a vail. Note, ch. 9. 3. This, into which the Jewish high-priest only went, was a type of the true heavenly tabernacle where Jesus, our high-priest, has entered as a fore-runner to prepare the way for us—for all believers—that they may be forever with him. Ch. 4. 14; 9. 24; John 14. 2, 3; 17. 24; 1 Thess. 4. 17. **After the order**—Note, ch. 5. 6; 7. 1, &c.

CHAPTER VII.

1-3. This Melchisedec—The one referred to in chapter 5. 6, 10; 6. 20. To understand this passage aright we must bear in mind that Melchisedec is not here mentioned historically, but simply as a type of Christ. Note, vs. 16, 17. His Old Testament record is contained in three verses, (Genesis 14. 18-20;) and this very fact—the almost entire absence of information respecting him—is a clew to the true meaning of this passage. Note, verses 3-6. By Salem, which signifies *peace*, is probably meant Jerusalem, which bears this shortened name in Psalm 76. 2; note, verse 2; Matthew 2. 1. In the patriarchal age the sacrificial office of priest was discharged by the head of each family. Genesis 8. 20; 22. 2; Job 1. 5. It appears, also, that the priestly dignity was sometimes conferred on kings; and to this double honor there is, probably, allusion in 1 Peter 2. 9; Rev. 1. 6. **The most high God**—Comp. Mark 5. 7; Luke 8. 28. A title denoting the same as *the true God*, (1 John 5. 20,) in contrast with false gods. Note, 1 Cor. 8. 4-6. **Met Abraham**—As detailed in Genesis 14. 1-24. **Blessed him**—This is evidence of his official superiority to Abraham, (note, vs. 6, 7,) who gave *a tenth* of the spoils taken from the vanquished kings, (ver. 4;

ham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Sa'lem, which is, king of peace; **3** Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. **4** Now consider how great this man *was*, unto whom even the patriarch A'bra-ham gave the tenth of the spoils. **5** And verily they that are of the sons of Le'vi, who receive the office of the priesthood, have a commandment to take tithes of the people ac-

cording to the law, that is, of their brethren, though they come out of the loins of A'bra-ham: **6** But he whose descent is not counted from them received tithes of A'bra-ham, and blessed him that had the promises. **7** And without all contradiction the less is blessed of the better. **8** And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. **9** And as I may so say, Le'vi also, who receiveth tithes, paid tithes in A'bra-ham. **10** For he was yet in the loins of his father, when Mel-chis'e-dec met

Genesis 14. 16-20,) called *tithes*. Note, verse 5. **King of righteousness**—A literal translation of the name of Melchisedec, who was, therefore, in his own name and that of his city, **Salem**, (note, ver. 1,) a fit type of the Messiah, who is called the PRINCE OF PEACE and the LORD OUR RIGHTEOUSNESS. Isa. 9. 6; Jeremiah 23. 6. In Melchisedec, as in Christ, righteousness and peace were joined. Psalm 85. 10. **Without father . . . mother**—The inspired writer here describes Melchisedec—the type—in terms which, in the full meaning, hold good only of Christ, the great antitype; the evident design being that the priesthood of Melchisedec might typify that of Jesus in a double way: first, as to Christ's human nature, as being a priest of another order than the Levitical priests, who must be able to show their descent from Aaron; (Num. 3. 10; Ezra 2. 61-63; note, verses 6, 13, 14;) second, as to his divine nature, being made like unto **the Son of God**; i. e., in so far as we know neither the beginning nor the end either of the one or of the other; because these are not recorded in the case of Melchisedec, and they do not exist in the case of Christ, since as a man he was without father; as God, without mother; as high-priest, without genealogy; and as the eternal Son of God, having neither **beginning** of days nor **end** of life. Isa. 9. 6; John 1. 1; Col. 1. 17; 1 John 5. 20. **Abideth a priest**—So far as we know this is true of Melchisedec, since no mention occurs of his death, or of any successor. Note, verse 8. But of Christ it is literally true that he liveth as a priest **continually**; i. e., during his mediatorial reign. Note, vs. 24, 25, 28.

4-7. Consider how great—The object here is to exalt the rank and dignity of **this man**, Melchisedec, and thus

prepare the way to demonstrate the superiority of Christ. Note, verses 6-17. **The patriarch**—The first forefather and head of the Jewish race. Note, Acts 2. 29. **Gave the tenth**—Note, verse 2. The argument is, that Abraham in this acknowledged Melchisedec as his superior. Note, verse 7. **The sons of Levi**—The priests, who took their name from Levi, the head of their tribe. Note, Luke 1. 5. **Commandment . . . tithes**—Num. 18. 23-30; Deut. 14. 27-29. *A tithe is a tenth*. Vs. 2, 4; note, Matt. 23. 23. The Aaronic priests took tithes of **their brethren**, the Levites, showing that they were officially above them, though they were descendants from Abraham as well as themselves. Num. 18. 26-28. **He whose descent**—Melchisedec, who was not of the Aaronic order, (note, ver. 11,) **received tithes of Abraham**, thus proving his superiority to the Aaronic priesthood and to Abraham himself. Note, ver. 7. **The promises**—Note, ch. 6. 14, 15. **Blessed of the better**—Rather, *of the greater*; that is, he who gives the blessing is in this respect greater than the receiver. Note, Acts 20. 35. Hence Abraham was inferior to Melchisedec. Note, ver. 1.

8-10. Here men that die—This verse shows that Melchisedec's priesthood was typically superior to that of Aaron, since the latter is subject to a change by reason of death, (ver. 23,) while of Melchisedec it is witnessed that **he liveth**, i. e., all the testimony we have of him is as a living priest. Note, ver. 3. **Levi . . . paid tithes in Abraham**—Not in the literal sense, but *virtually*, as implied in the Greek phrase, **as I may so say**; i. e., Levi, as a descendant of Abraham and in his person, paid tithes to Melchisedec. Note, vs. 5-10. **In the loins**—That

him. **11** If therefore perfection were by the Le-vit-i-cal priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Mel-chis'e-dec, and not be called after the order of Aa'ron? **12** For the priesthood being changed, there is made of necessity a change also of the law. **13** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. **14** For *it is* evident that our Lord sprang out of Ju'dah; of which tribe Mo'ses spake nothing concerning priesthood. **15** And it is yet far more evident: for that after the similitude of Mel-chis'e-dec there ariseth another priest, **16** Who is made, not after the law of a car-

nal commandment, but after the power of an endless life. **17** For he testifieth, Thou *art* a priest forever after the order of Mel-chis'e-dec. **18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. **19** For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. **20** And inasmuch as not without an oath *he was made priest*: **21** (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent, Thou *art* a priest forever after the order of Mel-chis'e-dec;) **22** By so much was Je'sus made a surety of a better testament. **23** And they truly were

is, unborn at the time referred to in verse 1.

11-19. If...perfection—Since the Aaronic priesthood and the law were given together as parts of one whole, so that the annulling of the one destroys the other, (verse 12,) why should God have promised us **another priest**, or priesthood, and with it another economy, (vs. 13-17,) except because the former priesthood, with its economy, was unable to give **perfection**? i. e., to meet all God's designs and man's wants. Note, vs. 18, 19. **Order of Aaron**—The first high-priest. Note, Matt. 2. 4; Lk. 1. 5. **Priesthood...changed**—Note, ver. 11. **He of whom**—That is, Christ, of whom these things are **spoken** in Psalm 110. 4; note, verses 17, 21. **Another tribe**—Note, verse 14. **It is evident**—A fact well known that our Lord Jesus was of the tribe of Judah, or Juda, through the house of David. Gen. 49. 10; Rev. 5. 5; note, Matt 1. 1; Rom. 1. 3. **Moses spake nothing**—In Mosaism Judah had no part in the priestly office, which was limited to Levi. Note, ver. 5. **Far more evident**—That both the priesthood and the law are changed, because the high-priest now raised up is not only of a different *tribe* (ver. 14) and *order*, (ver. 17;) but also of an entirely different economy. Note, vs. 16-22. **The similitude**—Or order, as in vs. 17, 21. **Not after the law**—The ordinances prescribed by Moses, which purified the flesh only; hence here styled **car-nal**, as in ch. 9. 10. **After the power**—With such an efficacious priesthood as belongs to him only who has **an endless life**, or changeless existence in which to discharge the duties of his office. Verses

17, 25, 28. **He testifieth**—Note, ch. 5. 5, 6. **Disannulling**—A setting aside the **commandment** the Levitical law and its priesthood. Note, verse 12. **For the weakness**—On account of its imperfection and consequent inefficiency as compared with the new priesthood and dispensation of the Spirit. Note, ver. 19. **The law**—Of Moses, which was only the introduction, the *shadow* of a glorious substance. **Made nothing perfect**—Note, vs. 11, 18, 28; ch. 8. 5, 7; 9. 9, 10; 10. 1-4; Rom. 8. 3; Gal. 3. 17-25. **The bringing in**—That is, Mosaism served as introductory to the priesthood of Christ, through whom **we draw nigh**, have access, unto **God**, and a **better hope** of eternal life. Note, verse 22; ch. 4. 14-16; 6. 18-20; 8. 6; 9. 11-15; 10. 9-23.

20-22. Those priests—The Aaronic priests, being made **without** the solemnity of **an oath**, were inferior to Christ, who was made high-priest **with an oath**, sworn **by him**, Jehovah himself, unto him, the Messiah. Note, Psalm 110. 4; and chap. 5. 6. **Better testament**—Or covenant, as rendered chap. 8. 6, &c. **A surety** is one who becomes responsible for the fulfillment of a covenant. Jesus becomes our surety by this additional pledge of the divine oath, (ver. 21,) not in the sense of saving us *at any rate*, but of being our *Mediator*, and thus shielding from the penalty of the law all who comply with the conditions, i. e., come to God through faith in him. Note, vs. 19, 25; chap. 8. 6; 9. 15; 12. 24; 1 Timothy 2. 3-6; 4. 10.

23-25. They—Those priests. Note, ver. 21. **Were many**—Because they were continually succeeding one an-

many priests, because they were not suffered to continue by reason of death: **24** But this *man*, because he continueth ever, hath an unchangeable priesthood. **25** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. **26** For such a high-priest became us, *who is holy, harmless, undefiled, separate from sinners*, and made higher than the heavens; **27** Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. **28** For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, *maketh the Son*, who is consecrated for evermore.

other by reason of death. Verse 28.

But this man—The risen Jesus **continueth ever**; his priesthood is not passing on to a successor. Verses 21, 25, 28. **Able . . . to save**—Not only by his name *Jesus*, (note, Matt. 1. 21,) but because **he ever liveth** as our perfect high-priest and advocate. Note, verses 26, 27; 1 Jn. 2. 1, 2. **To the uttermost**—*Perfectly*, in contrast with the imperfection of the law. Ver. 19. He is able to save all sorts and conditions of men who believingly come to **God by him** for salvation. Note, 1 Tim. 1. 13-16; 2. 4-6; 4. 10; 1 John 2. 2; Rev. 22. 17. And to save them completely from all sin; from its guilt by justification, (Rom. 3. 24-26,) from its dominion by regeneration, (Eph. 4. 23, 24,) from its polluting indwelling by entire sanctification in this life. Note, 1 Thess. 5. 23, 24; 1 John 1. 7, 9; 3. 9; 4. 17.

26-28. Such a high-priest—As is Jesus, vs. 22, 24, 25; ch. 4. 14, 15. **Became us**—Is suited to our wants and alone able to meet them. Note, chap. 2. 9, 10, 14-18. **Holy . . . separate from sinners**—Note, chap. 4. 14, 15; 2 Cor. 5. 21. **Higher than the heavens**—Note, chap. 4. 14. **Not daily**—Constantly or regularly; referring either to the yearly day of atonement by the high-priest, (note, ch. 9. 7, 25; 10. 3,) or to the daily duties of the priests, in which the high-priest is supposed to take a part as the head of the whole order. Note, ch. 10. 11. **This he did once**—Once for all, making a full and satisfactory atonement for the sins of the whole world, so that no further sacrifice for sins ever will be needed. Note, chap. 9. 12, 28; 10. 10-14; 18. 26; Rom. 6. 9, 10. **High-priests**

CHAPTER VIII.

NOW of the things which we have spoken *this is the sum*: We have such a high-priest, who is set on the right hand of the throne of the Majesty in the heavens; **2** A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. **3** For every high-priest is ordained to offer gifts and sacrifices: therefore *it is of necessity* that this man have somewhat also to offer. **4** For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: **5** Who serve unto the example and shadow of heavenly things, as Mo'ses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that thou make all things according to the pattern showed*

—Who have **infirmity**; who are sinful and mortal. Note, vs. 23, 27; ch. 5. 1, 2. **But the . . . oath**—Note, ver. 21; **maketh the Son** of God a high-priest **for evermore**. Note, vs. 3, 24.

CHAPTER VIII.

1, 2. The things . . . spoken—Rather, *which are being spoken*, including all that is said from chap. 7 to 10. **The sum**—Rather, the *chief point*, which is about to be more fully stated respecting Christ exercising his office as **high-priest**, at the **right hand** of the **Majesty** (note, chap. 1. 3) in the heavenly **sanctuary**; rather, *the holy place*, of which the holy of holies of the Jewish tabernacle was a type. Note, ver. 5; ch. 9. 3, 8-12, 24, 25. **A minister**—Or high-priest, (verse 1,) of the **true tabernacle**, so called in contrast with the Jewish tabernacle, which was **pitched** or made by **man** as the mere *shadow* of that made by **the Lord**. Note, vs. 5, 6.

3-5. Every high-priest—Note, ch. 5. 1. **Of necessity**—In order to perform the office of high-priest **this man**, Christ, (ver. 1,) must present some sacrifice, and what this was we are told, ch. 7. 27; 9. 23-28; 10. 10-12; Eph. 5. 2. **If he . . . on earth**—For Christ to have exercised his priestly office while Mosaism was in force would have been schismatic, seeing that he was not one of Aaron's sons, who **are priests** divinely called. Note, chapter 5. 4, 5; 7. 13, 14. **Who serve**—The service of the priests in the earthly tabernacle (ch. 13. 10) was only the **shadow** and type of Christ's service in the true **heavenly tabernacle**. Note, verses 2, 6; ch. 9. 8-15, 23-26. **Admonished**

to thee in the mount. ¶ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. **7** For if that first *covenant* had been faultless, then should no place have been sought for the second. **8** For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Is'ra-el and with the house of Ju'dah: **9** Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of E'gypt; because they continued not in my covenant, and I regarded them not, saith the Lord. **10** For this *is* the covenant that I will make with the house of Is'ra-el after those days, saith

—Directed by some form of divine revelation. Comp. 1 Chron. 28. 12, 19; note, chap. 1. 1. **Tabernacle**... **pat-tern**—Note, Acts 7. 44.

6-9. More excellent ministry—The priesthood of Christ as much exceeds that of Aaron as do the **better promises** of the Gospel, called here the **better covenant**, of which he is the **mediator**, or surety. Note, vs. 8-13; chap. 7. 18, 19, 22; 9. 15, 23; 2 Cor. 3. 6-11. **If that first... faultless**—Note, ch. 7. 11, 18, 22. **Finding fault with them**—Rather, *finding fault, he saith to them*, to the people of the old covenant, who deserved rebuke for not regarding it. Note, ver. 9. **The days come**—Quoting the prophecy respecting the times of the Messiah. Jer. 31. 31-34. **A new covenant**—That of the Gospel, which perfects what the old could not, (ch. 7. 18, 19,) in that it has its seat in the heart. Vs. 10-13. **The house**—The two kingdoms of **Israel** and... **Judah**, which included the whole Jewish nation, and in both of which God was known. Psal. 76. 1. But this new covenant is not limited to the Jews, as was that made with **their fathers**, but includes all nations. Vs. 10, 11; Acts 2. 39; 10. 34, 35; 13. 46, 47; Rom. 10. 11-13. **Took them by the hand**—A figure expressive of God's fatherly guidance. Comp. Exod. 6. 6; 13. 14; Psal. 78. 54; Isa. 40. 11; note, Acts 13. 17. **Regarded them not**—As they did not abide by the terms of the **covenant**, God, in righteous retribution, disowned them. 2 Chronicles 15. 2-6; Mal. 2. 2, &c.

10-13. **After those days**—The time of the prophecy. Note, ver. 8. **Put my laws into their mind**—Open

the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: **11** And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. **12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. **13** In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

CHAPTER IX.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly

their understanding to discern, and their hearts to receive and obey, the truth as it is in Jesus. Eph. 4. 21. The law engraven on *stone* symbolizes servility, (Acts 15. 10; Gal. 5. 1;) that written in the *heart* signifies sonship and freedom. Note, John 8. 36; Matthew 11. 28-30. The latter is the work of the Spirit. Ch. 10. 15, 16; Gal. 4. 6; 2 Cor. 3. 3; 1 John 4. 13. **Be to them a God... a people**—These are the conditions by which the parties to this new covenant are bound. Exodus 19. 5, 6; Jer. 31. 1, 33; Hos. 1. 10; 2. 23; Zechariah 8. 8. **Not teach every man**—They who are under this new covenant, all true Christians, have no need of being thus taught, being already possessed of this knowledge by the illumination of the Holy Spirit giving reality to divine truth. Mic. 4. 1, 2; Isa. 54. 13; Jer. 3. 15, &c.; note, John 6. 45; 1 Cor. 2. 10, &c.; 1 John 2. 20, 27. **For all**—True believers shall experimentally and savingly **know me** as a **merciful**, pardoning God, who does not so **remember** their sins as to punish them. Ezek. 33. 16; Mic. 7. 18, 19; Rom. 4. 6-8; 2 Cor. 5. 19. The application of the term **new** to the better or gospel **covenant**, (vs. 6, 8,) implies that its predecessor was **old**, and ready to **vanish away**, as both cannot exist at the same time. Isaiah 65. 17; Jer. 3. 16, 17; Hos. 3. 4, 5; note, ch. 10. 9; Gal. 3. 23-25; 2 Cor. 5. 17.

CHAPTER IX.

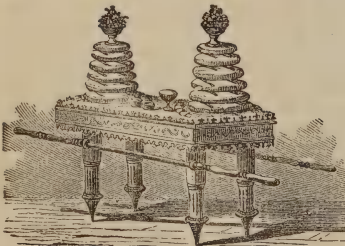
1, 2. **The first covenant**—A comparison is here instituted between the priestly services of the old dispensation and those of Christ under the new order, to show that the former were typ-

sanctuary. **2** For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the showbread; which is called the sanctuary. **3** And after the second vail, the

ical of the latter, and were now of no more use. Vs. 24-26; chap. 8. 5-13. **A** ...sanctuary—Or tabernacle, called **worldly** or terrestrial, in contrast with the heavenly one not made with hands. Verses 11, 24. The **tabernacle**, exclusive of its outer courts, consisted of two parts: **the first**, or outer room, was called the *holy place*; **the second**, or inner, was the most holy or **holiest of all**. Note, verses 3, 8; Acts 7. 44. **The candlestick**, of pure gold, con-



sisted of a pedestal and an upright column with six branches, three on each side, the whole supporting seven golden lamps highly ornamented. Ex. 25. 31, &c. **The table**, on which stood the twelve loaves of **show-bread**. Exod. 25. 23 &c.

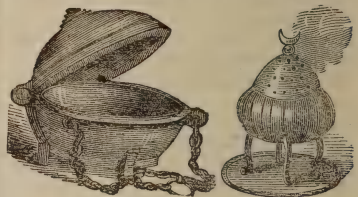


Note, Matt. 12. 4. This table, and the candlestick, were carried to Rome by Titus after he had destroyed Jerusalem;

tabernacle which is called the holiest of all; **4** Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna,

and their forms were copied on his triumphal arch, where they may still be seen.

3-5. The second vail—Separating the most holy place from the holy. Exodus 26. 31-33. The first vail answered for a door to the tabernacle. Exodus 26. 36. **The holiest of all**—Into which the high-priest alone was privileged to enter, and he "but once the year." It represented heaven, into which Christ, our high-priest, has "for us entered." Note, verses 7-11, 24; chap. 6. 20. **The golden censer** was



strictly a *fire-pan* of pure gold, (1 Kings 7. 50,) on which was carried fire for burning incense in the *incense-pan*, on the great day of atonement. Lev. 16. 12, 13. **The ark of the covenant** was



so called because it contained the **tables of the covenant**, or decalogue. Exod. 25. 10-16; 34. 28. Its cover, or lid, was called **the mercy-seat**, Greek, *propitiatory*; on which stood the *cherubim*. Note, ver. 5. **The golden pot**

and Aa'ron's rod that budded, and the tables of the covenant; **5** And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly. **6** Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. **7** But into the second *went* the high-priest alone once every year, not without blood, which he offered for

was, probably, not within the ark, (1 Ki. 8. 9,) but in that part of the tabernacle spoken of verse 3. In this pot was deposited, by divine appointment, a small quantity of **manna**, to be kept throughout all generations as a sacred memorial of God's care for Israel. Exodus 16. 32-36; note, John 6. 31. **Aaron's rod**—Kept as a memorial of a divinely-appointed priesthood. Num. 17. 1-10. The **tables** were the stones on which the **covenant** was written. Deut. 10. 1-5; Exodus 34. 1, &c. **Cherubim**—The Hebrew plural for cherub; an order of celestial beings often mentioned, whose form and office are variously represented in the O. T. Genesis 3. 24; Exodus 25. 18-22; 2 Samuel 22. 11; 1 Kings 8. 6-9; Ezek. 10. 1-22. Called the cherubim of **glory**, because between them dwelt the cloud of *glory*, the token of Jehovah's presence. Ex. 25. 22; 30. 6; Num. 7. 89; Ezekiel 10. 4, 5, 18, 19; Psalm 80. 1; 99. 1. The *figures* here called cherubim are represented with over-shadowing wings, and as looking down with great interest upon the mercy-seat beneath them. Comp. notes James 1. 25; 1 Peter 1. 12. **Cannot now speak**—Referring to all the contents of the sanctuary, (vs. 2-5,) which were too well understood by the Hebrews to need a more *particular* description. Compare 1 Thess. 4. 9; 5. 1.

6-8. **These things . . . ordained**—Rather, *thus arranged*; referring to verses 2-5. **Went always**—That is, went daily into the **first tabernacle**, or holy place, (note, ver. 2,) to perform their priestly **service**. Exodus 30. 7, 8; Num. 28. 3-8; note, Luke 1. 9. **The second**—The holiest, or holy of holies. Note, verse 3. **Once every year**—That is, on *one day only* of every year, the great day of atonement; on which day he entered at least twice. Exodus 30. 10; Lev. 16. 2-19, 34. **Not without blood**, which he sprinkled before the mercy-seat **for himself**, and then

himself, and *for* the errors of the people: **8** The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: **9** Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; **10** Which stood only in meats and drinks, and

for the errors, the sins of ignorance, the inadvertent offenses **of the people**, as well as their willful sins. Num. 15. 22-31; note, ch. 5. 1-3; 7. 27. **This signifying**—Or *prefiguring*, that there is no entrance into God's gracious presence but by the blood of Christ. Note, verses 9-15, 22, &c.; John 14. 6. The **Holy Ghost** is here represented as directing these ritual services which are elsewhere ascribed to Jehovah. Lev. 16. 2, 34. Hence the Holy Spirit of the N. T. is the Lord of the O. T. Note, verse 14; ch. 10. 15; 1 Peter 1. 11, 12. **The holiest of all**—Heaven, of which the holy of holies was a type. Note, verse 3. **Not . . . manifest**—While the earthly holy of holies existed, the way to heaven, the way of salvation, was not fully revealed to those who clung to this ritual, instead of being led by it to Christ, the antitype. Note, verse 9; 2 Cor. 3. 14-16. But when Christ died the veil was rent asunder, (note, Matt. 27. 51,) and thenceforward all his disciples became a royal priesthood, (1 Pet. 2. 9; Rev. 1. 5, 6,) having admission, through his blood, into heaven, the true holy of holies. Note, verse 24; chap. 6. 18-20; 10. 19, 20.

9, 10. **A figure**—The tabernacle and its services (verses 1-8) were a typical foreshadowing for that dispensation of the glorious realities unfolded under the Christian era. Note, vs. 10-15; 1 Peter 1. 10-12. **Not . . . perfect**—Note, chapter 7. 18, 19. **As . . . to the conscience**—That is, a purified conscience. Note, verse 14. Cannot put the heart into a state of joyful assurance of sins forgiven. Ch. 10. 1-4, 11. This perfection includes the entire cleansing of the sinful nature by the sanctifying Spirit of adoption. Note, chapter 10. 22; Rom. 8. 15, 16; 1 Cor. 6. 11; 2 Cor. 7. 1; 1 Thess. 1. 5; 5. 23; 2 Thess. 2. 13. For the **meats and drinks** of Mosaism see Lev. 11. 2, 34; Num. 6. 3; note, chap. 13. 9; Romans

divers washings, and carnal ordinances, imposed on them until the time of reformation. **11** But Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; **12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. **13** For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purify-

ing of the flesh; **14** How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? **15** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. **16** For where a testament *is*, there must also of necessity be the

14. 1-17; Col. 2. 16. **Washings...ordinances**—Rites pertaining to the ceremonial purification of the flesh. Num. 19. 7; note, Mark 7. 2. These were **imposed**, or enjoined as necessary, till the **reformation**, the bringing in of the new and better order of things under the Christian dispensation. Note, vs. 11-23.

11-15. **High-priest of good things**—To interpret and show the end of those things of which the rites of Mosaism were only a shadow. (note, vs. 8, 9, 24-26; chap. 8. 1-7; 10. 1-14,) not by the altar-ritual of the earthly tabernacle, but by that of a **more perfect tabernacle** in heaven. Verses 23-28; chap. 7. 25-28; 8. 1, 2. **Not of this building**—Not of the material universe. Note, verse 1. **Blood of...calves**—Or, of *young bullocks*, (ver. 13; chap. 10. 4;) by the sprinkling of which the high-priest sought forgiveness and purification. Lev. 16. 3. **By his own blood**—Offered as an expiation for sin. Note, vs. 14, 26, 28; chapter 7. 26, 27; 10. 5-12. **Entered...holy place**—Heaven. Note, vs. 8, 11. **Obtained...redemption**—By bearing our sins. Note, ch. 2. 9, 10; 10. 5-12; Matthew 20. 28; Eph. 1. 7; Col. 1. 14; 1 Peter 1. 19. **Ashes of a heifer**—Prepared as prescribed to remove certain ceremonial defilements. Num. 19. 2-10. The **flesh** here stands for the outward, as distinguished from the inward and spiritual, purifying. Note, verse 14; chap. 10. 22. **Much more...blood of Christ**—Infinitely more precious and efficacious in its being his own blood, and by reason of his divinity. Note, Acts 20. 28; 1 Peter 1. 19; Rev. 1. 5; 7. 14. This is the promised fountain opened for sin and uncleanness. Zech. 13. 1. **Through the...Spirit**—That is, his own divine Spirit. Isa. 11. 2; 61. 1; Luke 4. 18; Acts 10. 38;

Romans 1. 4; 1 Peter 3. 18. **Offered himself**—Voluntarily. Note, chapter 10. 7, &c.; John 10. 17, 18. **Without spot**—*Blemish*, or *fault*; much less without sin; an essential quality in an acceptable sacrifice. Lev. 22. 19-25; 1 Peter 1. 19; note, chap. 4. 15; 7. 26; 2 Corinthians 5. 21. **Purge your conscience**—Purify your moral, religious consciousness, including the whole inner man, from sin; thus enabling you to leave your former **dead works**, (chap. 6. 1,) and to **serve...God** in holiness, without which none can see or enjoy him. Note, ch. 12. 14; Matt. 5. 8; Romans 12. 1, 2; 2 Cor. 7. 1; Eph. 5. 26, 27; 1 Thess. 5. 23; 1 John 3. 2-9; 4. 17. **The living God**—Note, Matt. 16. 16. **For this cause**—In view of the superior efficacy of his priesthood to make such full atonement. Ver. 14. **The mediator**—Note, chap. 8. 6; 12. 24. **New testament**—Rather, *new covenant*, as in ch. 8. 6, 8; 12. 24. **By means of death**—Rather, *his death having taken place*; i.e., at the time. Note, vs. 16, 26, 28; ch. 10. 9-14. **For the redemption**—Complete deliverance, by forgiveness, from the **transgressions** of those who were obedient to the **first testament**, or Mosaism, (vs. 18-23,) which sins had not been blotted out, but passed by, until washed away by Christ's blood, the efficacy of which extended backward to the beginning of the world, as it does forward to its end. Note, Rom. 3. 25; 5. 14, &c. The first testament had no redeeming power. Note, chapter 8. 6; 10. 1-11; 1 Pet. 3. 18-20. The **called** are those in all ages who obey the heavenly calling. Note, ch. 3. 1; 5. 9; 7. 25; 13. 8, 17, 21; Romans 1. 6, 7; 8. 28; 1 Cor. 1. 24. **Eternal inheritance**—Note, Acts 20. 32; 26. 18; Ephesians 1. 11, 14; Col. 1. 12; 1 Peter 1. 4. 16-20. **Where a testament is**—The

death of the testator. **17** For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood. **19** For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, **20** Saying, This *is* the blood of the

testament which God hath enjoined unto you. **21** Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. **22** And almost all things are by the law purged with blood; and without shedding of blood is no remission. **23** *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. **24** For Christ is not entered

Gk. word for *covenant* in ch. 8. 6 is here correctly translated *testament*, or last will, which does not convey property to the heirs till **the death of the testator**, i. e., maker of the will. Ver. 17. As applied to Christ, the meaning is that his death conveys to specified heirs, namely, all believers, an eternal inheritance. Note, ver. 15. But the logical connection here appears to demand the meaning, not of *testament* or will, but of covenant or dispensation. In this sense the establishment of a covenant requires the death of that victim which ratifies it. Ver. 17. Hence neither the Mosaic nor the Christian covenant was established without blood. Note, verses 18–23. **Whereupon**—Rather, *whence*, for the reason stated. Vs. 16, 17. **The first testament**—Covenant, or **law**, (verse 19,) given at Sinai, was not **dedicated** or ratified without the **blood** of the sacrifice which typified Christ, who confirmed the new covenant with his own blood. Note, vs. 19–26; Matt. 26. 28. **When Moses had spoken**—Proclaimed the whole **law** which Jehovah had given him. Exod. chap. 20 to 23; 24. 3–8. **Took the blood**—Note, vs. 12, 13. The **water** would prevent the blood from growing too thick for sprinkling; and the **wool** probably answered the purpose of a sponge attached to the **hyssop** branch as a handle, making an instrument for sprinkling. Lev. 14. 51; Num. 19. 18; John 19. 29. *Hyssop* is a low shrub, which is contrasted with the lofty cedar, 1 Kings 4. 33. The **scarlet**, essentially the same as the crimson, which is only a deeper red, (Isaiah 1. 18,) was highly prized by the ancients. Exod. 26. 1, 31. 36; 2 Samuel 1. 24; Prov. 31. 21; Dan. 5. 7; note, Matt. 27. 28. **Sprinkled . . . all the people**—Not actually each of the two millions in the wilderness: the act, to all who atten-

tively *beheld* it, would be equally significant whether the blood fell on few or many; as in the case of the brazen serpent. Exod. 24. 8; Num. 21. 8, 9. **The book** was that which contained the covenant. Exod. 24. 7. Some of the acts here specified (vs. 19, 20) are not mentioned in the Mosaic books, but were probably matters of tradition well authenticated, like those mentioned by Paul 1 Cor. 11. 2; 2 Thess. 2. 15, which see. **This is the blood**—Whereby the *testament* is ratified. Note, vs. 18, 19.

21, 22. Sprinkled . . . all the vessels—As described Exod. 29. 12–36; 40. 1–16; Lev. 16. 14–19. **Almost all . . . purged**—Ceremonially purified with blood, the exceptions being those purified by water and by fire. Leviticus 16. 26, 28; Num. 31. 23, 24. **No remission**—When the question is of *forgiveness of sin*, then blood is always demanded, according to the law. Lev. 17. 11; note, ch. 10. 4. The sin-offering of the poor formed no exception, since it was a recognized substitute. Lev. 5. 11–13; note, Lk. 2. 24. This is a strong proof-text that no sinner can be saved except through faith in Christ's atonement, and that all who fully trust in his merits are in this life actually saved from all sin. Note, vs. 14–17, 23–28; chap. 10. 4–22; 1 John 1. 7–9; 3. 5–9; 4. 18.

23–26. It was . . . necessary—Because according to the divine appointment, that the **patterns**, or copies, of the tabernacle and its furniture, typical of the **heavenly things**, should be ceremonially cleansed. Note, verses 22, 24; ch. 8. 5. **Better sacrifices**—Alluding to the one sacrifice of Christ, which is elsewhere invariably expressed in the singular. Note, verses 26, 28; ch. 7. 27; 10. 10, 12, 14. The plural may be here used in view of the many Jewish sacrifices, and of the infinite superiority of this one offering

into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: **25** Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; **26** For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. **27** And as it is appointed unto men once to die, but after this the judgment: **28** So Christ was once offered

of Christ. Note, vs. 9-15; ch. 10. 1-22. The heavenly things do not need purifying, for they are holy in themselves; but the meaning here is, that heaven has been made accessible by the one perfect sacrifice of the Lamb of God. Note, vs. 14, 15, 24; chap. 7. 19-25; 10. 10-22; John 1. 29. **Not entered . . . holy places**—Of the earthly tabernacle, as did the Jewish priests. Note, verses 6-8, 25. **Figures of the true**—Note, verse 9; chapter 8. 2, 5. **Heaven itself**—The immediate presence of God, there to appear . . . for us as our glorious high-priest and intercessor. Note, ch. 4. 14; 7. 24-26; Rom. 8. 34. **Nor . . . offer himself often**—Two points of difference are here noted between the Levitical offerings and that of Christ; theirs were often repeated, while his was made but once; they presented the blood of others, i. e., of animals, (verse 19,) but he offered *his own* blood. Note, vs. 12-14, 26; ch. 10. 10-14. **Often have suffered**—If the blood of Christ had no more efficacy than that offered by the Hebrew high-priest, it would have required an annual repetition since the foundation, or through all the ages, of the world. Note, verse 7. **But now once**—Never to be repeated. Ver. 28; chapter 10. 10, 12, 26; Rom. 6. 9, 10. Hence the Papal blasphemy of the so-called *sacrifice* of the mass. Note, 1 Pet. 3. 18, &c. **In the end of the world**—The last dispensation; (1 Cor. 10. 11;) called the last days, (note, ch. 1. 2,) and the fullness of time, Gal. 4. 4; Eph. 1. 10. **To put away sin**—In providing for its conditional pardon by the atoning sacrifice of himself. Note, verses 14, 15, 28; chap. 10. 5-14. The plan of redemption was virtually effected from eternity. Note, 2 Tim. 1. 9; Rev. 13. 8.

27, 28. **Appointed**—Unto all men to

to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

CHAPTER X.

FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. **2** For then would they not have ceased to be offered? because that the worshipers once purged should have

die once, and no more. Gen. 3. 19; Eccl. 3. 20; Rom. 5. 12. **After this**—And not before, is the final judgment of all men by Christ at his second coming. Note, ver. 28; Acts 17. 31; Matthew 16. 27; John 5. 22, 27-29. The intermediate state is one of joyous, or else of tormenting, expectation of the final judgment. Note, Luke 16. 19-25; 23. 43. The two most solemn events of our being are here connected with the two most gracious truths of our dispensation; our death and judgment answering to Christ's first coming to die for us, and his second coming to consummate our salvation. Note, verse 28. **Look for him**—With waiting expectation. Note, 1 Cor. 1. 7; 1 Thess. 1. 10; Tit. 2. 13. **Without sin**—Or, *without a sin-offering*; the Hebrew word for sin and sin-offering being the same. Lev. 4. 3; note, ch. 4. 15; 7. 26. The second advent of Jesus will not be to atone, but to judge, (chap. 10. 26, 27,) and to award eternal life to all who devoutly look for his coming. Note, Phil. 3. 20; 2 Tim. 4. 8; 2 Peter 3. 12, 14; 1 John 3. 2, 3.

CHAPTER X.

1-4. **The law**—The Mosaic economy, including the whole Levitical ritual. Note, chapter 7. 11-19; 9. 19, &c. This was but a shadow, first sketch, or mere outline, as compared with the very image, or complete picture, of the reality given in the tidings of good things to come, (Col. 2. 17,) including the actual justification and entire sanctification of all believers through the sacrificial offering of Christ. Note, vs. 5-22; chapter 9. 7-15, 19-28; Eph. 5. 25-27; Tit. 2. 14. **Never . . . make . . . perfect**—Having no power to save from sin. Note, vs. 2-4, 11; ch. 9. 9. **Have ceased**—The very fact of their repetition shows that these sacrifices

had no more conscience of sins. **3** But in those sacrifices there is a remembrance again made of sins every year. **4** For it is not possible that the blood of bulls and of goats should take away sins. **5** Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: **6** In burnt-offerings and sacrifices for sin thou hast had no pleasure. **7** Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. **8** Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not,

could not accomplish what they signified—the removal of all guilt from the conscience; i. e., consciousness of sin and fear of future punishment. Note, vs. 3, 4, 26, 27. **Remembrance again**—A sense of guilt and pollution needing another atonement still remained. Lev. 16. 34; note, chap. 9. 7. **Not possible . . . take away sins**—By making a full expiation. Note, vs. 1, 11; chap. 7. 11, 18, 19. The sins of the sincere offerers of these victims were *passed by*; but even this was, by virtue of the atonement of Christ, prefigured by the Jewish sacrifices. Note, chap. 9. 7–15; Rom. 3. 25.

5–10. When he cometh . . . he saith—When the Messiah enters into the world in human form he is represented by David, (Psalm 40. 6–8,) as speaking thus to God the Father. Note, verses 7–9. **Sacrifice and offering**—Those required by the law (verses 3, 4; chapter 9. 19–22) God **would not** any longer accept as a sacrifice for sin, since Christ, their antitype, had come. Note, verses 6–9. **Neither pleasure**—Mere sacrifices, aside from a devout heart, were never pleasing to God. 1 Samuel 15. 22; Psalm 51. 17–19; Isa. 1. 11, &c.; 66. 3; Jer. 6. 20; Hos. 6. 6; Amos 5. 21, &c. **A body . . . prepared me**—Miraculously formed, (note, Luke 1. 35,) and fitted to be a perfect sacrifice for sin. Note, chapter 2. 10; 7. 26. The quotation here is from the Greek version of Psalm 40. 6, where the Hebrew and English read, *mine ears hast thou opened*; i. e., to hear and do thy will, (vs. 7, 9,) so that both renderings show the Messiah's perfect submission to the Father's will. John 4. 34; 5. 30; 6. 38. **Burnt-offerings**—Such as described Leviticus 1. 1–10. **Volume . . . book**—Rather, *the roll* on which the parchment manuscript was

neither hadst pleasure *therein*; which are offered by the law; **9** Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. **10** By the which will we are sanctified through the offering of the body of Je'sus Christ once *for all*. **11** And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: **12** But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; **13** From henceforth expecting till his enemies be made his footstool. **14** For by one offering

written. Note, Matt. 1. 1. The particular reference is to such portions of the O. T. as foretold Messiah's coming to do the **will** of God the Father in offering himself voluntarily as an atoning sacrifice for the sins of the world. Note, ver. 9, &c.; Luke 24. 27, 44–46. The *will of God* includes both that of the Father and the Son. Note, Matt. 26. 39; John 10. 17, 18. **Taketh away the first**—By this all-sufficient sacrifice Christ has shown that Levitical offerings have no further value. Note, ver. 10; chap. 7. 18, 19; Romans 10. 4; Gal. 3. 23–25. **By . . . which will**—That of God as done by Christ, (note, vs. 7, 9,) **we are sanctified**; i. e., the *scheme* of purification is complete, and the power of the Holy Spirit, procured by Christ, is perfect. Note, John 17. 19. But the *process* in each individual case is incomplete till faith fully grasps the promises, and the soul is saved from all sin, now and forever. Note, vs. 14–17; chapter 7. 19, 25; Romans 12. 1, 2; 1 Peter 1. 18–23; 1 John 4. 17, 18; 5. 18.

11–18. Every priest standeth—Daily, morning and evening, according to his course or turn. Num. 28. 3, 4; note, Luke 1. 5. He always *stood* while ministering at the altar; signifying that his atoning work was never finished; in contrast with Jesus, who, in token of a completed atonement, *sat down*. Ver. 12. **Never take away sins**—Note, ver. 4. **But this man**—Jesus, our great High-Priest, (ch. 3. 1; 4. 14,) as contrasted with *every priest*, **forever sat down**. Note, verse 11. **Expecting**—Looking for this glorious triumph over **his enemies**, according to the promise. Psal. 110. 1; note, Matt. 22. 44; 1 Cor. 15. 25–27. Though waiting, he is not inactive. Note, chapter 7. 25; 9. 24. **Perfected forever**—

he hath perfected forever them that are sanctified. **15** *Whereof* the Holy Ghost also is a witness to us; for after that he had said before, **16** This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; **17** And their sins and iniquities will I remember no more. **18** Now where remission of these is, *there is* no more offering for sin. **19** Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, **20** By a new and living way, which he hath consecrated for us, through

Placed believers in such a relation that they may be entirely sanctified. Note, ch. 13. 20, 21. This the law could not do. Note, ver. 1; ch. 7. 18, 19; Acts 13. 38, 39. **Are sanctified**—Greek present tense, *are being sanctified* individually. Note, ver. 10. **The Holy Ghost**, as the Spirit of inspiration, is a witness to this truth by what he has said through prophets. Note, chapter 3. 7; 2 Peter 1. 21. **Had said**—Appealing to the passage he had quoted before from Jer. 31. 33, 34. Note, ch. 8. 10–12, 16, 17. **Now where** this actual and perfect remission or forgiveness is attained, (ver. 17,) there is no need of any further atonement. Note, vs. 10, 14.

19–22. Having . . . boldness—The assurance and freedom from fear and doubt which arises from trust in Christ's perfect oblation of himself, and a firm persuasion of our right in his name to appropriate its fullest benefits. Verses 14–17, 22, 23; Eph. 3. 12, 16–19. **Into the holiest**—Heaven, the true holy of holies. Note, chapter 4. 14–16; 9. 11, 12, 24. The **way** is called **new** because it was not before clearly known; (note, chap. 9. 8, 26; Rom. 16. 25, 26;) and **living**, because it is continuing and permanent, (verse 14; chapter 7. 22–28,) and **consecrated**, because it is accessible and dedicated to man's use. Note, chap. 9. 18. As the earthly holy of holies was entered **through the vail**, (note, chap. 9. 3, 7,) so do believers have access to the heavenly holy of holies, the throne of grace, only through **his flesh**; that is, the offering of the body and blood of Christ. Verses 10–14; chapter 6. 18–20; John 6. 51; 14. 6. **High-priest . . . house of God**—Note, ch. 3. 1–6; 7. 22–28. **Draw near**—To God, on the mercy-seat. Chap. 4. 14–16. **With a true heart**—In godly sincerity, and with fervent

the vail, that is to say, his flesh; **21** And *having* a high-priest over the house of God; **22** Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. **23** Let us hold fast the profession of our faith without wavering; for he is faithful that promised; **24** And let us consider one another to provoke unto love and to good works: **25** Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*: and so much the more, as ye see the day approaching.

desire for such spiritual blessings as are promised through Christ, the crucified Saviour. Verses 23, 36; John 4. 23, 24. **Full assurance of faith**—The certainty of full acceptance through Christ, excluding doubt. Vs. 23, 35, 36; ch. 6. 11; Eph. 3. 12–20; 1 Thess. 1. 5; 1 John 3. 19–24; 5. 14, 15. **Hearts sprinkled**—Spiritually, so as to be cleansed from an evil conscience, or consciousness of indwelling sin. Note, chapter 9. 14. The addition of **bodies washed** intensifies and completes the idea of perfect holiness, inward and outward, as wrought through faith in the blood of Christ and the renewing of the Holy Spirit. Ezekiel 36. 25–27; note, chapter 12. 24; Acts 15. 8, 9; 1 Cor. 6. 11; 2 Cor. 7. 1; Titus 3. 5, 6; James 4. 8; 1 Pet. 1. 2, 22.

23–25. Profession of . . . faith—Rather, the *confession of our hope*. Note, ch. 3. 6, 14; 4. 14. For God is **faithful** to make all his promises good to those who **hold fast**, i. e., perseveringly trust in him. Vs. 35, 36; chap. 11. 11; 1 Cor. 1. 9; 15. 58; 2 Cor. 1. 20; 1 Thess. 5. 24; 2 Thess. 3. 3. **Consider** the circumstances and the example of **one another** so as to **provoke** or excite to perfect Christian **love**, as shown by **good works**. Ch. 13. 16, 21; Eph. 2. 10; Tit. 2. 14; Jam. 2. 14–17; 1 John 3. 15–18. **Not forsaking**—Comp. Mal. 3. 16, &c. This implies that **assembling** for social worship is essential to the greatest progress of Christians and to their preservation from apostasy. Ver. 26; ch. 3. 13; note, Matt. 18. 20; Acts 2. 1–4, 42–47. **As ye see the day**—The day of Christ's coming to judgment, (note, chapter 9. 27, 28,) which is **approaching**, drawing continually nearer. Note, ver. 37; Matt. 24. 30–33; Romans 13. 11, 12; 1 Thess. 5. 1–8; 2 Pet. 3. 8–14.

26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, **27** But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. **28** He that despised Mo'ses' law died without mercy under two or three witnesses: **29** Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? **30** For we know him that hath said, Vengeance *belongeth* unto me,

26-29. If we sin...after—The general train of thought in these verses is the same as that in chap. 6. 4-6. The reference here, as there, is to total apostasy from Christ after regeneration. Note, ver. 29; ch. 6. 6. If we **willfully** and totally turn away from Christ, the only acceptable **sacrifice for sins**, or from the experimental and *full* (Gk.) **knowledge of the truth**, (Ephesians 4. 20, 21; John 14. 16,) we must, of course, be subject to the **fearful** expectation of that just **indignation** of God who is a consuming fire to his **adversaries**, a figure descriptive of punishment. Note, chap. 12. 29; Mk. 9. 43; Rev. 14. 10, 11; 20. 9, 10. **Despised Mo'ses' law**—Set at naught the statute relating to willful apostates from Mosaism, which condemned to death **without mercy**. Deut. 13. 6-11; 17. 2-13. **Much sorer**—If Jewish apostates did not escape merited **punishment**, much less will avowed Christian apostates. Note, chap. 2. 2, 3; 12. 25. **Trodden under foot**—Expressing the highest degree of contempt and hostility toward the **Son of God**, equivalent to that in ch. 6. 6. **Counted the blood**—Of Christ, which ratifies the new **covenant**, and wherewith he was **sanctified** by its atoning for the sins of the people. Note, vs. 10-14; ch. 9. 13, 14. **Unholy thing**—In the sense of common, as opposed to sanctified. Note, Acts 10. 14, 15. **Done despite**—Treated with insult the **Spirit of grace**, who confers saving grace through Christ; (note, Rom. 5. 15; Tit. 2. 11;) called the *heavenly gift*, of which they had been partakers. Note, ch. 6. 4; comp. John 14. 17, 26; Acts 2. 33.

30-31. We know him—We know that God hath threatened, and that he will actually take, **vengeance** upon such

I will recompense, saith the Lord. And again, The Lord shall judge his people. **31** *It is a* fearful thing to fall into the hands of the living God. **32** But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; **33** Partly, while ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. **34** For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. **35** Cast not away therefore your confidence, which hath

despisers of his grace. Deut. 32. 35; note, Rom. 12. 19. **Judge his people**—Equitably, so as to punish apostates, and save as by fire his faithful servants. Note, Romans 2. 5-16; 1 Cor. 3. 13-15; 1 Pet. 4. 17, 18; comp. Psal. 62. 12; 72. 4. **A fearful thing**—A thing more to be feared than all others, namely, to expose ourselves by such willful apostasy to the avenging justice of Him who, as **the living God**, is able to punish such forever. Note, vs. 27-29; Matthew 10. 28; 2 Thessalonians 1. 6-9.

32-34. But—To increase your confidence in view of present and future trials, (verses 35, 36,) call to **remembrance** the divine support you received after you were **illuminated**, or enlightened, (ch. 6. 4,) by which you endured **a great fight** or struggle with **afflictions**, vs. 33, 34. **Partly...partly**—Both in respect to your own sufferings, and your sympathy with others in theirs. Note, verse 34. **A gazing-stock**—Or public *spectacle*. Note, 1 Cor. 4. 9. **In my bonds**—Rather, *of the prisoners*, i. e., of their brethren in prison, including all who were in bonds, and not the writer alone. Comp. Phil. 1. 7; 4. 14; 2 Tim. 1. 16, &c. **Took joyfully**—So strong were their spiritual supports that they cheerfully yielded up their possessions when *despoiled* of them for Christ's sake. Compare Acts 5. 41; 1 Cor. 4. 11-13; 2 Cor. 6. 4-10. **Knowing in yourselves**—Rather, *that ye have for yourselves*, as your own, in **heaven**, a superior and an **enduring substance** or treasure. Chapter 11. 16, 26; Matt. 5. 12; 19. 27-29; 1 Pet. 1. 4-9.

35-39. Cast not away—Implying present actual possession of that true **confidence** or faith in God which al-

great recompense of reward. **36** For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. **37** For yet a little while, and he that shall come will come, and will not tarry. **38** Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. **39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

ready hath in foretaste the **great... reward** of heaven. Note, verse 34. **Need of patience**—Patient, persevering endurance, that you may further do and suffer according to the **will of God**, and thus receive in full the **promise** or thing promised. Note, ver. 23; ch. 6. 12; 9. 15; James 1. 4, 12; 1 Pet. 1. 4–9; 4. 12, 16, 19. **A little while**—This is quoted from the Gk. version of Hab. 2. 3, and applied to Christ, as he that **will come**, (note, Matt. 11. 3,) and **not tarry**. Note, ver. 25; John 16. 16, &c.; James 5. 8, 9; 2 Pet. 3. 4–15. **The just**—Rather, the *righteous*, who are justified **by faith**, shall continue to **live** a spiritual and holy life as long as they retain this gift of God. Note, Rom. 1. 17; Eph. 2. 8, 10. **But if any man**—Rather, *he*, the *just*. **Draw back**—Cast away his confidence in God, and cease to do his will, (vs. 35, 36;) God will have **no pleasure**, i. e., will withdraw his favor from, and cast him off in his displeasure. Vs. 27, 30, 31; Rom. 11. 20–22; Ezek. 18. 23, 24. **We are not of them**—The writer was persuaded better things of the Hebrew Christians. Note, ch. 6. 9–12. **Perdition**—Eternal ruin. Note, Matthew 10. 28; John 17. 12; 1 Tim. 6. 9. **Them that believe**—All persevering believers, who attain to the final and eternal **saving of the soul**. Note, ch. 3. 6, 14; Matt. 10. 22; 1 Peter 1. 4, 5, 9; Rev. 2. 10.

CHAPTER XI.

1, 2. **Now faith**—The continued exercise of which is essential to final salvation. Note, chap. 10. 38, 39. This faith is here briefly defined, and then amply illustrated from the examples of the ancient worthies. Vs. 4–40. **The substance**—Faith substantiates the promises of God which relate to things **hoped for**, as future in fulfillment, making them present realities to us. Note,

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NOW faith is the substance of things hoped for, the evidence of things not seen. **2** For by it the elders obtained a good report. **3** Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. **4** By faith A'bel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God

ver. 7, &c., ch. 6. 11–20. All hope presupposes faith. Note, Rom. 8. 24, 25. **The evidence**—Faith is that which produces conviction, or demonstrates to the mind unseen realities: it is that full assent unto truths credible upon the testimony of God, which makes them sway our conduct and mold our characters. Note, verses 24–27; Rom. 4. 17–21; Acts 27. 25. **The elders**—The ancient Hebrew patriarchs and fathers **obtained a good report** by their faith in future things, which subsequently came to pass, the events confirming their faith, and making them examples to us. Note, vs. 4, &c., ch. 12. 1, 2.

3. **Through faith**—As an assured conviction of things not seen, (ver. 1,) **we understand**, gain a *knowledge* of the fact, that the **worlds**—all that exists in time and space, visible and invisible—**were framed**, fitly formed and put in order by the **word of God**, meaning here the *spoken word of his power*, as in Genesis 1. 3, 6, &c.; Psal. 33. 6; 2 Pet. 3. 5. This he did through the instrumentality of his Son, the *personal Word*, or *Logos*. Note, chapter 1. 2, 10; John 1. 1–3. **Things... appear... seen**—The argument is, that there was nothing which *appeared*, or was to be *seen*, by which we could infer that the worlds were not made or arranged from pre-existing materials; but faith in God's word traces all to his omnipotent agency, who, *in the beginning*, or originally, created matter out of nothing, and ages afterward reduced it to order and beauty. Gen. 1. 1, 2; Psalm 33. 6, 9; Prov. 8. 22–29; Isa. 40. 26; Jer. 10. 12, 13; note, Rom. 1. 20; Col. 1. 16, 17.

4. **More excellent sacrifice**—Because **Abel's** offering was in a **faith** which gave him a **righteous** character, as a like faith did Noah. Note, ver. 7. Such a character **Cain** had not. Comp.

testifying of his gifts: and by it he being dead yet speaketh. **5** By faith E'noch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. **6** But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. **7** By faith No'ah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. **8** By

Genesis 4. 1-13; note, 1 John 3. 12. Abel's sacrifice was a type of the coming sacrifice of Christ, that speaketh better things. Note, ch. 12. 24. **Obtained witness**—God signified to Abel in some way, probably by descending fire, the approval of his sacrifice. Comp. Gen. 4. 4; 15. 17; Lev. 9. 24; Judges 6. 21; 1 Kings 18. 38. **By it...yet speaketh**—By his faith thus exercised and approved he continues to preach that a sinner is pardoned and accepted of God only through faith in the more perfect atonement of Christ. Note, ch. 10. 10-22; 12. 24.

5, 6. Enoch was translated—The account found in Genesis 5. 24 justifies this interpretation, that he did **not see death**, that is, did not die. Note, Matt. 16. 28. **Was not found**—On the earth, having been supernaturally removed to heaven, as Elijah afterward was, (2 Kings 2. 5-17,) and changed, probably in a moment, as those will be who shall be found alive at Christ's second coming. 1 Cor. 15. 51, 52; 1 Thess. 4. 15, 17. **Had this testimony**—An inward, divine assurance. Rom. 8. 16; 2 Cor. 1. 22; 1 John 4. 13. **He pleased God**—This is also implied in the fact that he *walked with God*, (Gen. 5. 22, 24,) i. e., by faith realized his presence, (2 Cor. 5. 7,) perfectly keeping all his commandments. Comp. Genesis 6 9; 17. 1; Luke 1. 6; 1 John 3. 22, 24. **But without faith**—This shows that Abel and Enoch did **please** God, and were accepted of him as a consequence and reward of their faith. Note, Romans 14. 23. **Cometh to God must believe**—That is, where there is access to God, there necessarily exists faith in the fact that **he is** the self-existent Jehovah, who is the **rewarder** of all who **diligently seek**

faith A/bra-ham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. **9** By faith he journeyed in the land of promise, as *in* a strange country, dwelling in tabernacles with I'saac and Ja'cob, the heirs with him of the same promise: **10** For he looked for a city which hath foundations, whose builder and maker *is* God. **11** Through faith also Sa'rah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. **12** Therefore sprang there even of one, and him as good as

him; and this faith, when perfect, excludes all doubt. Note, verse 1; Rom. 14. 23; James 1. 6, 7; 1 John 3. 21, 22.

7. Noah, being warned—By an express revelation from God, of an approaching general deluge when there were no visible signs of such an event. Gen. 6. 13, &c. **Moved with fear**—A reverential regard for both the divine command and his own preservation. Godly fear springs from, and leads to, obedience. Note, ver. 8; chap. 12. 28. **Prepared an ark**—His faith blossomed into an act which **condemned the world** of unbelievers. Note, Matthew 24. 37-39; 1 Peter 3. 20; 2 Peter 2. 5; 3. 5, 6. **Heir of the righteousness**—A partaker of that state of acceptance with God which is by faith. Gen. 6. 9; 7. 1; Ezek. 14. 14, 20; note, Rom. 4. 3, 11, &c.

8-12. Abraham...obeyed—Comp. Gen. 12. 1-5; note, Acts 7. 2-5. **Not knowing whither**—Such was his trust in God that he was willing to go anywhere, and to do and to suffer as God should direct. Verses 17-19. So Paul, Acts 20. 22-24; 21. 13. **Sojournd**—He bought no land, except a burying-place, but lived in **tabernacles**, or tents, **as in a strange country**, believing that Canaan was the **land of promise** to him only as a type of a better country. Note, vs. 10, 16; comp. Gen. 12. 8; 13. 3, 18; 23. 3-20; Acts 7. 5, 6. **Looked for a city**—That heavenly city of everlasting **foundations** which God has prepared for all his faithful people. Note, vs. 14-16. **Also Sarah**—Abraham's wife, whose history, in the particulars here mentioned, is found Genesis 17. 15-21; 18. 9, 15; 21. 1, 2, 6-12. **Judged him faithful**—Note, ch. 10. 23. Through Abraham's unwavering faith the prom-

dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. **13** These *all* died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. **14** For they that say such things declare plainly that they seek a country. **15** And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. **16** But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their God: for

he hath prepared for them a city. **17** By faith A'bra-ham, when he was tried, offered up I'saac: and he that had received the promises offered up his only begotten son, **18** Of whom it was said, That in I'saac shall thy seed be called: **19** Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure. **20** By faith I'saac blessed Ja'cob and E'sau concerning things to come. **21** By faith Ja'cob, when he was a-dying, blessed both the sons of Jo'seph; and worshiped *leaning* upon the top of his staff. **22** By faith Jo'seph, when he died, made mention of the departing of the children

ise of a numerous posterity was fulfilled. Note, verse 18; Rom. 4. 13-21. **As the stars . . . sand**—An Oriental hyperbole for a vast number. Genesis 15. 5; 22. 17; Jeremiah 33. 22; Revelation 7. 9; note, John 21. 25.

13-16. These all died—As they lived, not having received the things promised, but **in faith**, and confident expectation of possessing them. Note, verses 1, 14, 26. **Strangers and pilgrims**—Their chief interest and joy were not in this world, but in another, which they expected. Gen. 23. 4; 47. 9.

Say such things—They who thus *confess* and *act* respecting this world show plainly that they seek a better and an eternal home in heaven. Note, verses 10, 16, 35; note, 2 Cor. 5. 1-9; Phil. 1. 21-23; 3. 20, 21; 2 Timothy 4. 6-8.

Mindful of that country—Desirous of returning to their native land. Gen. 11. 31; 12. 1; Acts 7. 2. **They desire**—Rather, *desired*; i. e., since this **better country** was the object of their confident expectation. Vs. 10, 14. **Not ashamed**—Comp. chap. 2. 11. God is well pleased to speak of himself as their God and Friend. Exodus 3. 6; James 2. 23. He is ashamed only of those who are ashamed of him. Note, Mark 8. 38. **Prepared . . . a city**—Such as they had expected—the city of God himself, the heavenly Jerusalem. Note, vs. 10, 14; ch. 12. 22; 13. 14; 2 Peter 3. 13, 14; Rev. 21.

17-19. Abraham, when . . . tried—By such requirements as put his **faith** to the severest test. Note, verse 19. **Offered up Isaac**—In the heart of Abraham the offering was truly made; the natural feelings of both father and son were sacrificed to the will of God. Gen. 22. 6-16; note, James 2. 21-23. **Only begotten**—Emphatically describ-

ing the greatness of the faith and of the sacrifice. Isaac was his only son by his only wife, Sarah, (Genesis 25. 5, 6,) and hence heir to the same promise. Note, verses 9, 18. **It was said**—Gen. 21. 10-12. **In Isaac**—Through him and his posterity were all the promises to Abraham to be fulfilled. Note, Gal. 4. 22, &c. **Accounting**—Fully believing that God could and would restore Isaac to life, since there was no other way in which he could be heir of the promises. Note, verse 9; Rom. 4. 18-21. **In a figure**—Speaking figuratively, **he received him** alive from the altar, where he had expected him to die. Gen. 22. 12, 13; note, 2 Cor. 1. 9, 10.

20-22. Isaac blessed—Foretold the future condition of **Jacob and Esau**. Gen. 27. 27-40. This he did **by faith** in God, who had revealed the same to him; judging him faithful to his word, as in verse 11; Rom. 4. 21. **Jacob . . . blessed**—Gave his benediction, and foretold the future of the **sons of Joseph**, Ephraim and Manasseh. Gen. 48. 8-20. **Worshiped . . . staff**—Quoted from the Greek of Gen. 47. 31. The Papists have no authority for their translation, "*worshiped the top of his staff*." The English reads, *bowed himself upon the bed's head*. The Hebrew may signify either *bed* or *staff*. He, probably, first bowed his head to give thanks, as did David, (1 Kings 1. 47;) and, leaning upon his staff, (Gen. 32. 10,) uttered the blessing as he sat on the side of his bed. Compare Gen. 48. 2; 49. 33. **Joseph . . . made mention**—Comp. Genesis 50. 24, 25; Exodus 13. 19. This Joseph did **by faith**—in the firm belief that God would bring the posterity of Israel to Canaan, as he had promised. Note, vs. 8, 9.

of Is'ra-el; and gave commandment concerning his bones. **23** By faith Mo'ses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. **24** By faith Mo'ses, when he was come to years, refused to be called the son of Pharaoh's daughter; **25** Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; **26** Esteeming the reproach of Christ greater riches than the treasures in E'gypt: for he had respect unto the recompense of the reward.

23-26. By faith Moses was hid—His **parents**, believing that God designed him for some special service to his people, concealed the child, lest Pharaoh might put him to death. Exod. 1. 22; 2. 2, 3; note, verses 24, 27. **A proper child**—Rather, *beautiful*. Note, Acts 7. 20. His *beauty* was, probably, the *sign* appointed of God (as in Luke 2. 12, 16, &c.) to assure their faith that he had chosen him for this great work. Deut. 34. 10-12; Psalm 105. 26. **Not afraid**—To disobey the king's cruel edict. Exodus 1. 16, 17, 22; note, Acts 7. 19. **Come to years**—Full forty. Exod. 2. 11; Acts 7. 23. **Refused to be called**—He indirectly denied that he was **the son of Pharaoh's daughter**, by identifying himself with his oppressed Hebrew brethren; and for the best of reasons. Note, verses 25-27; Acts 7. 23-38. **Choosing . . . to suffer**—Because he expected in so doing to receive the blessings promised to his people. Psalm 84. 10, 11; James 2. 5. The **affliction** was that of the covenant **people of God**; i. e., of Israel, then in Egypt, from which Moses was called to deliver them. Exodus 1. 2; 3. 7, &c.; note, ver. 24. **The pleasures of sin**—Such sins as those in which pleasure is sought; alluding here to the court of Pharaoh as a sample of such sensual indulgence as is usually found in the wealthy circles of irreligious life. Esther, chaps. 1, 2; Isa. 22. 13; Luke 12. 19; 16. 19; James 5. 1-6. But there is no real pleasure or *enjoyment* in sin, (Isaiah 57. 20, 21;) and what is so called is only for **a season**; a very short time as compared with the enduring pleasures of a godly life. Psalm 16. 11; 2 Corinthians 4. 17, 18; 1 Timothy 4. 8. The **reproach of Christ** denotes that which he endured in person, and which all must, more or less,

27 By faith he forsook E'gypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. **28** Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. **29** By faith they passed through the Red Sea as by dry *land*: which the E-gyptians assaying to do were drowned. **30** By faith the walls of Jer'i-cho fell down, after they were compassed about seven days. **31** By faith the harlot Ra'hab perished not with them that believed not, when she had received the spies with peace. **32** And what shall I more

endure who serve in the same cause with him. Chap. 13. 13; Luke 10. 16; John 15. 18-21; Acts 5. 41; 20. 22-24; 2 Cor. 1. 5; 4. 10, 11; Col. 1. 24; 1 Thess. 3. 3; 2 Tim. 3. 12; 1 Peter 4. 13, 14. **Greater riches**—His faith invested the divine promise with a greater value than all the wealth of Pharaoh, to which, probably, Moses was the heir, and which he voluntarily sacrificed. Ver. 24; comp. 2 Cor. 8. 9; Phil. 3. 7-11. **He had respect**—Gr., *was looking away* from earthly prospects to the heavenly and eternal **reward**. Comp. vs. 6, 10, 14-16; chap. 10. 34, 35; 12. 2; 2 Cor. 4. 17, 18.

27-29. Forsook Egypt—At the departure of the Israelites. Exodus 12. 31-51. **Not fearing . . . the king**—As he did when fear caused him to flee into Midian till God called him to return. Ex. 2. 14, 15; 3. 1-10. This fearless faith was shown by Moses in his last interview with Pharaoh. Exodus 10. 28, 29. **He endured** reproach and afflictions as though he had the **invisible** Jehovah and his rewards distinctly in view. Ex. 33. 12-23. Comp. chap. 12. 2; 2 Tim. 4. 17, 18. **The passover . . . sprinkling**—Comp. Exod. 12. 21, 28; note, Matt. 26. 2. **Through the Red Sea**—Note, Acts 7. 36.

30, 31. Jericho fell—Compare Josh. 6. 1-20. On Jericho see note on Matthew 20. 29. This was another miracle wrought by God in behalf of his people in accordance with their obedient faith in his promise. Verses 7, 29, 33-35. **Rahab**—Called the **harlot** with reference to her gross character *before* she **received the spies**, which adds to the marvel of her **faith** and reformation: even the chief of sinners may suddenly repent and exercise a transforming faith. Note, Matt. 21. 31, 32; 1 Tim. 1. 13-16. She believed that what God had prom-

say? for the time would fail me to tell of Gid'e-on, and of Ba'rak, and of Sam'son, and of Jeph'thah; of Da'vid also, and Sam'u-el, and of the prophets: **33** Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, **34** Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. **35** Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: **36** And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprison-

ment: **37** They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; **38** Of whom the world was not worthy: they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. **39** And these all, having obtained a good report through faith, received not the promise: **40** God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER XII.

WHEREFORE, seeing we also are compassed about with so great a cloud of

ditions. Comp. Dan. 3. 15, &c.; Acts 4. 19, 20; 21. 11-14. **A better resurrection**—Not merely to a life better than the one they would lose, (verses 13-16, Phil. 1. 21-23,) but better as contrasted with that of their wicked persecutors. Dan. 12. 2, 3; John 5. 22, 29; Phil. 3. 8-11; 20. 21; 2 Thess. 1. 5-10; Rev. 20. 4, &c. **Mockings... bonds**—Comp. 1 Kings 22. 27; 2 Kings 2. 23; Jer. 20. 7, &c.; 37. 15-21; 38. 6, &c. **Stoned**—Compare 1 Kings 21. 13; 2 Chron. 24. 21. **Sawn asunder**—As was Isaiah, (according to Jewish tradition,) and as were some ancient conquerors. 2 Samuel 12. 31. **Slain... sword**—Comp. 1 Sam. 22. 19; 1 Kings 19. 10; Jeremiah 26. 23; Rev. 6. 9-11. **Wandered about**—The cases alluded to here and in ver. 37 are such as those mentioned in 1 Sam. 22. 1; 23. 14, &c.; 24. 1-3; 1 Ki. 18. 4, 13; 19. 9; 2 Ki. 1. 8. **World...not worthy**—Or, they were worthy of a better world. Note, verse 35; Rev. 3. 4.

32-34. **What...say more**—For the time suitable for the length of this epistle would fail for me to speak in detail of this *cloud of witnesses*. Note, ch. 12. 1. **Of Gideon**—Judges ch. 6-8. **Barak**—Judg. ch. 4 and 5. **Samson**—Judg. ch. 13-16. **Jephthah**—Judg. ch. 11 and 12. **David**—1 Sam. chap. 16 and 17; note, Matthew 1. 1. **Samuel**—1 Sam. 1, &c.; note, Acts 3. 22. These instances of faith are commended simply as examples of strong confidence in God without approving of their conduct in every particular. Note, Lk. 16. 8, 9; 18. 2-8. **The prophets**—Those chiefly whose strong faith prompted them to proclaim what God had revealed to them, even at the peril of their lives. Note, verses 35-37; Matthew 5. 12; 23. 34-37; Acts 7. 52; James 5. 10; 1 Peter 1. 10-12. **Subdued kingdoms**—Especially in casting out the vile Canaanites and allotting their land to Israel. Note, Acts 7. 45; 13. 19. **Obtained promises**—Their fulfillment. Note ch. 10. 23, 36. **Stopped the... lions**—Comp. Judges 14. 5, 6; 1 Sam. 17. 34, 35; Dan. 6. 22, 23. **Quenched...fire**—Comp. Daniel 3. 15-28. **Escaped...the sword**—Comp. Exodus 18. 4; 1 Kings 19. 1, &c.; 2 Kings 6. 16, &c. **Out of weakness...strong**—Comp. Judges 4. 14, &c.; 7. 19, &c.; 15. 15, &c.; 16. 26, &c.; 1 Samuel 17. 26-54.

35-38. **Women received...dead**—Comp. 1 Kings 17. 17, &c.; 2 Kings 4. 18, &c. **Tortured**—In various ways. Vs. 36, 37. **Not accepting deliverance**, i. e., when offered on sinful con-

ditions. Comp. Dan. 3. 15, &c.; Acts 4. 19, 20; 21. 11-14. **A better resurrection**—Not merely to a life better than the one they would lose, (verses 13-16, Phil. 1. 21-23,) but better as contrasted with that of their wicked persecutors. Dan. 12. 2, 3; John 5. 22, 29; Phil. 3. 8-11; 20. 21; 2 Thess. 1. 5-10; Rev. 20. 4, &c. **Mockings... bonds**—Comp. 1 Kings 22. 27; 2 Kings 2. 23; Jer. 20. 7, &c.; 37. 15-21; 38. 6, &c. **Stoned**—Compare 1 Kings 21. 13; 2 Chron. 24. 21. **Sawn asunder**—As was Isaiah, (according to Jewish tradition,) and as were some ancient conquerors. 2 Samuel 12. 31. **Slain... sword**—Comp. 1 Sam. 22. 19; 1 Kings 19. 10; Jeremiah 26. 23; Rev. 6. 9-11. **Wandered about**—The cases alluded to here and in ver. 37 are such as those mentioned in 1 Sam. 22. 1; 23. 14, &c.; 24. 1-3; 1 Ki. 18. 4, 13; 19. 9; 2 Ki. 1. 8. **World...not worthy**—Or, they were worthy of a better world. Note, verse 35; Rev. 3. 4.

39, 40. **A good report**—Note, ver. 2. **Received not**—As yet, the promise; i. e., in full. Note, verse 33. **Better thing**—The Messiah and the pentecostal gift, of which they received the promise *only*, the fulfillment being reserved for us. **Without us**—The O. T. saints are not made perfect independently of the N. T. salvation, of which we are partakers; hence the present dispensation, as compared with the former, is said to be *better* and *perfect*. Note, chap. 7. 19, 22; 8. 6; 10. 1, 14; Matt. 13. 17; 1 Pet. 1. 10-13.

CHAPTER XII.

1, 2. **Cloud of witnesses**—The cloud is a common figure for a multitude. Isa. 60. 1-8; Ezek. 38. 9, 16. The

witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. **2** Looking unto Je'sus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. **3** For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. **4** Ye have not yet resisted unto blood, striving against sin. **5** And ye have forgotten the exhortation which speaketh unto

you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: **6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. **7** If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? **8** But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. **9** Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

allusion is to the Grecian games, in which the racers were surrounded by a vast concourse of spectators. Note, 1 Cor. 9. 24-27; Phil. 3. 12-14. Here the **witnesses** are those who have themselves run the heavenly race and received the victor's crown. Ch. 6. 12; 11. 4, &c. **Every weight**—Every hinderance to spiritual progress, both from within and without; as the earthly racer threw aside every impediment to his highest speed. Note, 2 Timothy 2. 4, 5; 2 Cor. 7. 1; 2 Peter 1. 4-11.

The sin. . . easily beset—Literally, *the well-circumstanced sin*; that is, well adapted to our circumstances and inclinations, and therefore **easily** committed, and also most difficult to forsake. Note, Matt. 5. 29, 30; Luke 14. 26, 33; Phil. 3. 7, 8. **With patience**—With *perseverance*, or steadfast endurance in the Christian race. Note, ch. 3. 6, 14; 10. 36, &c. **Looking**—Literally, *looking away*; i. e., from all earthly, temporal objects. Vs. 13-16, 25, 26; 2 Cor. 4. 18.

Unto Jesus—Not only as our matchless example, (John 13. 14, 1 Peter 2. 21,) but also as our only Saviour, (John 1. 29, 14. 6,) as the Israelites looked to the brazen serpent. Note, John 3. 14. **Author**—The same word is translated *Prince*, Acts 3. 15; 5. 31; and *Captain*, chapter 2. 10. **Finisher**—

Literally, *perfecter*, referring to chapter 2. 10. Christ is thus styled because **our faith** as a system of Christian truth *originated* with him, and is brought to *perfection* by him. Note, chapter 10. 14; 11. 40. Yet in all cases the act of reliance, or saving faith, is our own. Note, chap. 11. 6; Rom. 1. 16; 10. 8-11; Eph. 2. 8; 1 Timothy 4. 10. **The joy. . . set before him**—That of sitting down at the right hand of. . .

God, as the reward of bringing many to reign with him in glory through

his atoning sufferings. Isa. 53. 10-12. Note ch. 1. 3; 2. 9, 10; Rev. 7. 9, &c.

3-8. Consider him—Attentively study the character of Jesus, which enabled him patiently to endure such **contradiction**, or strange opposition, of sinners. Note, verse 2. **Wearied and faint**—In contrast with the patient endurance of Jesus. Note, ver. 24. **Not yet resisted**—In your struggle against sin and sinners ye have not been called, as was Christ, to seal the truth with your blood. Note, ver. 2; chap. 13. 12. **The exhortation**—God's word as addressed to his children. Vs. 6-8. **Despise not**—Make not light of the **chastening**, or that correction and discipline of the Lord which is proof of his fatherly love, and which seeks our highest good. Note, vs. 6-11. **Scourgeth**—A figure equivalent to *fiery trials*. 1 Pet. 1. 7; 4. 12. **If ye endure**—Patiently submit to correction from God, who deals with you as with sons. Note, vs. 5, 6, 8. **What son**—There is no true son who is not, by a wise and judicious father, subjected to discipline. Deut. 8. 5; 2 Sam. 7. 14; Psa. 94. 12; Prov. 13. 24; 19. 18; 23. 13, 14. Of this discipline **all** the children of God are partakers. Acts 5. 41; 14. 22; 1 Cor. 10. 13; 2 Tim. 3. 12; Rev. 3. 19. **Bastards**—Who are treated as having no acknowledged father, but are left without knowledge and correction to go unreformed to ruin. Proverbs 1. 24-32. Note, Rom. 1. 19-32.

9-11. Fathers of our flesh—Our natural parents have **corrected** us for our faults and thereby secured our **reverence**, that is, respectful obedience. Note, ver. 7. **Father of spirits**—God, who is himself a spirit, (note, John 4. 24,) is the creator both of our bodies and our spirits, or souls. Genesis 2. 7; Eccles. 12. 7; Job 12. 10; Isaiah 57. 16;

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. **11** Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. **12** Wherefore lift up the hands which hang down, and the feeble knees; **13** And make straight paths for your feet, lest that which is lame be turned out of the way; but

let it rather be healed. **14** Follow peace with all *men*, and holiness, without which no man shall see the Lord: **15** Looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled: **16** Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. **17** For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he

Zech. 12. 1; 1 Cor. 6. 20. He is here set in contrast to *fathers of our flesh*, simply to show the vast superiority of our spiritual to our corporeal nature, and that the former is the especial object of the care of the Lord, who would have us **live** a spiritual and eternal life. Deut. 30. 6, 19; Ezek. 18. 4, 20-24, 32; note, John 3. 6-8. **Own pleasure**... **our profit**—Earthly parents often correct their children merely to gratify their own passions without regard to the good of the child, but God corrects his children wholly for their good. Note, vs. 9, 11. **Partakers of his holiness**—Become holy as God is holy; fully conformed to the divine will and image. Note, Matt. 5. 48; Luke 1. 74, 75; Rom. 12. 1, 2; 2 Cor. 7. 1; Eph. 3. 16-20; 1 Pet. 1. 15, 16; 2 Pet. 1. 4; 1 John 3. 2; 4. 16, 17. **No chastening**... **present**—No discipline or correction, human or divine, is, of itself and at the time, pleasant, but painful, yet **afterward** the ultimate effect is to **profit** them who are thereby **exercised**, i. e., who *properly improve* them. Note, Psalm 119. 67, 71; Jam. 1. 12; 1 Pet. 1. 6, 7. **The peaceable fruit**—Rather, that peaceful experience which is the fruit of **righteousness**. Isaiah 32. 17; 26. 3; note, ver. 14; James 3. 17, 18.

12-14. Lift up ... hands ... knees—The idea is, encourage and animate the desponding. Isa. 35. 3; Job 4. 3, 4. **Make straight paths**—Comp. Prov. 4. 25-27. The idea is, that every obstacle should be removed that would hinder the **lame**, the spiritually *feeble*, from walking in the way of life. Rom. 14. 13; Gal. 6. 1; 2 Tim. 2. 24-26. **Follow peace**—Seek to promote it **with all men**, as far as duty will permit. Note, Rom. 12. 18; 14. 19. **Holiness**—Note, ver. 10. **See the Lord**—In the Hebrew sense of knowing and enjoying him. Note, Matt. 5. 8. None but the holy

and pure can dwell with him in heaven. Psal. 15. 1, 2; Isa. 35. 8; note, 2 Cor. 6. 16-18; 7. 1; 1 Jn. 3. 2, 3; Rev. 21. 27.

15-17. Lest any ... fail—Either *fall from* (Gal. 5. 4) or *fall short of*, receiving that **grace of God** which brings salvation to all diligent and persevering seekers. Note, chap. 2. 1-3; 3. 14; Titus 2. 11-14; 2 Peter 1. 5-11; 2. 20, 21. **Root of bitterness**—Alluding to Deut. 29. 18, where the figure is applied to apostasy from God to idolatry. It means here any doctrine or practice tending to draw away from faith in Christ. Note, chap. 3. 12, 13; 2 Peter 2. 1-3; Rev. 2. 4-6, 14, 15.

Fornicator—A term which in the O. T. is used for an idolater. Deut. 31. 16. The sin ascribed to Esau is equivalent to that of a **profane person**—one who despises sacred things, or gives up spiritual for sensual enjoyments. Genesis 25. 29-34; note, Eph. 5. 3, &c.; Col. 3. 5, &c.; 1 Thess. 4. 3, &c. **For one morsel**—Rather, *one meal*, sold his **birthright**, including not merely a double portion of the father's estate, (Deut. 21. 17,) but involving the high spiritual privilege of being ancestor of Christ, the promised Seed, (Gal. 3. 16,) and joint heir with Him who is heir of all things. Ch. 1. 2; Rom. 8. 17. This birthright Esau **sold**, (implying an acknowledged title to it,) and so forfeited it beyond recovery. Note, ver. 17. The doctrine thus taught is, that others are liable to like forfeiture of the saving grace of God. Note, verse 15; Matthew 5. 13; John 15. 2-6; 17. 12; 1 Cor. 9. 27; 10. 12; 1 Tim. 1. 19; Rev. 2. 4, 5. **No place of repentance**—Esau could not induce his father to repent, that is, change his mind, and restore to him the **blessing** he [Esau] had slighted and forfeited. Gen. 27. 30-38. His **tears** were those of vain regret and remorse, not of true repentance. Prov.

sought it carefully with tears. **18** For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, **19** And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more: **20** For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: **21** And so terrible was the sight, *that* Mo'ses said, I exceedingly fear and quake:

22 But ye are come unto mount Zi'on, and unto the city of the living God, the heavenly Je-ru-sa-lem, and to an innumerable company of angels, **23** To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, **24** And to Je-sus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of A'bel. **25** See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more

1. 24-32; note, 2 Cor. 7. 10, 11. His case is strikingly analogous to those who have willfully rejected, or apostatized from, Christ. Note, ver. 25; ch. 6. 4-6; 10. 26, &c.; 2 Pet. 2. 20-22.

18-24. **For ye**—Hebrew, and all Christian believers, in drawing nigh to God, come not to **the mount** Sinai and the terrors which attended the giving of the law. Exod. chaps. 19, 20; Deut. 4. 11; 5. 22, 23. Sinai here (vs. 18-21) represents Mosaism, as Zion does the Gospel of Jesus. Note, verses 22-24; Gal. 4. 24-26. **If so much as a beast**—Much more a man. Exod. 19. 12, 13. This prohibition was to show the distance at which the holy God kept himself from sinful men. Compare Isaiah 59. 2; Jeremiah 23. 23, 24; Ephesians 2. 13. **Moses said**—Not quoting here the very words, probably, but intending only to express his feelings. Comp. Deut. 9. 18, 19. **Ye are come**—Not merely ye *shall*, but ye *have already*, come to **mount Zion**, called, also, the **heavenly Jerusalem**, both types of the Christian Church, in contrast to mount Sinai. Note, ver. 18; Galatians 4. 24-26. These verses (22-24) express the heavenly condition of Christian believers as a present fact, the blessings of which are to be eternally developing and increasing. Note, ch. 4. 3; 6. 5; Jn. 3. 36; 4. 14; Eph. 1. 3, 13, 14. **Innumerable company**—Greek, *myriads of angels*. Comp. Deut. 33. 2; Psa. 68. 17; Dan. 7. 10; Jude 14; Rev. 5. 11. **The general assembly**—Including the angels and the entire Church of God in heaven and earth, of which Christ is the head, (Eph. 1. 10; 3. 15;) hence called the Church of the **first-born**; a term often applied to Christ as the first-fruits from the dead. Note, chapter 1. 5, 6; Romans 8. 29; 1 Corinthians 15. 23; Colossians 1. 18; Revelation 14. 4.

Written in heaven—Enrolled in the book of life. Note, Luke 10. 20; Phil. 4. 3; Rev. 20. 12; 21. 27. **The Judge**—The righteous vindicator and protector of **all** his people on earth and in heaven. Note, ch. 10. 30. **The spirits**—The disembodied spirits, or souls, of all the **just** who have died in the Lord, as did righteous Abel, (note, ch. 11. 4; 1 John 3. 12;) which *spirits* are already **made perfect** in the presence of Jesus, (Lk. 23. 43, Acts 7. 59,) yet awaiting the resurrection of their spiritual bodies, (1 Cor. 15. 44,) when they will become perfect in the fullest sense. Note, Phil. 3. 12, 21; 1 John 3. 2; 1 Cor. 13. 10, 12; Rev. 6. 9-11. **The mediator**—Note, chap. 7. 22; 8. 6; 9. 15; 1 Tim. 2. 5. **Blood of sprinkling**—That of Jesus shed to ratify the new covenant, mystically sprinkled upon the believer's conscience. Note, chapter 9. 13-26; 10. 10-22; 1 Peter 1. 2. The blood of Jesus is here spoken of as separate from his glorified body. Chap. 10. 29. It was carried within the veil of the heavenly tabernacle by Jesus himself, (chap. 9. 12, Rev. 5. 6,) probably on the morning of the resurrection. Note, ch. 13. 20. **Speaketh better things**—*Better than that of Abel*, which still speaks, (note, chapter 11. 4,) calling for vengeance, (Genesis 4. 10,) while Jesus pleads for pardon and salvation. Note, ch. 7. 25; 9. 24; Rom. 8. 34; 1 John 2. 1.

25-29. **Refuse not**—Through unbelief, to obey the voice of God which **speaketh from heaven** through his Son. Ch. 1. 2. **If they escaped not**—The divine vengeance, who, under the Old Testament, **refused** to obey God; **much more** shall not we escape if we **turn away** from the superior revelations and experiences of the Gospel. Note, chapter 2. 1-3; 6. 4-6; 10. 26-29. **Spake on earth...from**

shall not we escape, if we turn away from him that *speaketh* from heaven: **26** Whose voice then shook the earth: but now he hath promised, saying, *Yet once more* I shake not the earth only, but also heaven. **27** And this word. Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. **28** Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: **29** For our God *is* a consuming fire.

heaven—The contrast indicates the measureless superiority of the Son of God to Moses. Note, chapter 3. 1-6; Acts 3. 22, 23. **Whose voice then shook**—The voice of God, when he gave the law through Moses. Exodus 19. 18, &c. **Hath promised**—God has revealed the changes which would take place under the Messiah. Hag. 2. 6, 7, 21, 22. This figurative language denotes the removal or subjugation of every institution and power, civil and religious, that opposes the kingdom of Christ, which is being fully established, and will stand forever. Comp. Psalm 2. 1-12; 72. 1-11; Isaiah 9. 6, 7; Ezekiel 21. 27; Daniel 2. 44; 7. 14-27; Joel 2. 10; 3. 16; note, vs. 27, 28. **Yet once more**—Or, *once for all*; referring to the great future shaking both of the **earth** and of **heaven**, for the purpose of removing such things as are transitory and perishable, as preparatory to the permanent establishment of Christ's kingdom. Note, verse 28; ch. 1. 11, 12; 2 Pet. 3. 7-14. **Receiving a kingdom**—The dispensation of grace through Christ, as promised Dan. 7. 18; note, vs. 22-25. **Let us have grace**—Improve the grace of God acceptably to him. Note, ver. 15; ch. 2. 1-3; 4. 1, 2, 11; 2 Cor. 6. 1, 2; Tit. 2. 11. **With reverence**—That reverent submission and **godly fear** which arise from a deep sense of unworthiness and liability of proving unfaithful. Note, Phil. 2. 12. **For our God**—Rather, *our God also*, as well as the God of Israel is a **consuming fire**. Deut. 4. 24; 9. 3; Zeph. 1. 18; 3. 8; Isaiah 66. 15, 16, 24; Mal. 4. 1. He is not merely a God of grace, (verse 28,) but, also, of avenging justice, (Psalm 62. 12,) especially to all apostates from his Son. Note, chapter 10. 26-31; 1 Cor. 3. 13; 2 Thess. 1. 8, 9; Rev. 14. 10, 11.

CHAPTER XIII.

LET brotherly love continue. **2** Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. **3** Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. **4** Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. **5** Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. **6** So that we

CHAPTER XIII.

1-3. **Let brotherly love**—The mutual love of Christians, **continue**; implying that it already existed among them as a mark of true discipleship. Note, John 13. 34, 35; Rom. 12. 10; 1 Thess. 4. 9; 1 Pet. 1. 22; 3. 8; 4. 8; 1 John 3. 11. **Entertain strangers**—Especially Christian strangers, as a proof of brotherly love. Note, Romans 12. 13; 1 Tim. 5. 10; Titus 1. 8; 1 Pet. 4. 9; 3 John 5-8. **Entertained angels**—Or *messengers* of God, (ch. 1. 14;) representing God himself, as in the cases referred to. Gen. 18. 1, &c.; 19. 1, &c.; Matt. 10. 40-42; 25. 44, 45. **Remember**—In prayer and acts of kindness, **them that are in bonds**, as was Paul, (Philem. 13; Col. 4. 3, 18;) or who **suffer adversity** of any kind as Christians, being **yourselves** while **in the body** liable to the same trials. Ch. 10. 32-34; 1 Cor. 10. 13; Gal. 6. 1; 1 Thess. 3. 3, 4; 1 Peter 4. 12.

4-6. **Marriage is honorable**—Or, *let it be held honorable* and proper **in all**, i. e., in all respects and by all persons, clerical as well as laymen, as an ordinance appointed and blessed of God. Gen. 2. 18, 24; Prov. 18. 22; 19. 14; 31. 10, &c.; note, Matt. 19. 4-12; 1 Tim. 4. 1-3; 5. 14. **But...adulterers**—Including all licentious persons, God **will judge**, i. e., *condemn*. Note, 1 Cor. 6. 9, 10, 18; Eph. 5. 5; Col. 3. 5, 6; Rev. 21. 8. **Conversation**—Manner of life. Note, 2 Cor. 1. 12; Phil. 1. 27. **Without covetousness**—Note, Luke 11. 15; Eph. 5. 3; Col. 3. 5. **Content**—Note, Matt. 6. 25-34; Phil. 4. 11, 12. **Never...forsake**—This promise in the Greek is fortified by five negatives, thus: "He will never, no never, no never forsake." Comp. Deut. 31. 6, 8; Joshua 1. 5; 1 Chron. 28. 20; Psalm 37. 25; Isa. 41. 17. **We may boldly**

may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me. **7** Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation: **8** Jesus Christ the same yesterday, and to-day, and forever. **9** Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. **10** We have an altar, whereof they have no

right to eat which serve the tabernacle. **11** For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. **12** Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. **13** Let us go forth therefore unto him without the camp, bearing his reproach. **14** For here have we no continuing city, but we seek one to come. **15** By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

say—All true Christians in every age may confidently apply to themselves God's promises to be with and protect his people. *Psa.* 27. 1; *56.* 4, 11; *118.* 6, &c.; note, *Rom.* 8. 31–39.

7–9. Them which...rule—Your spiritual *leaders* or *guides*, who have effectually proclaimed to you the **word of God**. Note, ver. 17; *Phil.* 2. 29, 30; *1 Thess.* 5. 12, 13. **Whose faith follow**—Imitate their faithful, exemplary lives, in view of the **end**, the happy issue of their **conversation**, i. e., Christian course. Note, ver. 5. **The same...forever**—This verse asserts that **Jesus Christ** is eternal and immutable. Note, ch. 1. 12; *John* 1. 1; 17. 5; *Rev.* 1. 4–8. It also implies the perpetuity and unchangeableness of his plan of redemption, which in all ages, past, present, and future, is the only way of saving lost men. Note, ch. 7. 22–28; 9. 15. **Carried about**—Rather, *whirled away* from your changeless Saviour (verse 8) and the truth concerning him, as ye have received it. Note, ver. 7; *Eph.* 4. 20, 21. **Divers...doctrines**—Varying from one another, and having no apostolic authority. Ver. 7; *Rom.* 16. 17, 18; *Eph.* 4. 14; *Col.* 2. 6–8; *Tit.* 1. 9–14; *1 John* 4. 1. **It is good**—A thing of great importance that we be **established**, firmly grounded in that system of saving **grace**, through Christ, preached by his ministers. Verse 7; chapter 12. 15. 28; *Gal.* 1. 6, &c.; *Jude* 3, 4. **Not with meats**—Referring to the Levitical distinction in such things as never **profited**, except as mere shadows and types of good things to come. Note, chapter 9. 9. &c.; 10. 1, &c.; *Romans* 14. 17; *1 Corinthians* 8. 8.

10–14. We—Christian believers. **Have an altar**—The sacrificial death of Christ, including all the scriptural benefits which flow from it, to which

they have no right who serve the **tabernacle**, i. e., adhere to Mosaism, and depend upon its rites and sacrifices for salvation; since the one sacrifice of Christ hath put an end to all others, and the two cannot be combined. *Dan.* 9. 27; note, vs. 9, 11–13; ch. 9. 9–28; 10. 1, &c.; *Gal.* 5. 1–6. **The bodies of...beasts**—Referring to the Jewish ritual of the day of atonement. *Lev.* 4. 1–12, 21; 9. 11, &c.; 16. 27. This burning of the sin offering **without the camp**, is here regarded as typical of the sacrifice of Jesus, who suffered outside the city of Jerusalem. Note, ver. 12. **Jesus also**—That there might be conformity between his death for sin and the typical sacrifices. Note, ver. 11; *Matt.* 27. 31; *Jn.* 19. 20. **Sanctify**—Make atonement for, and conditionally cleanse from sin, **the people**, i. e., all men. Note, ch. 2. 9–11; 9. 13, 14; 10. 10, 14. **Let us go forth**—The analogy in vs. 11, 12 is here practically applied in an exhortation to abandon Mosaism, and every rudimental and imperfect scheme, by believing on Christ alone, notwithstanding the **reproach** and persecution which may follow. Note, chap. 11. 26; 12. 2; *Acts* 5. 41. **No continuing city**—This side of the heavenly **one to come**. Note, chapter 11. 10, 13, 14, 16; 2 *Cor.* 5. 1–8; *John* 14. 2, 3; *Phil.* 3. 20.

15–17. By him—By Jesus, (ver. 12,) our great high-priest. Chap. 4. 14–16; 7. 22–25; 10. 19, &c. **The sacrifice**—The spiritual thank offering of **praise** for salvation through Christ (1 *Pet.* 2. 5) as shadowed forth by the Mosaic peace offering. *Lev.* 7. 11, 12, 29; 22. 21. **Fruit...lips**—Quoted from the Greek of *Hosea* 14. 2; comp. *Isa.* 57. 19. This sacrifice should be **continually** offered, (*Psa.* 34. 1, 63. 5, *Eph.* 5. 20, *Phil.* 4. 4, *1 Thess.* 5. 18,) with special reference to the *unspeakable gift*. Note, 2 *Cor.* 9. 15.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased. **17** Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. **18** Pray for us: for we trust we have a good conscience, in all things willing to live honestly. **19** But I beseech *you* the rather to do this, that I may be restored to you the sooner. **20** Now the God of peace, that brought again from the dead our Lord Je'sus, that great Shep-

herd of the sheep, through the blood of the everlasting covenant, **21** Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Je'sus Christ: to whom *be* glory forever and ever. Amen. **22** And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. **23** Know ye that *our* brother Tim'o-thy is set at liberty; with whom, if he come shortly, I will see you. **24** Salute all them that have the rule over you, and all the saints. They of Ita-ly salute you. **25** Grace *be* with you all. Amen.

But—Mere verbal praise (ver. 15) is not enough, we must also **do good** in acts of beneficence to all, as we have opportunity. Note, vs. 1-3; Gal. 6. 9, 10; 1 Tim. 6. 17-19; 1 John 3. 16-18. Such Christian acts of well-doing, as the fruit of our faith in his Son, God calls **sacrifices**, with which he **is well pleased**, and will reward: (note, ch. 6. 10, Luke 14. 12-14, 2 Cor. 9. 7-12, Phil. 4. 18, 19;) but mere lip-service is rejected. Isaiah 29. 13; Ezekiel 33. 31; Matt. 15. 7-9. **Obeys them that . . . rule**—Note, ver. 7. **Watch for your souls**—Not to oppress, but that they may be saved. 1 Cor. 10. 33; 1 Pet. 5. 1-3. **Give account**—That is to God as his watchmen. Ezek. 3. 17-21; 33. 7, &c.; note, 2 Cor. 2. 15, 16; 5. 20. **Do it with joy**—Having been instrumental in saving you. Psal. 126. 5, 6; Dan. 12. 3; note, 1 Thess. 2. 19, 20; Col. 1. 28, 29; James 5. 19, 20. **Unprofitable for you**—If your teachers fail in their efforts to save you, it will not only prove a **grief** to them, but an infinite loss to you. Note, ch. 2. 2, 3; Matt. 11. 20-24.

18, 19. Pray for us—Rather, for *me*. Comp. ver. 19. A common request of Paul. Rom. 15. 30; Eph. 6. 19; Col. 4. 3; 2 Thess. 3. 1, 2. **A good conscience**—Another Pauline expression, and proof of his authorship of this epistle. Note, Acts 23. 1; 24. 16; Rom. 9. 1; 2 Cor. 1. 12; 1 Tim. 1. 5, 19; 3. 9; 2 Tim. 1. 3. **Willing to live honestly**—*Desiring to conduct rightly or honorably in all things*, as becomes a faithful minister of the Gospel. 1 Cor. 10. 33; 2 Cor. 6. 3, &c.; 7. 2; 8. 20, 21. **Be restored**—Compare Romans 15. 31, 32; Philem. 22.

20, 21. The God of peace—Note, Rom. 15. 33. **Brought again**—Raised up from the dead—Note, Acts 2. 24;

Rom. 8. 11. **That great Shepherd**—The *one* shepherd of prophecy, (Ezek. 34. 23,) called also the *good* and the *chief* shepherd. Note, John 10. 11; 1 Peter 2. 25; 5. 4. **Through the blood**—These words in the Greek grammatically relate to the resurrection of Jesus, (note, ch. 12. 24,) but they may also modify the words *great Shepherd*, ratifying the **everlasting covenant** of grace. Note, ch. 7. 22, &c.; 9. 11-17. **Make you perfect**—In love, as God is perfect, (1 John 4. 17, 18; Matt. 5. 48,) that you may **do his will**, while he is **working in you** unto every **good work**, through faith in **Christ**. Note, Rom. 12. 1, 2; 2 Cor. 7. 1; 13. 11; Eph. 3. 16-20; 1. 13. **To whom be glory**—An ascription to Christ as God, as it is in 2 Pet. 3. 18; Rev. 1. 6; 5. 13. It is likewise ascribed to God the Father. Romans 16. 27; Gal. 1. 5; Phil. 4. 20.

22-25. Exhortation—Or, *consolation*; in which sense the word is used Acts 13. 15. Note, Rom. 12. 8. **In few words**—Not as compared with other epistles, (note, Gal. 6. 11,) but in view of the magnitude and importance of the topics discussed. Note, 1 Peter 5. 12. **Brother Timothy**—As Paul elsewhere calls him. Note, 2 Cor. 1. 1; Col. 1. 1; 1 Thess. 3. 2. **Set at liberty**—Rather, *is sent away*; referring probably to the embassy mentioned Phil. 2. 19, &c. **With whom**—If Timothy returns to me soon we will visit you together. Compare Phil. 2. 23, 24. **Salute**—Note, Rom. 16. 3. **Have the rule**—Note, vs. 7, 17. **The saints**—Christians were commonly so called. Note, Rom. 1. 7. **They of Italy**—The Italian Christians at Rome and elsewhere. Note, Acts 18. 2; 28. 13, &c. **Grace be with you**—Note, Romans 16. 20.

GENERAL EPISTLE OF JAMES.

INTRODUCTION.—That James the elder, son of Zebedee, cannot have been the author of this epistle, appears from the fact of his martyrdom as early as A. D. 44, (Acts 12. 2,) while the date of the epistle evidently belongs to a much later period, say A. D. 61 or 62. That it was written by the James mentioned Acts 12. 17, 15. 13, 21. 18, and that this James is identical with James who is called the Lord's brother, (Gal. 1. 19,) is generally admitted. But the question of his true relation to Christ, and whether he was actually an apostle, is involved in doubt. Note, chap. 1. 1, Matt. 13. 55, Acts 15. 13, Gal. 1. 19, and Introduction to Epistle of Jude. The persons particularly addressed were the Hebrew Christians scattered abroad, (note, chap. 1. 1,) but it was intended for the benefit of Christians generally, as are all the Scriptures. Note, Rom. 15. 4; 2 Tim. 3. 15-17; 1 Pet. 1. 10-12. It has been thought by some that this epistle conflicts with that of Paul to the Romans as to whether justification is by faith or works; but the two writers, evidently considering the question from different stand-points, perfectly harmonize in the fact that both are requisite; that faith precedes love and the works of love, but without them is dead. Paul regards faith in the justification of the sinner *before God*; James in the justification of the believer before men, and especially *before Christ's judgment-seat*. Comp. ch. 1. 2-6, 22, &c., with Rom. 2. 17-25; 4. 2-5; Gal. 2. 16; 5. 6, 14; Eph. 2. 8-10; Titus 2. 14; 3. 8.

CHAPTER I.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. **2** My brethren, count it all joy when ye fall into divers temptations; **3** Knowing *this*, that the trying of

your faith worketh patience. **4** But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. **5** If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. **6** But

CHAPTER I.

1. James—See Introduction. **A servant**—Note, Rom. 1. 1. But observe, James does not call himself *an apostle*, as do Paul and Peter, Rom. 1. 1, 2 Pet. 1. 1. Note, Jude 1. **The twelve tribes**—Of Israel. Note, Acts 26. 7. **Scattered abroad**—Greek, *in the dispersion*, refers to the Jewish Christians scattered in and out of Palestine, Jerusalem being especially regarded as the center. 1 Peter 1. 1; Acts 8. 1, 4. **Greeting**—Note, Acts 15. 23; Rom. 16. 3.

2-4. My brethren—A phrase frequently used by James, making community both of nation and of faith. Ch. 2. 1, 5; 3. 1, 10. **Count it all joy**—Let all temptations, i. e., in the sense of trials, (vs. 3, 12; note, 1 Cor. 10. 13,) be esteemed as cause for nothing but joy. Note, 1 Pet. 1. 6, 7; 4. 12-14; Matt. 5. 12; Acts 5. 41. **The trying . . . worketh**—That is, if the trial is rightly borne, **patience** will be one of its fruits. Note, vs. 4, 12; Lk. 8. 15; Rom. 5. 3-5; Heb. 12. 11. **Have . . . perfect work**—Produce its full and appropriate effects, through your enduring to the end all

the trials God appoints. Matt. 10. 22; 24. 13; Luke 21. 19; Heb. 12. 1-11; Rev. 2. 10; note, ch. 5. 10, 11. **Perfect . . . wanting nothing**—Complete in all parts of the Christian character. Note, Matt. 5. 48; Luke 1. 74, 75; Rom. 12. 1, 2; 2 Cor. 7. 1; Eph. 3. 16-20; 4. 13, 16; 5. 27; Col. 1. 28; 2. 10; 4. 12; 1 Thess. 5. 23; Heb. 13. 21; 1 Peter 1. 14-16; 1 John 4. 17, 18; 5. 18.

5-8. If any . . . lack—In whole or in part, that spiritual **wisdom** or grace which enables us to feel and act right in trials so as to make the best use of them. Note, vs. 3, 4, 12. **Ask of God**—The source of all true wisdom, and of every good thing. Note, vs. 17; ch. 3. 17. **Giveth to all**—Who ask according to his will or directions. 1 Kings 3. 9-12; 10. 24; Prov. 2. 6; 1 John 5. 14, 15. **Liberally**—Rather, *in sincerity*, i. e., with *singleness of heart*, as the corresponding word is rendered 2 Cor. 1. 12, Col. 3. 22. It is also rendered *bountiful* and *liberal*; 2 Cor. 8. 2; 9. 11, 13. **Upbraideth not**—Does not chide or reprove us on account of past sins or present unworthiness. Compare Jer. 29. 11-13; Isa. 55. 7-9; Ezek. 18. 21, 22;

let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. **7** For let not that man think that he shall receive any thing of the Lord. **8** A double-minded man *is* unstable in all his ways. **9** Let the brother of low degree rejoice in that he is exalted: **10** But the rich, in that he is made low: because as the flower of the grass he shall pass away. **11** For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich

Luke 15. 11-32. **In faith, nothing wavering**—Believing without a doubt that God is faithful to fulfill all that he has promised to those who properly ask of him. Vs. 5, 7; note, ch. 5. 14-18; Matt. 21. 22; Acts 10. 20; 27. 23-25; Rom. 4. 20, 22; 1 Tim. 2. 8. **Like a wave**—Unsettled in his convictions, purposes, efforts, and expectations. Note, ver. 8; comp. Isa. 57. 20; Hos. 6. 4; Eph. 4. 14. **Not...receive any thing**—Of the things specially granted in answer to prayer. Note, chapter 4. 3. **Double-minded**—The man that *wavereth* (ver. 6) has, as it were, two souls in conflict with each other; the one inclined to God and the other to the world, and is, of course, **unstable** and false in both directions. 1 Kings 18. 21; 2 Kings 17. 33. Note, ch. 4. 4, 8; Matt. 6. 24.

9-11. The brother—The Christian brother who is **low** in his worldly circumstances should **rejoice** in that he is **exalted** to be rich in faith, and an heir of glory. Note, ver. 12, ch. 2. 5. But the Christian brother who is **rich** in worldly goods should also rejoice in that he is **made low**, i. e., to share that lowliness of heart and spirit through sanctified trials which, in the sight of God, is of great price, (1 Pet. 3. 4; Isa. 57. 15; 66. 2.) and entitles him to the true riches. Note, Matt. 5. 3; 1 Tim. 6. 17-19. **As the flower**—That is, so far as one is merely rich in worldly goods he shall **pass away** with all transitory things; (Prov. 23. 5; 27. 24; note, Lk. 12. 16-21; 1 Cor. 7. 13;) but in so far as he is *rich in faith*, (chap. 2. 5,) he *abideth forever*. Note, 1 John 2. 17. **For the sun**—This verse is simply an explanation of ver. 10. The comparison is often repeated. Job 14. 2; Ps. 37. 2; 90. 5, 6; 102. 11; 103. 15, 16; Isa. 40. 6-8; 1 Pet. 1. 24.

12, 13. Blessed is the man—Not

man fade away in his ways. **12** Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. **13** Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: **14** But every man is tempted, when he is drawn away of his own lust, and enticed. **15** Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. **16** Do not err, my beloved brethren. **17** Every good gift and every perfect gift is from

he who is tempted merely, but who **endureth temptation**; i. e., bears his *trials* with a right spirit. Note, vs. 2-4; ch. 5. 11. **When he is tried**—Rather, *become tested and approved*, i. e., by the fact of proof, having stood the test. Prov. 25. 4; Mal. 3. 2, 3; note, 2 Cor. 13. 5; 1 Pet. 1. 7. **Receive the crown**—Of eternal life or glory, 2 Pet. 5. 4; note, 1 Cor. 9. 25; 2 Tim. 4. 8; Rev. 2. 10. **Let no man say**—Not think that the design of God in our trials is to induce us to sin, for the reverse is true. Note, vs. 14-17; Matt. 6. 13; 1 Cor. 10. 13. **God cannot be tempted**—That is, in the sense of solicitation to sin he can no more *tempt* than he can be *tempted*, both being inconsistent with Him who is the unchangeable source of all good. Note, ver. 17.

14, 15. Drawn...of his own lust—Rather, by *his own desire*; he is effectually **enticed** to sin when he willingly yields to the evil propensity of his own heart. Note, Matt. 12. 33-35. The cause of sin is in ourselves; and Satan's suggestions cannot endanger us unless we choose to make them our own. Note, John 14. 30; Hebrews 4. 15; Acts 5. 3. **When lust...conceived**—The original birth-sin inherited from Adam, called **lust**, is here personified as the harlot that allures the consent of man's will, and actually **bringeth forth sin**. Comp. Prov. 6. 25, &c.; 7. 5-27; Rom. 7. 5, &c. **When...finished**—The fruit or result of sin is **death**, temporal and spiritual, and, if persisted in, eternal death, the opposite of the crown of life, ver. 12; Ezek. 18. 20-32; note, Rom. 5. 12; 6. 21-23; 7. 5-10; 8. 13.

16-18. Do not err—In attributing to God temptation to sin, ver. 12. For he is the author only of **every good**...and...**perfect gift**. Note, ver. 17.

above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. **18** Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: **20** For the wrath of man worketh not the righteousness of God. **21** Wherefore lay apart all filthiness and superfluity of naughti-

ness, and receive with meekness the ingrafted word, which is able to save your souls. **22** But be ye doers of the word, and not hearers only, deceiving your own selves. **23** For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: **24** For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. **25** But whoso looketh into the perfect law of liberty, and continueth

1 Tim. 4. 4; John 3. 27. **The Father of lights**—God, whose nature is light, (note, 1 John 1. 5,) and who is the source of all light. Gen. 1. 3; Psalm 19. 4; 36. 9; 74. 16; 84. 11; 119. 105; Isa. 60. 1-3; Dan. 2. 20-22; Rev. 21. 23, 24. As such he is unapproachable by man except through Christ. Note, 1 Tim. 6. 16; 2 Cor. 4. 4, 6. **No variableness**—Nor even the **shadow of turning**, or change from good to evil. Matthew 3. 6. So that, if there be in us any evil, it must come from some other source. Note, verses 13, 14; chap. 3. 15; Matt. 13. 24-28, 38, 39. **Of his own will**—As a proof that his essential nature is to do good, he, without any necessity on his part, or merit in ours, **begat...us**, regenerated the souls of all who believe **the word** of the Gospel. Note, John 1. 12, 13; Rom. 1. 16; 1 Pet. 1. 23. **A kind of first-fruits**—This refers to the believing Jews, some of whom became the first-fruits of the Gospel, as the earnest or pledge of the ingathering to Christ of all nations, called here **his creatures**. Note, Matt. 10. 5, 6; Romans 1. 16; 11. 12, 25-28; Eph. 1. 12-14.

19-21. **My beloved**—Note, ver. 2. **Swift to hear**—The word of truth; ver. 18. Not merely willing, but ready and earnest so to hear as to profit by it. Note, verses 24, 25; Acts 17. 11, 12; 1 Thess. 1. 5, 6; Heb. 2. 1; 4. 2; 1 Pet. 1. 22, 23; 2. 2. **Slow to speak**—Especially as in ver. 13. Comp. ver. 26; ch. 3. 1-16; Psa. 34. 13; 39. 1; Prov. 10. 19; 13. 3; Eccles. 5. 2. **Slow to wrath**—For the reason that man's wrath **worketh not**—is not promotive of—God's **righteousness**, the pure religion of the Gospel, verse 27; chap. 3. 13-18. **Lay apart**—And that *once for all*, **all filthiness** of the flesh and spirit; (note, 2 Cor. 7. 1; Eph. 4. 22-31; Col. 3. 5-10;) called here **superfluity of naughtiness**, or evil. 1 Pet. 4. 3, 4.

Meekness—A docile, child-like spirit, of great price; (1 Peter 2. 2; 3. 4;) a fruit of the Holy Spirit; (Galatians 5. 22, 23;) the spirit of Christ. 2 Cor. 10. 1; Matt. 11. 29. **Ingrafted word**—Rather, the *implanted* word of gospel truth, as illustrated in the parable of the sower. Note, Matt. 13. 24, &c. Comp. John 4. 35; 1 Cor. 3. 6. **Which is able**—As the means appointed by God to **save your souls**, i. e., when believed and obeyed. Vs. 22-25; Rom. 1. 16; 10. 8-21; 1 Thess. 1. 5, 6; 2. 13; Heb. 4. 2.

22-25. **Doers of the word**—Since by being **hearers only** the word cannot save you, (verse 21,) and you are only **deceiving yourselves**, as illustrated vs. 23-25; Matt. 7. 21, 24-27; Rom. 2. 13, 17-29. **For...he is like**—As a man may behold his **natural face** in a glass, or *mirror*, so the hearer may perceive his *moral* visage in God's word. Note, Heb. 4. 12, 13; Romans 7. 7; 10. 17. **Beholdeth**—That is, no sooner has he contemplated **himself** as seen in the mirror, (ver. 23,) than he **goeth his way**, turns his mind to other matters, so as to forget the vile man **he was**, as mirrored to him in the word. In contrast with him described ver. 25, comp. Matt. 13. 3-9, 18, &c. **Looketh into**—Literally, *stoopeth down to take a closer look into*; denoting intense interest, as in Lk. 24. 12, John 20. 5-11, and as the cherubim and angels are represented, Hebrews 9. 5. 1 Peter 1. 12. **Perfect law of liberty**—This refers to the word of truth, (ver. 18,) which is in itself a *perfect* rule of action, requiring a more perfect standard of holiness than was generally understood under the letter of the O. T. law. Comp. Psa. 19. 7; 2 Tim. 3. 16, 17; note, Matt. 5. 17-48. This is also called the law of **liberty**, as opposed to the bondage of the ceremonial law and slavish obedience to the moral law. John 8. 32, 36; Rom.

therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. **26** If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. **27** Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAPTER II.

MY brethren, have not the faith of our Lord Je'sus Christ, the Lord of glory, with respect of persons. **2** For if there come unto your assembly a man with a gold ring, in good-

8. 1-3; Gal. 3. 24, 25; 4. 21-23; 5. 1-13; Hebrews 7. 19; note, chapter 2. 12; 2 Cor. 3. 17. **Continueth**—Both to look into the mirror of God's word, and as a doer of the work it enjoins, (2 Pet. 1. 5-11,) in contrast with *goeth his way*, &c., ver. 24. **Blessed**—In the very act of doing. Psal. 1. 2, 3; 19. 7-11; John 13. 17.

26, 27. If any . . . seem—That is, *think himself* to be, **religious**, or truly pious, and **bridled not**, does not regulate **his tongue** by the word of truth. Note, vs. 18, 19; chap. 3. 2-16; 1 Pet. 3. 10. **Deceiveth**—Himself, in supposing that his heart is good while his tongue speaketh the evil things. Note, chap. 3. 10-15; Matt. 12. 34-37. **Pure religion**—As opposed to the *vain*, verse 26. That approved **before God** consists in active works of mercy to others and of personal unworldliness of spirit, word, and deed. Isa. 1. 13-18; Mic. 6. 7, 8; note, Matt. 5. 43-48; 25. 34-40. **The fatherless and widows**—Who are here named as being peculiarly helpless, and whose father is God. Psal. 68. 5; Deut. 10. 18; Mal. 3. 5. **Keep himself**—By committing his soul in well doing unto God, who alone is able to keep us. Note, 1 Pet. 4. 19; 2 Tim. 1. 12; 4. 18; 1 John 5. 18; Jude 21, 24; Rev. 3. 10.

CHAPTER II.

1-4. **My brethren**—Note, ch. 1. 2. **Have not**—That is, do not hold or practice, **the faith of . . . Christ**, as if it taught partial preference in **respect of persons**, i. e., as to their outward temporal circumstances. Note, vs. 2-10. Comp. Lev. 19. 15; Deut. 1. 17; Prov. 24. 23; 28. 21; Acts 10. 34; Rom. 2. 11; 1 Pet. 1. 17. **Come unto your**

ly apparel, and there come in also a poor man in vile raiment; **3** And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: **4** Are ye not then partial in yourselves, and are become judges of evil thoughts? **5** Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? **6** But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? **7** Do not they blaspheme that worthy name by the which ye are called? **8** If ye fulfill the

assembly—For Christian worship. Heb. 10. 25. **Gold ring . . . goodly apparel**—Indicative of rank or wealth; and anciently more so than now. Note, Lk. 15. 22; 16. 19; Acts 12. 21. **The vile raiment** is put in contrast with the *goodly*. Comp. Zech. 3. 3-5; Rev. 3. 17, 18. **Sit . . . here . . . stand . . . there**—The expression involves that **respect** of one and *contempt* of the other which the Christian religion forbids, (note, ver. 1,) as being the practice of **partial . . . judges** influenced by evil thoughts. Verses 3, 4.

5-7. **Beloved brethren**—Note, chap. 1. 2. **Chosen the poor**—That is, the poor in respect to **this world**, in contrast to the *rich in this world*. 1 Tim. 6. 17. **Rich in faith**—That faith in Christ which entitles them to the riches of grace and glory. Eph. 1. 7, 18; 2. 7. **Rich in good works**, (1 Timothy 6. 18,) which makes them rich *toward God*, (Luke 12. 21,) and **heirs of the kingdom** of eternal life, which God has promised to such only as **love him**, whether poor or rich as to this world, 1 Tim. 6. 19. Comp. Gen. 13. 2; Luke 16. 22-25. The *poor* are named as chosen, simply because, *as a class*, they receive the word of truth more readily than the opposite class. Comp. Zeph. 3. 12; note, Matt. 19. 23, 24; Mark 12. 37; 1 Cor. 1. 26-28; 1 Tim. 6. 9, 10. **Despised**—Or *disrespected*, the **poor**, as in verses 2-4. **Rich men oppress you**—Referring to the unbelieving Jewish rulers, who often instituted religious persecutions for the purpose of dragging the poor Christians before the **judgment-seats**, or judicial tribunals. Acts 17. 5-9; 18. 12-17; 26. 9-12. **Blaspheme**—Or caused to be blasphemed, that **worthy name** of Christ

royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: **9** But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. **10** For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. **11** For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. **12** So speak ye, and so do, as they that shall be judged by the law of liberty. **13** For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment. **14** What

by which his disciples are called. See Acts 11. 26. Comp., also, Acts 26. 11; Rom. 2. 24.

8-11. If ye fulfill—Observe in your practice the divine law, according to the Scripture, (Lev. 19. 18,) called **royal law**, as being supreme, and embracing the sum of all law. Note, Matt. 22. 36-40; Rom. 13. 8-12; Gal. 5. 14. **Ye do well**—As did the good Samaritan, (note, Luke 10. 25-37,) and as they do not who have **respect to persons**, (vs. 2-4,) and who thus **commit sin**, and are *convicted* as **transgressors** of this law of love. 1 John 3. 14, 17, 18. **Shall keep**—Rather, *shall have kept*, the whole law and yet **offend**, or fail, in **one point**, (as in ver. 9,) **is guilty of all** in breaking the whole law, though not the whole of the law, because it offends against love, which is the fulfilling of the law. Ver. 8; note, ver. 11. **For he**—Rather, *that law which said*, quoting the sixth and seventh commandments, (Exodus 20. 13, 14,) as being the most glaring cases of violation of duty toward one's neighbor, and as sins often practiced by the Jews. Note, chap. 4. 1-4; 5. 6. **Become a transgressor**—Of the whole law, note, ver. 10. Comp. Matt. 5. 18, 19; Gal. 3. 10. The Gospel, as well as the law, enjoins respect to all God's commands. Ver. 10; Psal. 119. 6; Luke 1. 6.

12, 13. So speak... so do—Referring back to ch. 1. 19-27. **He shall have judgment**—The judgment of God, which is coming upon all, shall be **without mercy** to them that have **showed no mercy**. Prov. 21. 13; Job 31. 13, &c. Note, Matt. 6. 15; 18. 33-35; 25. 41, &c. **Mercy rejoiceth**—The mercy of God not only answers to that which the merciful

doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? **15** If a brother or sister be naked, and destitute of daily food, **16** And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it profit*? **17** Even so faith, if it hath not works, is dead, being alone. **18** Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. **19** Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

man hath shown, Psalm 18. 25; Matthew 5. 7,) but even triumphs over the **judgment** of God, which would otherwise condemn him. Psalm 62. 12; Proverbs 14. 21, 22, 31; Isaiah 1. 17, 18; 55. 7.

14-17. What... profit—Equivalent to saying, For one to **say**, i. e., to make a mere *profession* of faith, and **have not works**, is of no value, since such a faith cannot **save him**, as shown vs. 15-26. Comp. Gal. 5. 6, 14; Eph. 2. 10; Phil. 2. 12; Titus 2. 14; 3. 8; 1 John 3. 17, 18. **If a brother**—Any fellow-Christian, be found **destitute** of things **needful to the body**, (verse 16,) and you say, **Depart in peace**, I wish you success in becoming **warmed and filled** by others, yourself neglecting to **give unto them** when you have the means and opportunity, (compare Proverbs 3. 27, 28, Galatians 6. 10, 1 John 3. 17,) such a faith **is dead** in itself, having not the life-sign of active **works**. Verses 17, 26.

18-20. A man may say—Rather, *but some one will say*, as opposed to the one who professes faith without works. Note, ver. 14. **Show me thy faith**—That is, if you can, **without... works**. But true faith is unseen except by God; to **show** faith to man, **works**, in some form, are needed. Vs. 20, 24; chapter 3. 13. **Believest... one God**—Rather, *that God is one*; a fundamental truth, in believing which **thou doest well**, as some heart-fools do not. Psal. 14. 1; note, Mk. 12. 29; John 17. 3; 1 Cor. 8. 4-6. **The devils**—Rather, *demons*. Note, Matt. 4. 24. **Also believe**—In the same God, as manifested in his Son. Mk. 1. 24; 5. 7; Lk. 4. 36. But so far from being saved by such a faith, they **tremble** or *shudder* at the thought of having to meet the doom

20 But wilt thou know, O vain man, that faith without works is dead? **21** Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? **22** Seest thou how faith wrought with his works, and by works was faith made perfect? **23** And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. **24** Ye see then how that by works a man is justified, and not by faith only. **25** Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? **26** For as the body without the spirit is dead, so faith without works is dead also.

to which he will finally consign them. Matt. 8. 29; 2 Pet. 2. 4; Jude 6; Rev. 20. 10. So the faith of mere professors is not that of love, but of *fear*, which hath torment. Note, 1 John 4. 18. **Wilt thou . . . vain man**—The words imply a delusive hope resting upon a faith that is dead, i. e., powerless to save. Note, ver. 14.

21–26. Was not Abraham—Proudly called by the Jews **our father**. Note, Matt. 3. 9; John 8. 39. **Justified by works**—Especially when he offered Isaac, in which act his faith was seen as wrought out and made perfect. Note, verse 18; Rom. 4. 18–22; Heb. 11. 17–19. **The Scripture**—Quoting Genesis 15. 6; note, Rom. 4. 3. **The Friend of God**—Comp. 2 Chron. 20. 7; Isa. 41. 8. So called in reference to his *works of faith*, vs. 21, 22. He was God's friend and God was his friend. Both senses are united in John 15. 14, 15; Prov. 18. 24. God honors and loves those who honor and love him. 1 Samuel 2. 30; Prov. 8. 17. **Ye see then**—By the example of Abraham, that men are justified and saved by the faith only that works by love. Verses 21–23; Gal. 5. 6. **Rahab the harlot**—A woman of previously bad character is here quoted as an example of one justified or approved by works—works, the value of which consisted solely in their being proofs of faith; they were faith expressed in act, synonymous with *faith* itself; hence Paul quotes the same example for the power of faith. Note, Heb. 11. 31. **As the body**—Without the animating spirit is dead, so faith without works, without the *working reality*, is dead. Note, vs. 17–20.

CHAPTER III.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation. **2** For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. **3** Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. **4** Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. **5** Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! **6** And the tongue is a fire, a world of iniquity:

CHAPTER III.

1, 2. **Brethren**—Note, ch. 1. 2. **Be not . . . masters**—Rather, *become not many teachers*; i. e., self-constituted religious teachers; a characteristic of the Jewish Christians, many of whom became contentious, dogmatical teachers of the law in the Christian Church, and were often rebuked as corrupters of the Gospel. Matt. 23. 8; Acts 15. 1, 5, 24; 1 Tim. 1. 6, 7; Tit. 1. 10–14. **Knowing**—That such receive **greater condemnation**—Note, Matt. 23. 13, &c.; Rom. 2. 17, &c.; 2 Pet. 2. 1–3. **We offend all**—Rather, *we all offend*; that is, are liable to give offense, particularly in word; but he who has such control of his tongue as not to offend is a **perfect man**, fully able . . . to bridle, i. e., control, the **whole body**, as illustrated vs. 3, 4; note, vs. 13, 17.

3–6. **We put bits**—The design of this and the following illustration (ver. 4) is to teach the importance of a right use of the tongue. Note, vs. 3, 5. He who fails to govern this member is like a rider on a horse without bit or bridle, or like a sailor in a ship without helm or rudder. Compare Psa. 22. 9; 33. 17; 39. 1; note, chapter 1. 19, 26. **So the tongue, which is a little member** as compared with the **whole body**, yet **boasteth**, and is actually capable of, **great things**, especially evil things. Vs. 6–10; Ps. 12. 3, 4; 73. 8–11; Prov. 12. 18; 15. 7; Matt. 15. 18, 19; Rom. 3. 13, 14; Rev. 13. 5, 6. **The tongue is a fire**—Figuratively speaking, it is a little fire capable of *great things*, (verse 5,) even a **world of iniquity**; i. e., it defileth the **whole body** by setting on fire the **course of nature**, i. e., the corrupt passions of the natural

so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. **7** For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: **8** But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. **9** Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. **10** Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. **11** Doth a fountain send forth at the same place *sweet water* and bitter? **12** Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so

heart. Matt. 15. 19. Hence the frequent cautions. Prov. 4. 23, &c.; 5. 3-9; 7. 13, &c.; Eccl. 7. 26; 16. 27-30; 18. 21. **Set on fire**—Prompted to evil deeds by hell or the devil. Compare vs. 15, 16; note, ch. 1. 14, 15.

7-12. Every kind...tamed...of mankind—Alluding to the dominion originally given to man over the inferior creatures, which has not been lost, as has the control of the tongue. Comp. Gen. 1. 28; 9. 2; Psa. 8. 6-8. **Can no man tame**—That is, human nature, left to itself, cannot bring the tongue into subjection to its proper use. Job 37. 19; Jer. 13. 23. Note, Matthew 12. 34, 35. Yet we may become *perfect* in this work, by being fully imbued with spiritual wisdom. Note, vs. 13, 17; Phil. 4. 13. **Full of...poison**—All manner of moral corruption, which is **deadly** in its nature and tendency. Psa. 10. 7; 58. 4; 140. 3; Rom. 3. 13. **Therewith**—With the same tongue men often **bless**, i. e., offer praise to **God**, and at the same time **curse men**, who are made after the **similitude**, likeness or image of God. Gen. 1. 27; 5. 1. Such contradictory and absurd practice **ought not so to be**. Ps. 62. 4; Isa. 29. 13; Ezek. 33. 31, 32. In this men are unlike God. Lam. 3. 38; note, ch. 1. 13, 17. **Doth a fountain...fig-tree**—These figures (vs. 11, 12) illustrate the absurdity of the practice condemned vs. 9, 10. As no such contradictions occur in the work of nature, so they *ought not* to be found in the moral world, and would not but for man's alienation from God, and the monstrous depravity of his natural heart. Eccles. 7. 29; Isa. 5. 1-7; Jer. 2. 13; 17. 9. The grace of God only can change the *fountain* and the *tree* so as to yield *sweet* instead of *bitter*

can no fountain both yield salt water and fresh. **13** Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. **14** But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. **15** This wisdom descendeth not from above, but *is* earthly, sensual, devilish. **16** For where envying and strife *is*, there *is* confusion and every evil work. **17** But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. **18** And the fruit of righteousness is sown in peace of them that make peace.

water, and *good* instead of *evil* fruit. Note, Matt. 7. 16, &c.; 12. 33-35.

13-18. Who is...wise—Whosoever hath that spiritual **knowledge** acquired by experience and practice, **let him show**, not by mere profession, but out of a **good conversation**, or conduct, the works *particularly* named verses 17, 18. **With meekness**—That fruit of the Spirit (Gal. 5. 22, 23) which always attends true **wisdom**. Note, 2 Cor. 10. 1; Gal. 6. 1. **Bitter envying**—Rather, *bitter zeal*, i. e., a false, unfriendly zeal, which leads to envy and party **strife** (verse 16) as opposed to a good and useful zeal. Gal. 4. 17, 18; Tit. 2. 14. **Glory not**—Do not *boast* of such zeal, for that would be to **lie against the truth**, deny your better consciousness as taught you by the word of truth, chapter 1. 18. **This wisdom**—Falsely so called, is not like the true wisdom (ver. 6) **from above**, the source of every good gift, (ch. 1. 17,) but is **earthly, sensual, devilish**, answering to the three spiritual foes of man. Note, 1 Jn. 2. 16. **Every evil work**—The works of the flesh as opposed to those of the Spirit. Gal. 5. 17-21. **Wisdom...from above**—That which the Holy Spirit gives to all who ask it of God in faith. Chap. 1. 5, 6; Lk. 11. 13. **First pure**—From all that is *earthly*, &c. Ver. 15; ch. 1. 27. Purity of heart and life is put *first*, as the ground-work of all good and acceptable acts. Psalm 51. 10-13; Isa. 1. 16-20. **Peaceable**—In contrast with envy and strife. Verses 14, 16; note, ver. 18. **Full of...good fruits**—Contrasted with every evil work. Verse 16. **Without partiality**—The opposite of respect to persons, chapter 2. 1-4. **The fruit...is sown in peace**—This righteousness, or wis-

CHAPTER IV.

FROM whence *come* wars and fightings among you? *come they* not hence, *even of* your lusts that war in your members? **2** Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. **3** Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. **4** Ye adulterers and adulteresses, know ye not that the friend-

ship of the world is enmity with God? whose-
ever therefore will be a friend of the world is the enemy of God. **5** Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? **6** But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. **7** Submit yourselves therefore to God. Resist the devil, and he will flee from you. **8** Draw nigh to God, and he will draw nigh to you. Cleanse

CHAPTER IV.

1-3. Whence... wars and fightings—Contrasted with the *peace* of heavenly wisdom. Ch. 3. 17, 18. **Come they not**—Implying that the cause of such quarrels is often to be found not so much in external circumstances as in the **lusts**, the sinful desires and passions, that **war** in the **members**; referring to the conflict between those passions which have their seat in the flesh and the better principles of the mind. Note, Rom. 7. 23; Gal. 5. 17. **Ye lust**—Rather, *desire*; set your mind or heart on an object, and **have not**, even though you **fight** and **war** for it, because you **ask** not of God, who promises to those who pray, and not to those who fight; or if, indeed, **ye ask** of God, yet ye receive not because ye **ask amiss**—from a wrong heart or motive. Psalm 18. 41; 66. 18; Prov. 1. 28; 28. 9; Isa. 1. 15; 59. 1-3; Mic. 3. 4; Zech. 7. 13; note, chapter 1. 6, 7. Even believers' prayers are often best answered when their desires are most opposed. Note, Rom. 8. 26, 27; 2 Cor. 12. 8, 9.

4-6. Ye adulterers—Rather, simply *adulteresses*, that is, in the O. T. figurative sense, denoting those who were *unfaithful* to their covenant God and only rightful husband. Isa. 54. 5; 62. 5; Jeremiah 3. 20; 31. 32; Ezekiel 16. 30-34; Hosea 2. 1-7; Malachi 2. 10-16; note, 2 Corinthians 11. 2. **Whosoever will... be**—The expression involves an intentional choice, as in Josh. 24. 15-25, and applies to every **friend of the world** whose supreme affection is given to the world, and who is, therefore,

the **enemy of God**. Note, Matt. 6. 24; 12. 34; Gal. 1. 10; 1 John 2. 15, 16. **Do ye think**—Implying that some did thus fancy that whatever the Scripture teaches, it teaches **in vain**, that is, *falsely*, or to no good effect; 2 Pet. 3. 3, 4; whereas no inspired word of God can thus be in vain. Isa. 55. 11; note, Matt. 5. 18; 24. 35; John 10. 35. **The spirit... lusteth to envy**—Rather, with Alford, *the Spirit that He placed in us jealously desireth us*. Deut. 32. 10-19; Num. 35. 34; Ezek. 36. 27; note, Gal. 5. 17. **But he**—God, giveth **more grace**, sufficient to enable those who are **humble** in spirit to overcome their evil passions, i. e., on condition that they *submit themselves to God*, &c., as enjoined vs. 1-10. **Resisteth the proud**—Comp. Psal. 101. 5; Matt. 23. 12; Lk. 18. 9-14; 1 Pet. 5. 5, 6.

7-10. Submit... to God—Freely and humbly subject **yourselves** to God's service, that you may receive his promised grace and help. Note, verses 6, 10. **Resist the devil**—As the chief *enemy* of God and his people. Note, ver. 4; Matt. 13. 38, 39; 1 Pet. 5. 8, 9. **Flee from you**—As he did from Jesus, (note, Matt. 4. 10, 11,) and as he will from all who give him no place, but steadfastly resist him with the same armor. Note, Eph. 4. 27; 6. 11, &c.; 1 Pet. 5. 9. **Draw nigh to God**—In believing prayer for all needed wisdom and grace, and he will **draw nigh to you**—Be propitious as promised. Ch. 1. 5, 6; Heb. 4. 16; 11. 6; Deut. 4. 7; 2 Chron. 15. 2, 3; Jer. 29. 12, 13; Zech. 1. 3; Mal. 3. 7. **Cleanse... purify**—To approach God acceptably we must be both clean-handed and pure-hearted, outwardly and inwardly holy. Psal. 18. 20-24; 24. 3, 4; Isa. 1. 15, &c. Note, Rom. 12. 1, 2; 2 Cor. 7. 1; 1 Thess. 5. 23; Heb. 10. 22. The **double-minded** are those who are divided between God and the world. Note, ver. 4; ch. 1. 8. **Be**

your hands, ye sinners; and purify *your hearts*, ye double-minded. **9** Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your joy* to heaviness. **10** Humble yourselves in the sight of the Lord, and he shall lift you up. **11** Speak not evil one of another, brethren. He that speaketh evil of *his brother*, and judgeth *his brother*, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. **12** There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? **13** Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: **14** Whereas ye know not what *shall be* on the morrow. For what *is*

afflicted... and mourn—Expressions denoting true heart repentance. Note, 2 Cor. 7. 9–11. **Humble... lift you up**—Note, vs. 6, 7; 1 Pet. 5. 6.

11, 12. Speak not evil—A duty often enjoined against this common violation of the royal law of love. Note, ch. 2. 8; Eph. 4. 31; Tit. 3. 2; 1 Pet. 2. 1. He who speaks evil of **his brother** sets himself up as a **judge**, not only of his brother, but of **the law**, which forbids evil speaking, judging, and every thing else which is contrary to brotherly love. Note, ch. 2. 8; Rom. 13. 8–10. **One lawgiver**—Rather, *one only is the lawgiver and judge*; namely, God, who is **able to save**, even to the uttermost, all who properly come to him, (note, 1 Tim. 2. 4–6; 4. 10; Heb. 7. 25;) and to **destroy** all who refuse to be saved by him. Note, Rom. 9. 22, 23; 14. 10–12; 2 Thess. 1. 6–10; Heb. 10. 30, 38, 39.

13–17. Go to now—Or, *come now*, as in Isa. 1. 18; a phrase to excite special attention. Ch. 5. 1; Gen. 11. 3, 4, 7. **Ye that say**—Or, propose to yourselves worldly plans of trade and **gain**, fixing the definite time **to-day... a year**; whereas you can make no such dependence on **the morrow**, or future of **your life**, which is like a **vapor**, short and precarious at best. Gen. 47. 9; 1 Chron. 29. 15; Job 7. 6–9; 8. 9; 14. 1, 2; Ps. 39. 5; 102. 3; 144. 4. **If the Lord will**—We should lay all our plans respecting our *life* and *actions* with reference to God's will. Prov. 3. 5, 6; note, Acts 16. 7–10; 20. 22; 21. 14; 1 Cor. 4. 19. **Rejoice in your boastings**—Take pride in thus planning what great things you will do, independent of God's will, vs. 13–15; which rejoicing **is evil** in its results. Note, verse 17. **To him**

your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. **15** For that ye *ought* to say, If the Lord will, we shall live, and do this, or that. **16** But now ye rejoice in your boastings: all such rejoicing is evil. **17** Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

GO to now, *ye rich men*, weep and howl for *your miseries* that shall come upon *you*. **2** Your riches are corrupted, and your garments are moth eaten. **3** Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together

that knoweth—Has a clear conviction of being called to **do good** in any given case, and **doeth it not**, neglects to act according to his known duty, to him it **is sin**, and will be punished as such. Prov. 24. 11, 12. Note, Lk. 12. 47; Rom. 2. 12–16; 14. 22, 23.

CHAPTER V.

1–6. Go to now—Note, ch. 4. 13. **Ye rich**—Not *all* rich men are here meant, but the class described. Verses 2–5; ch. 2. 6; Job 31. 24; Ps. 52. 7; Mark 10. 24, 25; Luke 12. 16–21; 16. 19–25; 1 Timothy 6. 9, 10; Rev. 3. 17. **Weep and howl**—A frequent O. T. expression of deep distress, in view of existing or coming **miseries**. Is. 13. 6; 14. 31; 15. 2–4; 16. 7; Jer. 4. 8; 47. 2; Zeph. 1. 11. The reference here is to the judgment awaiting such characters, at the coming of the Lord, at the last day. Vs. 3, 7. **Garments... moth eaten**—Note, Matt. 6. 19. **Gold and silver**—Properly speaking these do not **rust**, but if kept long in a damp place they contract a color resembling rust, and they may here be spoken of as they *appear*, or they may be used figuratively, as in Isa. 1. 22. **Witness against you**—The rust of your riches, by lying idle and being **kept back by fraud**, (verse 4,) will serve to **eat your flesh**, not literally, but **as it were**; that is, the effect will be as destructive to both your body and soul as *if* they were consumed by **fire**. Note, Matt. 10. 28. **Heaped treasure**—Not such as you suppose, (Luke 12. 16–21,) but *wrath* against the day of wrath, (note, Rom. 2. 5,) called here **the last days**, meaning, not the last days of this life, nor the last days, as in Acts 2. 17; Heb. 1. 2; but the

for the last days. **4** Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sab'oth. **5** Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. **6** Ye have condemned *and* killed the just; *and* he doth not resist you. **7** Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. **8** Be ye also patient; establish your hearts: for the coming of the Lord

draweth nigh. **9** Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. **10** Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. **11** Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. **12** But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation. **13** Is any among you afflicted? let him pray. Is any

day of final judgment, at the second coming of the Lord. Note, verses 7, 8.

The hire—The wages due your **laborers**, which you have **kept back** contrary to the express prohibition of Lev. 19. 13; Deut. 24. 14, 15. This includes all kinds of **fraud** and unjust oppression, sins peculiarly offensive to God, the **cries** of which for special judgment are said to be heard of God, here called the **Lord of Sabaoth**. Note, Rom 9. 29; comp. Exodus 22. 21-27; Psalm 10. 17, 18; Zech. 7. 9-13; Mal. 3. 5. **Lived in pleasure... wanton**—The two words express a sumptuous and sensual mode of life. Ezekiel 16. 49, 50; Amos 6. 4-6; Lk. 16. 19; 1 Tim. 5. 6. **Nourished your hearts**—Glutted their bodies like beasts to the full extent of their hearts' desire, even to the very **day of slaughter**; answering to the judgment at the *last day*. Note, ver. 3; 1 Cor. 15. 32. **Killed the just**—Even Christ the *Just One*, (Acts 3. 14, 15; 7. 52,) who did *not* resist them. Note, Acts 8. 32; 1 Pet. 2. 23.

7-9. **Be patient**—After the example of Christ, (note, ver. 6; 1 Pet. 2. 20, 21,) and especially in view of the near **coming of the Lord** to judgment. Note, vs. 8, 9. **The husbandman**—Cited as an example of **long patience** in *waiting*, as others are of *suffering*. Vs. 10, 11. **Early and latter rain**—Referring to the two rainy seasons of Palestine. The *early* rain falls in Autumn, before sowing time, and the *latter* rain in Spring, before harvest. Deuteronomy 11. 14; Jer. 5. 24; Hosea 6. 3. **Establish your hearts**—In the faith and work of the Gospel, patiently waiting for the **coming of the Lord**. 1 Cor. 15. 58; Col. 2. 5-7; 1 Thess. 3. 2, 13. This event, it is said, **draw-**

eth nigh, (compare verse 9,) i. e., is constantly drawing nearer, and that in the sense of a religious expectation and assurance, which does not calculate the day and the hour, but looks at time as the Lord regards it. Note, 2 Peter 3. 8-14; 2 Thess. 2. 1, 2; Matt. 24. 33, 36, 42; Acts 1. 7. **Grudge not**—Rather, *murmur not*; equivalent to *judging*, which renders you liable to judgment and **condemnation**. Note, Matt. 7. 1, 2; 1 Cor. 4. 3-5. **The judge... before the door**—Note, ver. 8.

10-12. **Take... the prophets**—Those of the O. T. who, having **spoken... of the Lord**, of his coming as the promised Messiah, were made an **example of... patience** in suffering. Note, Matt. 5. 12; Acts 7. 52; Hebrews 11. 32, &c. Such are counted **happy** or *blessed*. Ch. 1. 12; Matt. 5. 10, 12; 1 Peter 4. 14. **The patience of Job**—This passage shows that the history given in the Book of Job is concerning a real, not an imaginary, person; otherwise his case could not be quoted as an example at all. Compare the reference to Jonah, Matt. 12. 39-41. **The end of the Lord**—Referring to the termination of Job's trials and those of others brought about by the Lord's **tender mercy** for their spiritual profit. Job 42. 10-17; note, ch. 1. 3, 4; 1 Cor. 10. 13; Heb. 12. 3-11. **Yea... nay**—Note, Matt. 5. 34-37.

13-18. **Afflicted**—As in vs. 10, 11. **Let him pray**—In faith to God, for that wisdom by which his afflictions may tend to make him perfect here (ch. 1. 4-6) and prepare him to be glorified with Christ hereafter. Chapter 1. 12; 1 Peter 1. 6-8; 4. 13, 14. **Merry**—Joyous in mind, the opposite of *heaviness*. 1 Peter 1. 6; Prov. 15. 13, 15; 17. 22. **Sing psalms**—Spiritual songs

merry? let him sing psalms. **14** Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: **15** And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. **16** Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. **17** E-li'as was a man subject

to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. **18** And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. **19** Brethren, if any of you do err from the truth, and one convert him; **20** Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

of praise unto God. Psalms 69. 30; Acts 16. 25; Ephesians 5. 19; 1 Cor. 14. 15. **Sick... call for the elders**—The representatives of the Church. Note, Acts 14. 23. **Pray over him**—Not only over or by his person, as in Acts 19. 13, but with reference to his salvation, and recovery from sickness. Verses 15, 16. **Anointing... with oil**—This usage, which Christ committed to his apostles, (note, Mark 6. 13,) was afterward continued, with the laying on of hands, as a token of the miraculous gift of healing. Note, 1 Cor. 12. 4–11. James does not here teach the practice of *extreme unction* as used by the Romish Church, for that is said to be for the souls of those whose life is despaired of, whereas this is for the recovery of the sick. Verses 14, 15. **The prayer of faith**—The prayer to God that is offered in faith for such things as accord with his will and promise. Note, ch. 1. 5, 6; 1 John 5. 14, 15. **Save the sick**—That is, in answer to the prayer of faith, **the Lord shall raise**, or restore him to health. This corresponds with the special gifts of the Spirit. Note, 1 Cor. 12. 9, 10. **If... committed sins**—Supposed to be a case of one whose sickness is the effect of some special sins. Note, Matt. 9. 2–5; John 5. 14; 8. 11. **Be forgiven**—On condition of true confession and faith. See Matt. 9. 2, &c.; Rom. 10. 9, 10; 1 John 1. 9. **Confess your faults**—The word is not the same as sins in ver. 15. It means your *offenses* in relation to one another. Matt. 5. 23, 24; Luke 17. 4. **One to another**—Not to the *priest*, as papal authority insists, as if he can forgive sins. Note, Mark 2. 7. Both the confession and the intercession were to be mutual. Comp. Eph. 6. 18, 19. **The... prayer**—Not every prayer is *effectual*, (note, ch. 1. 7; 4. 3,) but that only which is *fervent*, i. e., *energetic* or

earnest, the prayer *inwrought* by the Holy Spirit (Romans 8. 26, 27) in the soul of a *righteous man*, such as was Elijah. Note, vs. 17, 18. **Availeth much**—Has power to overcome difficulties and prevail with God. Comp. Gen. 18. 23–33; 32. 24–28; 1 Ki. 13. 6; 17. 17, &c.; 2 Ki. 4. 33, &c.; 20. 1–7; note, vs. 17, 18; Jn. 9. 31; 1 Jn. 5. 14, 15. **Elias—Elijah** (note, Matthew 11. 14) was a man of *like passions*, liable to be influenced by the same trials and discouragements as are other human beings, and therefore a suitable example of earnest and availing praying. Note, verse 16. **Prayed earnestly**—Gk. *prayed with prayer*; a Hebraism denoting *earnest prayer*. Luke 22. 15. **Not rain... rained not**—Note, Luke 4. 25. The allusion is to Elijah's prophecy, that it would not rain, which fact was evidently divinely revealed to him in answer to prayer. 1 Kings 17. 1, 2. **Prayed again**—For rain, as very plainly appears from his position on Mount Carmel, in connection with God's promise of rain. 1 Kings 18. 1, 41–45.

9, 20. **Err from the truth**—Be led astray from the faith and precepts of the Gospel, as in Gal. 1. 6, 7; 2 Pet. 2. 1–3. And any one **convert him**—Not in the sense of *regeneration*, as in Matt. 18. 3; Acts 3. 19; but of reclaiming and re-establishing him in the truth from which he has strayed. Verse 20; note, Lk. 22. 32. **Let him know**—For his encouragement, that he shall instrumentally **save a soul** from that **death** which the soul that sinneth must suffer unless it be converted. Ezek. 18. 20–23. Note, Matt. 10. 28; Rom. 6. 23; Rev. 2. 11. **Hide... sins**—In the sense of conversion, (verse 19,) or forgiving them, as a work of love. Comp. Psalms 32. 1; Prov. 10. 12. Note, 1 Pet. 4. 8. The reward shall be proportioned to the work. Dan. 12. 3.

THE

FIRST EPISTLE GENERAL OF PETER.

INTRODUCTION.—The writer of this epistle calls himself Peter, an apostle of Jesus Christ, (note, chap. 1. 1.) and also an elder. Note, chap. 5. 1. It was probably written at Babylon, and is addressed primarily to Jewish Christians scattered throughout the provinces of Asia Minor; (note, ch. 1. 1.) and, secondarily, to the Gentile Christians, as appears from chap. 4. 8, and also from 2 Peter 3. 1, both epistles being addressed to the same people—all who had obtained like precious faith. 1 Peter 1. 1. The immediate occasion of the epistle seems to have been a fiery trial of persecution that was then coming upon the Christians. Chap. 1. 6, 7; 2. 12, 19, 20; 3. 14, 16, 17; 4. 12–19; 5. 9, 10. It was sent by Silvanus, chap. 5. 12, 13.

CHAPTER I.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pon'tus, Ga-la'ti-a. Cap-pa-do-ci-a, A'si-a, and Bi-thyn'-i-a, **2** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. **3** Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten

us again unto a lively hope by the resurrection of Jesus Christ from the dead, **4** To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, **5** Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. **6** Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: **7** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried

CHAPTER I.

1, 2. Peter, an apostle—Note, Matt. 10. 1, 2, called also *a servant of Jesus Christ*, 2 Pet. 1. 1. Note, Rom. 1. 1. **Strangers scattered**—Rather, *sojourners of the dispersion*, referring primarily to the Jewish Christians, as in James 1. 1, but including the Gentile Christians. Ch. 4. 3. **Pontus ... Bithynia**—All provinces of Asia Minor. Note, Acts 2. 9; 16. 6, 7. **Elect ... foreknowledge**—Note, Matt. 24. 24; Acts. 2. 23; Rom. 8. 29, 33; 2 Thess. 2. 13.

3–5. The God and Father—Rather, *God even the Father*. Note, Rom. 15. 6; Eph. 1. 3. **According to his ... mercy**—Note, Tit. 3. 5. **Begotten us again**—Of the Spirit by the word. Note, verse 23; James 1. 18; John 3. 5; Tit. 3. 5. **Lively hope**—Rather, *living hope*; made so by the assurance of the **resurrection of Jesus**. Note, verse 21; 1 Cor. 15. 19, 20; Rom. 1. 4; 1 Thess. 4. 13, 14. **An inheritance**—The final salvation of the soul at the coming of Christ. Note, vs. 5, 9, 13. A crown of glory, in substance **incorruptible**, in purity **undefiled**, and, unlike earthly crowns, it **fadeth not**. Note, ch. 5. 4. **Reserved in heaven**—Note, Col. 1. 5; 2 Tim. 4. 8. **For you**—Believers, the

true elect only, verse 2. **Kept ... of God**—On condition that you keep yourselves in the love of God (Jude 21, 24,) i. e., **through faith** that works by love, (Gal. 5. 6,) and leads you to purify your souls in obeying the truth. Note, ver. 22; 2 Pet. 3. 14, 17. **In the last time**—At the second coming of Christ. Note, verses 7, 13; Phil. 1. 6; 2 Tim. 1. 12; 4. 18.

6–9. Wherein—In which *living hope*. Ver. 3. **Ye greatly rejoice**—Are *exceeding glad*. Note, ver. 8; Matt. 5. 12; Rom. 5. 2, &c. **For a season**—A short time only, as is our whole earthly life compared with eternity. Note, chapter 5. 10; 2 Cor. 4. 17, 18. **If need be**—If God sees that for your spiritual profit you need **heaviness** rather, to be *grieved through ... temptations* rather, by *many kinds of trials*. Note, ver. 7. **That the trial**—Rather, *testing or proving of your faith*, the aim of the trials. Note, verse 6; James 1. 2–4; Heb. 12. 6–11. **More precious than of gold**—Rather, *than gold, though ... tried with fire*; i. e., if gold, though it **perisheth**, (note, ver. 18,) is yet **tried with fire** to prove its genuineness, much more does your faith need to pass through a fiery trial to remove all that is defective, and to test its full value. Note,

with fire, might be found unto praise and honor and glory at the appearing of Je'sus Christ. **8** Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: **9** Receiving the end of your faith, *even* the salvation of *your* souls. **10** Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: **11** Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that

should follow. **12** Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. **13** Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Je'sus Christ; **14** As obedient children, not fashioning yourselves according to the former lusts in your ignorance; **15** But as he which hath called you is holy, so be ye

ch. 4. 12, James 1. 12; comp. Job 23. 10; Psa. 66. 10-12; Prov. 17. 3; Isa. 48. 10; Zech. 13. 9; Mal. 3. 2. 3. **Be found**—That is, the faith thus proved to be genuine and perfect, (Jam. 1. 3, 4, 12,) will receive **praise...honor...glory** at the **appearing of...Christ** to judge the world. Note, verses 13, 17; Rom. 2. 5-7; 1 Cor. 4. 5; Col. 3. 4. **Not seen**—Or *known*, i. e., in person, yet **ye love** him for his love to you. 1 John 4. 7-20. **In whom**—Virtually united to him in **believing ye rejoice**, even in your fiery trials, (note, vs. 6, 7,) with **joy unspeakable**, such as mortal tongues cannot fully express, being a joy **full of glory**; or rather, a *glorified* and most excellent joy; i. e., like that of the saints in glory. Note, Rom. 5. 2; John 15. 11; 16. 24. **Receiving**—Even now, as the earnest. Ephesians 1. 14. **The end of your faith**—The aim and purpose of your faith, the **salvation of your souls**. Note, John 3. 36; 4. 14.

10-12. **The prophets...inquired**—Sought **diligently** to know more fully the prophecies they uttered concerning Christ. Verse 11; comp. Dan. 7. 15, 16; 8. 15, 27; 12. 8, 9. Note, Matt. 13. 17. **What, or what manner**—At what particular time Christ would come, and what events would characterize the time of his coming. Note, verse 12. **Spirit of Christ**—Or of Jesus, (Rev. 19. 10,) which was **in** the prophets when they foretold the **sufferings...and the glory**, literally, *glories*. Note, Lk. 24. 25, 27. The inspiration of the prophets is also ascribed to the Holy Ghost and to God. Note, 2 Pet. 1. 21; 2 Tim. 3. 16. **Not unto themselves**—Their revelations related to our times, and were given mainly **unto us** for our benefit, as **reported** by them who have

preached the Gospel accompanied by the **Holy Ghost**, bearing these saving truths to the hearts of believers. Note, 1 Thess. 1. 5; 2. 13. **Angels...look into**—The object of their study and admiration is the **things** concerning our salvation through the sufferings of Christ. Note, vs. 10, 11.

13-16. **Wherefore**—The fact that Christ and his salvation have been regarded with most interest by prophets, apostles, and even by angels, (vs. 10-12,) shows how earnest all Christians should be to secure this *end of their faith*, (note, ver. 9,) by girding up the **loins of their mind**, a figurative expression denoting readiness for every Christian duty. Note, Lk. 12. 35; Eph. 6. 14. **Be sober**—In a state of spiritual self-restraint and watchfulness. Note, ch. 4. 7; 5. 8; Luke 21. 34. **Hope to the end**—Rather, *perfectly*; i. e., without doubt or dejection, so as to reach the proposed end (ver. 9) at the **revelation** or second coming of **Christ**. Note, ver. 7; Hebrews 9. 28. **As obedient children**—Thus designating their present actual character. Vs. 2, 3, 8, 22. **Not fashioning**—Or conforming **yourselves** in spirit and conduct to the **former lusts**, which were characteristic of your state of **ignorance** of God. Chap. 4. 2-4; 1 Cor. 6. 11; Eph. 2. 2; 3. 12; 4. 17-24; 1 Thess. 4. 5; Tit. 3. 3. **But as he**—God the Father, (ver. 17,) **hath called you** to be his obedient children. Ver. 14. Peter often cites this *calling*. Ch. 2. 9; 21. 3; 9. 5, 10; 2 Pet. 1. 3, 10. **Is holy**—A being perfectly pure and spiritual. Note, ver. 16. **So be ye holy**—In imitation of your heavenly Father, the highest and perfect model. Note, Matt. 5. 48; Lk. 1. 74, 75; Rom. 12. 1, 2; 2 Cor. 7. 1; Eph. 3. 16-19; 1 John 3. 2, 3; 4. 17. **In all**

holy in all manner of conversation; **16** Because it is written, Be ye holy; for I am holy. **17** And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: **18** Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; **19** But with the precious blood of Christ, as of a lamb without blemish and without spot: **20** Who verily was foreordained before the

foundation of the world, but was manifest in these last times for you, **21** Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. **22** Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently*: **23** Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. **24** For all flesh is as grass, and all the glory of

... **conversation**—Conduct or course of life. Note, Phil. 1. 27. The outward must correspond to the inward man. Note, Eph. 4. 22–24. **It is written**—As a standing requisite. Lev. 11. 44; 19. 22.

17–21. If ye call—Rather, *seeing that ye call on him as Father*, i. e., as an act of worship, a characteristic of true piety. Genesis 4. 26; 1 Kings 18. 24; 2 Kings 5. 11; Psalms 116. 17; Joel 2. 32; Zeph. 3. 9; Acts 2. 21; Rom. 10. 13; note, 1 Cor. 1. 2. **Without respect**

... **judgeth**—Note, Romans 2. 6, 11; Acts 10. 34, 35. **Pass the time**—All the days of your sojourning on earth.

In fear—That filial regard for God which leads you to obey him, and that dread of sin which leads you to avoid it. 2 Chron. 19. 7; Job 1. 1; note, 2 Cor. 7. 1; 1 Phil. 2. 12; Heb. 12. 28. This fear is the opposite of that *slavish fear* which is incompatible with holiness or perfect love. Note, Lk. 1. 74, 75; 1 Jn. 4. 18. **Not redeemed**—From your **vain conversation**; i. e., a sinful course of life, called *vain* in that it leaves no such fruit as that of a holy life. Rom. 6. 21–23.

Corruptible things—Such as **silver and gold**, in contrast with that which perisheth not. Verse 7; Jam. 5. 3. **By tradition**—Handed down from their fathers, as were most of the errors in faith and practice of both the Gentile and the Jewish Christians. Note, Matt. 15. 2, &c. **With the... blood of Christ**

—As a propitiation, shed for the remission of sins; (note, Matt. 20. 28; Acts 20. 28; Rom. 3. 24, 25; 1 Jn. 2. 2; Rev. 5. 9;) called **precious**, as having a value infinitely above that of other precious things in effecting that redemption which they could not, (note, ver. 18,) and also as being that of a **lamb without blemish**, such only as was allowed to be offered in Jewish sacrifice, (Lev. 22. 20–25;) the proper symbol of Christ,

the Lamb of God, and our passover, (note, John 1. 29; 1 Cor. 5. 7,) who was without sin. Note, chap. 2. 22; 2 Cor. 5. 21; 1 John 3. 5. **Was foreordained**—Foreknown and predetermined of God, before the creation of the world, that he should be the great atoning sacrifice for sin. Note, Acts 2. 23; Rev. 13. 8. **Was manifest**—In the flesh. Note, John 1. 14; 1 Tim. 3. 16. **Last times**—Note, Gal. 4. 4; 2 Tim. 1. 9, 10; Heb. 1. 2. **For you**—Christ's atonement was for all mankind. Romans 3. 22–26; Heb. 2. 9; 1 John 2. 2. It is made effectual only to those who **by him do believe in God**, that is, it is through Christ alone that men can savingly come to God and rest their **faith and hope** in him, as having **raised Christ from the dead**, and given him **glory**. Note, vs. 3, 21; Acts 2. 24, 33; Rom. 1. 4; comp. John 14. 6; 1 Tim. 2. 4–6; 4. 10.

22–25. Ye have purified—Referring to their own free agency as having an essential part in the cleansing or sanctification of the soul. Isa. 1. 16–18. Note, vs. 2, 15; James 4. 8; 1 John 3. 3. **In obeying the truth**—As revealed in the Gospel, or the **word of God**, vs. 23, 25; James 1. 18; John 15. 3; 17. 17, 19. **Through the Spirit**—By whose agency the truth is savingly applied. Note, Acts 15. 8, 9; 1 Cor. 6. 11; 1 Thess. 1. 5, 6. **Unto... love**—the first of the fruits of the Spirit, (Gal. 5. 22,) that of a **pure heart**, which shows itself as **unfeigned** by the practice of true brotherly acts. 1 John 3. 14–19.

Born again—Of the Spirit, **not of corruptible seed**, i. e., not of the flesh nor of man, but by the **word of God**, (note, ver. 22,) which **abideth forever**, i. e., begets in the believer that spiritual life which issues in eternal life. Note, ver. 25; John 1. 12, 13; 3. 3–6, 36. **All**

man as the flower of grass. The grass withereth, and the flower thereof filleth away: **25** But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, **2** As newborn babes, desire the sincere milk of the word, that ye may grow thereby: **3** If so be ye have tasted that the Lord is gracious. **4** To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, **5** Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices

flesh is as grass—Comp. Isa. 40. 6-8; James 1. 10, 11—That is, man is frail and transitory as contrasted with the **word of the Lord**, or of the **gospel** word and its enduring effects. Note, vs. 23, 25.

CHAPTER II.

1-3. **Laying aside**—Once for all, and entirely. **All malice... evil speakings**, including all the evil practices of the old, unregenerate man, which are utterly inconsistent with the newborn, spiritual man; ver. 2; chap. 1. 22, 23; Eph. 4. 22-32. **Newborn babes**—Recently born of the Spirit. Note, ch. 1. 23. As babes in Christ **desire the sincere milk**, the pure spiritual truths of the Gospel, that you may **grow thereby** unto salvation—a state of perfect manhood in Christ, filled with all his fullness. Eph. 3. 16-19; 4. 13-15; note, 1 Cor. 3. 1, 2; Heb. 5. 12-14. **Have tasted**—Known by your own happy experience that the Lord is **gracious**, rather, *sweet*, or agreeable to the taste. Psa. 34. 8; Sol. Song 2. 3; Heb. 6. 5.

4-8. **To whom coming**—By continually coming to the Lord for their spiritual nourishment, babes in Christ are made to grow. Vs. 2, 3; Isa. 55. 1-3. **A living stone**—Alluding to Christ as the foundation of the Church, though **disallowed**, i. e., rejected, of men: (Psa. 118. 22, Matt. 21. 42:) called *living*, as having life in himself and giving it to others. John 5. 24, 26; note, verse 5. **Chosen... precious**. Note, vs. 6, 7. **Ye... lively stones**—Rather, *living* stones, partaking of Christ, the living Stone, (ver. 4,) are **built up a spiritual house**; note, Eph. 2. 20-22. **A holy priesthood**—Comp. Ex. 19. 6; Isa. 61. 6; Rev. 1. 6. So called as offering such

acceptable to God by Je'sus Christ. **6** Wherefore also it is contained in the Scripture, Behold, I lay in Zi'on a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. **7** Unto you therefore which believe *he is precious*: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, **8** And a stone of stumbling, and a rock of offense, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. **9** But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: **10** Which in

spiritual sacrifices as contrition of heart, prayer, and praise, which are always **acceptable to God**. Ver. 9; Psa. 51. 15-17; Heb. 13. 15. **The Scripture**—Isa. 28. 16. **I lay in Zion**—Note, Rom. 9. 33. **Unto you**—To all who savingly **believe** in Christ he is **precious**, (verse 6,) or rather, *is the honor*, i. e., of those believing and being accepted, in contrast with the **disobedient** or unbelieving, who **stumble at the word**—Rather, being disobedient **to the word**. Isa. 8. 14, 15; note, Rom. 9. 32, 33. **Appointed**—By God, to this judicial punishment of their willful unbelief, they are appointed unto wrath as self-fitted for it. Note, Rom. 9. 22; 2 Pet. 2. 1; Matt. 13. 14, 15; 2 Thess. 2. 11, 12.

9, 10. **But ye**—Those described, vs. 1-6, ch. 1. 2-9, 22, 23. **Chosen generation... peculiar people**—These expressions are a combination of the Greek version of Exod. 19. 5, 6; Deut. 4. 20; 7. 6; Isa. 43. 20, 21. What God said of the literal Israel under the O. T. economy, holds good of the spiritual Israel under the New, embracing all of every nation who believe in Christ. Note, verse 10; Rom. 2. 28, 29; 9. 6, 24-26; Gal. 3. 7-9; 28. 29; Tit. 2. 11-14. **The praises**—Rather, the *virtues*, of God, particularly his great *mercy*, (note, verse 10; ch. 1. 3,) in calling you out of spiritual **darkness**, your former sinful state, into **his marvelous light**, so called as to its origin, nature, and effect. Note, Matt. 4. 16; Acts 26. 18; Eph. 5. 8, 11. This mercy, which has changed their relation to God, as expressed ver. 10, they must **show forth**, (ver. 9,) i. e., acknowledge and declare, vocally and by good example. Isa. 43. 12, 21; note,

time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. **11** Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; **12** Having your conversation honest among the Gen'tiles: that, whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. **13** Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; **14** Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. **15** For so is the will of God, that with

well-doing ye may put to silence the ignorance of foolish men: **16** As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. **17** Honor all *men*. Love the brotherhood. Fear God. Honor the king. **18** Servants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. **19** For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. **20** For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. **21** For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that

verses 12, 15. **Not a people... obtained mercy**—Note, Rom. 9. 25, 26.

11. 12. Dearly beloved—Peter often thus gains their attention by assuring them of his love. Ch. 4. 12; 2 Pet. 3. 1; 8. 14, 17. **Strangers and pilgrims**—Rather, *sojourners*, alluding, perhaps, to their literal dispersion (note, chapter 1. 1) as typical of their temporary sojourn on earth. Comp. chapter 1. 17; 1 Chron. 29. 15; Ps. 39. 12; note, Heb. 11. 9; 10. 13, &c. **Fleshly lusts**—Enumerated Gal. 5. 19, &c. **War against the soul**—To prevent its salvation, (Rom. 7. 5, 23, Gal. 5. 17,) as they will unless we **abstain** from all gratification of them by arming ourselves with the mind of Christ. Note, ch. 4. 1-4; Rom. 8. 1-13; 13. 14; Gal. 5. 16, 24; Jam. 4. 1-5. **Conversation honest**—Or *comely*, as opposed to your former wicked conduct; ch. 1. 14, 18; 3. 2-4. That is, as becomes Christians; note, Phil. 1. 27; 3. 20; 4. 8. By so doing the unconverted **Gentiles**, who falsely accuse you as **evil-doers**, will be led to **glorify God** by their repentance in the **day of visitation**, when they shall accept God's offer of saving mercy. Note, vs. 9, 10; ch. 3. 16; Tit. 2. 7, 8; Matt. 5. 16; Phil. 2. 15, 16.

13-17. Every ordinance—Rather, *every human institution*; note, verses 14-18; Matt. 22. 19-21; Rom. 13. 1-8. **For the Lord's sake**—In obedience to his will, (note, verse 15,) i. e., in so far only as obedience to them does not conflict with God's will. Note, Acts 4. 19, 20; 5. 29. **The king... governors**—Including all chief magistrates, and their subordinates of whatever title, who are appointed to punish **evil-doers** and to recognize them that **do well**

with marks of **praise** and approbation. Note, Rom. 13. 1-4. **So is the will of God**—That Christians, with **well-doing** as citizens and in all the conditions and relations of life, (vs. 16-18,) may **silence... foolish men**, that is, *foolish* in the sense of willful **ignorance** of God and spiritual things. Ch. 1. 14; 2 Pet. 3. 5; John 16. 3; 1 Cor. 15. 34; Eph. 4. 18; note, verse 12; ch. 3. 16. **As free**—From the service of sin and Satan, and from slavish bondage to human ordinances. Rom. 6. 16-18, 22; Gal. 5. 1-13; yet not abusing your **liberty** by making it a **cloak of maliciousness**, i. e., a cover for doing wrong to men, but, as the **servants of God**, in doing his will. Note, ver. 15. Matt. 17. 26, 27. **Honor all**—According to the honor due in each case. Rom. 13. 7. **Love the brotherhood**—Of Christians, i. e., with a special love. Note, John 13. 34, 35; Eph. 5. 1, 2; 1 John 3. 14-16. **Fear God**—So as to do his will. Ver. 15; ch. 1. 17; Ps. 111. 10. **The king**—Civil rulers. Note, verses 13, 14.

18-25. Servants... masters—Note, Eph. 6. 5, &c. **The froward**—Perverse, wicked. Prov. 2. 12-15. **Thankworthy**—Acceptable with God. Verse 20. **Conscience toward God**—With a pure desire of pleasing him. Note, Acts 24. 16. **What glory**—It is no **praise** to you to be patient when **buffeted**—beaten—for your **faults**, but it is a praise if when you **do well** and suffer for it you take it **patiently**, as did Christ. Verses 21-23; chapter 4. 12-16; compare Matthew 5. 11, 12; James 5. 10-12. **Acceptable**—And praiseworthy. Note, verse 19. **Hereunto... called**—To exercise a pa-

ye should follow his steps: **22** Who did no sin, neither was guile found in his mouth: **23** Who, when he reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: **24** Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. **25** For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER III.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be

tient and forgiving spirit when made to suffer as Christians, and thus honor Christ, who left us an **example** of such a spirit when he **suffered for us**, the just for the unjust. Vs. 22, 23; chap. 3. 17, 18; 4. 12-16. **Did no sin**—Note, 2 Cor. 5. 21; Heb. 4. 15; 7. 26; 1 John 3. 5. **Reviled**—Note, Matt. 27. 39-44. **Reviled not**—Comp. Isa. 53. 7, &c.; Acts 8. 32. There is a time for silence as well as for speaking. Eccl. 3. 7; Proverbs 26. 4, 5; Matt. 27. 12-14; Col. 4. 6. **Committed himself**—Compare ch. 4. 19; Matt. 26. 42; Lk. 23. 46. **Bare our sins**—Expiated them by suffering the curse of them in his **own body**, or person, including his *soul*, (Isaiah 53. 10-12; note, Matt. 26. 38,) and thus delivering persevering believers from that curse. Note, 2 Cor. 5. 21; Gal. 3. 13. The words **his own self** imply that the act was *voluntary*. Matt. 8. 17; John 10. 18. Also that there was *none other* who could have done it. Note, Acts 4. 12; Heb. 10. 1-14. **That we... should live**—Thus teaching that Christ's atoning death is savingly effectual to those only who are **dead to sins** and live unto **righteousness**. Note, Rom. 6. 1-23; 2 Cor. 5. 15; Tit. 2. 11-14. **As sheep**—Quoting Isa. 53. 6. Compare Num. 27. 17; 1 Kings 22. 17; Ezek. 34. 5, &c.; Psa. 119. 176; Matt. 9. 36. **Shepherd and Bishop**—In the sense of watchman and overseer, as applied to Christ, the chief Shepherd. Ch. 5. 4; Isa. 40. 11; Ezek. 34. 23; John 10. 11, &c.

CHAPTER III.

1-4. **Wives... own husbands**—Note, Eph. 5. 22, &c.; Tit. 2. 5. For the special reason that **if any** such

won by the conversation of the wives; **2** While they behold your chaste conversation *coupled* with fear. **3** Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; **4** But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. **5** For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: **6** Even as Sa'rah obeyed A'bra-ham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. **7** Likewise, ye husbands, dwell with *them* according

husbands **obey not the word**, or are not believers, they may be **won** to believe in Christ, even **without** the preached **word**, the *usual* way of being saved. Rom. 10. 14, 17. **By the conversation**—Such as becomes wives, i. e., **chaste** or pure—holy deportment. Ver. 2; ch. 1. 15. **With fear**—Proper reverential demeanor. Note, vs. 5, 6; Eph. 5. 33. **Whose adorning**—Let her adornments consist, not in such **outward**, costly array, as here named, (note, 1 Tim. 2. 9; comp. Isa. 3. 16-23,) but in the **hidden**, i. e., the inward, meek, and holy state of **the heart**, which alone God esteems as of **great price**. 1 Sam. 16. 7; Psa. 25. 9; 149. 4.

5-7. **After this manner**—That stated in verse 4. **Holy women... trusted**—Rather, *hoped in God*, i. e., who were truly pious, in contrast with the statement Eph. 2. 12. Compare the portrait of the godly wife, Proverbs 31. 10, &c. **Sarah obeyed Abraham**—In the sense given ver. 5, and Abraham, in his turn, obeyed her. Gen. 16. 2; 21. 12. **Calling him lord**—Compare Genesis 18. 12. **Whose daughters**—True believers, as long as they **do well**, are here said to be **daughters**, rather, *children*, of Sarah in the same sense that they are children of Abraham. Romans 4. 11-16. **Afraid... amazement**—Rather, *afraid of any sudden harm*. Note, ver. 13, &c. **Husbands, dwell with**—Rather, render thus: *dwelling according to knowledge*, i. e., in an intelligent and reasonable manner *with the feminine as with the weaker vessel, giving honor*, i. e., due respect and affectionate assistance. Note, Eph. 5. 25, 28, 29. The word *vessel* here refers to the *body*, as in 2 Cor.

to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. **8** Finally, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous: **9** Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. **10** For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: **11** Let him eschew evil, and do good; let him seek peace, and ensue it. **12** For the eyes of the Lord *are* over the righteous, and his ears *are* open unto their prayers: but the face of the Lord *is*

against them that do evil. **13** And who *is* he that will harm you, if ye be followers of that which is good? **14** But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled; **15** But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: **16** Having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. **17** For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. **18** For Christ also hath once suffered for sins, the just for the unjust, that he

4. 7; 1 Thess. 4. 4; in which sense the woman is the **weaker** of the two. But that she is *mentally* weaker is doubted, since the experience of able teachers has forced them to admit that girls are decidedly brighter and better students than boys, and facts show that if in riper years they do not advance equally, the fault is owing more to other circumstances than to any real lack of mental strength. Note, 1 Tim. 2. 14; 2 Tim. 3. 6. **Heirs together**—Mutual partakers of the **grace of life** eternal. Note, chap. 1. 3, 4. **Prayers . . . hindered**—Rejected, as are the prayers of all impenitent sinners. Psal. 66. 18; Prov. 28. 9. Note, verse 12; John 9. 31; James 4. 3.

8–13. Be ye—Rather, being **all of one mind, having compassion**, rather, *sympathizing* in joy and grief one with another as loving Christian brethren, being **pitiful** toward the afflicted, and **courteous**, rather, *humble-minded*. Note, Rom. 12. 10, 15, 16; 15. 5, 6; Eph. 4. 32; Phil. 2. 1–5. **Not . . . evil for evil . . . blessing**—Note, Matt 5. 39–45; Rom. 12. 14, 17–21; 1 Thess. 5. 15. **Thereunto called**—To imitate God in thus blessing others, and in turn receive God's promised **blessing**. Note, vs. 10–13; Matt. 5. 7; Luke 6. 36–38; Acts 20. 35. **For he that will**—Rather, *desires to love life*, i. e., to have life prolonged, and see **good days**, or be made happy in doing or receiving good, let him **refrain . . . from evil . . . guile**. Comp. Psal. 34. 12, 13. **Eschew**—Rather, *turn away from*, **evil**, and do good. **Seek peace, and ensue it**—Rather, *pursue, practice it*. Psal. 34. 14; Isa. 1. 16, 17; Rom. 12. 9, 18, 21; 3 John 11. **Eyes of the Lord . . . ears**—Im-

plying that he is constantly attentive to the wants of the **righteous**, and especially to **their prayers**. Psal. 34. 15, 17; Lk. 18. 7, 8; John 9. 31; Jam. 5. 16; 1 John 3. 22; 5. 14, 15. **Face . . . against**—God disapproves and will punish them that do **evil**. Psal. 34. 16, 21. **Who . . . will harm you**—Implying that the general effect of a righteous man's life is to deter men from harming him. Prov. 16. 7; Rom. 8. 31. Even should he suffer for this, God will overrule it for his good. Ver. 14; Rom. 8. 28.

14–17. If ye suffer . . . happy—That is, even your *sufferings* cannot take away your *blessedness*, if they are for **righteousness' sake**, for it is not suffering, but the cause for which one suffers, that makes the martyr. Vs. 17, 18; ch. 4. 13–16; Matt. 5. 10–12. **Be not afraid**—For they who fear God (chap. 2. 17) need fear none other. Isaiah 8. 12, 13; Psalm 27. 1–3; Hebrews 13. 6. **Sanctify the Lord**—Rather, honor *Christ* as **LORD**, both **in your hearts** and in your prayers. 1 Cor. 12. 3. **Ready always . . . reason**—Not to give a logical definition, but a reasonable, experimental account of the Christian **hope . . . in you**. Rom. 5. 1–5. **With meekness and fear**—With such due respect toward man and God as a **good conscience** dictates; so *hope* and *good conscience* go together, as in Acts 24. 15, 16; Heb. 13. 18. **Speak evil . . . falsely**—Note, chap. 2. 12. **Better . . . that ye suffer**—Not for **evil-doing**, but for **well-doing**, according to the **will of God**. Note, ch. 2. 19, 20; 4. 14–16, 19.

18–20. Christ . . . suffered for sins—Not his own, but for ours, to make an atonement for them. Note, ch. 2. 21–24. **He, the just**, (Matt. 27. 19, 24;

might bring us to God, being put to death in the flesh, but quickened by the Spirit: **19** By which also he went and preached unto the spirits in prison; **20** Which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. **21** The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: **22** Who is gone into heaven, and is on the right hand of God; angels and au-

thorities and powers being made subject unto him.

CHAPTER IV.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; **2** That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. **3** For the time past of *our* life may suffice us to have wrought the will of the Gen'tiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: **4** Wherein they think it strange

2 Corinthians 6. 2; Hebrews 9. 27; Revelation 22. 11.

21, 22. The like figure... baptism—The meaning is, that water, which was made instrumental in saving Noah and his family from death, (ver. 20,) was a type of water baptism which is now appointed to **save us**, in connection with repentance, and faith in the death and **resurrection of... Christ**. Note, chap. 1. 3; Mk. 1. 15; 16. 16; Acts 2. 38; 8. 36, 37; 16. 30, &c. **Not the putting away**—It is not the use of water merely as a means of purifying the flesh that saves us, but the **answer or assurance**, i. e., the having a **good conscience**, one that is void of offense **toward God**. Acts 24. 16; Heb. 10. 22. It is the inward washing of regeneration that saves us, as represented by water baptism. Note, John 3. 5; Acts 22. 16; 1 Cor. 6. 11; Titus 3. 5. **Gone into heaven**—Note, Acts 1. 9–11; 2. 33; 7. 55; Heb. 4. 14; 9. 24. **Angels... subject**—Note, Eph. 1. 20–22.

CHAPTER IV.

1–7. As Christ... suffered—Referring to what is said chap. 3. 18. **Arm yourselves**—Put on, as a piece of armor, **the same mind**, the same readiness to suffer innocently for the benefit of others as Christ did, and for his sake. Note, vs. 13–16; chap. 2. 21, &c.; Rom. 15. 1–3; Phil. 2. 4, 5; 1 John 3. 16. **Ceased from sin... live... to the will of God**—Note, Rom. 6. 2–14; 2 Cor. 5. 15; Gal. 2. 19, 20; 5. 24. **Time past... suffice**—Rather, *sufficient*, and wholly too much, of your time has been devoted to the **will of the Gentiles**; i. e., to such **abominable vices** as are here named, **wherein**—in respect to which vices—**they** who still practice them **think it strange** that you no

Acts 3. 14; 7. 52,) suffered for us, **the unjust**, that he might **bring us to God**,—reconcile us to him. Note, Rom. 5. 10; 2 Cor. 5. 18, &c.; Eph. 2. 13–18. **Put to death in the flesh**—In his bodily human life, which he assumed for that purpose. Note, ch. 2. 24; Heb. 2. 9, &c.; 10. 5–10. **Quickened**—Made alive, raised from death **by the Spirit**; his own divine Spirit, which, in this work, is one with the Father. John 10. 17, 18, 30; Rom. 1. 3, 4; Heb. 9. 14. **By which**—Rather, *in* which Spirit, verse 18, **he went and preached** in the person of Noah, a preacher of righteousness, (note, verse 20; 2 Pet. 2. 5;) who, as a prophet, spake by the Spirit of Christ, (ch. 1. 11,) as did Moses and other prophets. Note, Acts 7. 30, 38; Rev. 19. 10. Just as, after his death and ascension, he came and preached *by his Spirit* in his apostles and ministers. John 14. 18, 28; 16. 13, 14; Eph. 2. 17, 18. **The spirits**—The word *spirits* is sometimes used of those who are still in the body, (Num. 16. 22; 1 John 4. 1–3,) and here designates **disobedient sinners** in the days of Noah. **In prison**—Under sentence of death by the flood. Isa. 42. 6, 7; 61. 1; 2 Tim. 2. 26; chapter 2. 9. To these Christ by Noah preached, and **God waited** for them to repent while the **ark was preparing**; in which ark **eight souls were saved**, temporarily by the instrumentality of water, and spiritually by believing and obeying God in preparing an ark and entering into it, (Gen. 7. 7, 13; 8. 15, 16; note, Heb. 11. 7;) as the ungodly were not. Note, 2 Peter 2. 5. This passage does not favor the Popish notion of *purgatory*. Note, Acts 2. 27; Eph. 4. 9. Nor does it teach that departed spirits may have a future probation. Mark 3. 29; note,

that ye run not with *them* to the same excess of riot, speaking evil of *you*: **5** Who shall give account to him that is ready to judge the quick and the dead. **6** For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. **7** But the end of all things is at hand: be ye therefore sober, and watch unto prayer. **8** And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. **9** Use hospitality one to another without grudging. **10** As every man hath received the gift, *even so* minister the same one

longer join them in this **excess of riot**, as you once did. Note, vs. 2, 3; chap. 2. 11; 1 Thess. 4. 5; Tit. 3. 3. **Speaking evil**—Note, chapter 3. 16, Gr. *blaspheming*; in the sense of reproachful epithets against them as Christians. Note, verse 14, Acts 13. 45. **Give account to him**—To Christ, who is **ready**, i. e., prepared by appointment, to judge the **quick and the dead** at his second coming. Note, Acts 10. 42; 17. 31; 2 Tim. 4. 1: especially of their evil speaking. Jude 14, 15; 2 Pet. 2. 2, 3, 10. **For this cause**—giving the reason for verse 5—was the **gospel preached . . . to . . . the dead**, i. e., when they were living, as in the case of the antediluvians. Note, chap. 3. 19, 20; comp. Gal. 3. 8; Heb. 4. 2. **That they might be judged**—According to this Gospel, which was preached to them while in **the flesh**, in order that through faith they might **live . . . to God in the spirit**, i. e., lead a spiritual, as opposed to a fleshly, life. Note, verse 2; Gal. 2. 20. **The end of all things**—Referring to the coming of Christ being **at hand**, i. e., as being ready at any moment to appear in judgment, and close the present and last dispensation of grace. Note, verse 5; 1 Cor. 15. 24. This event is ever near. Note, Jam. 5. 8, 9; Rev. 22. 11, 12. It is only God's long suffering, and his will that all nations may first receive the Gospel, (Matt. 24. 14,) that leads him to extend the time, which is with him still as nothing. Note, 2 Pet. 3. 7-10. **Sober . . . watch**—Note, ch. 1. 13; Lk. 21. 34-36; 1 Thess. 5. 7-9.

8-11. Above all . . . charity—Rather, love. Note, 1 Cor. 13. 1, 3—Presupposing its existence among them, they are urged to make it more **fervent**, or intense, so as to **cover**, i. e. not to needlessly expose, but overlook and

to another, as good stewards of the manifold grace of God. **11** If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Je'sus Christ: to whom be praise and dominion for ever and ever. Amen. **12** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: **13** But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. **14** If ye be reproached for the name of Christ, happy

forgive, even a **multitude of sins**, as Peter himself was taught by Christ. Note, Matt. 18. 21, 22; Col. 3. 13. Comp. James 5. 20; Prov. 10. 12; 1 Cor. 13. 4-7. **Hospitality**—Not that which is attended with **grudging**, or, rather, *murmuring*; but that which pure Christian love prompts toward the needy, especially the saints who travel in the service of Christ. Rom. 12. 13; Heb. 13. 2; 3 John 5-8. **Even so minister**—That is, let this hospitality be exercised in proportion to the **ability which God giveth** to each, and with that cheerfulness which becomes the **good stewards** of this and every other gift of the **grace of God**. Verse 11. **If any . . . speak . . . minister**—Note, Rom. 12. 6-8. **Oracles of God**—Note, Acts 7. 38; Rom. 3. 2; Heb. 5. 12. **In all . . . glorified**—Note, 1 Cor. 10. 31. **Through . . . Christ**—By whom all things are mediated, (Heb. 13. 15,) and to whom belong **praise and dominion for ever**. Note, 2 Pet. 3. 18; Rev. 1. 6.

12-14. Beloved—Note, chap. 2. 11. **Think it not strange**—As if, in your **fiery trial** of sufferings, (note, ch. 1. 7,) something has **happened** to you which is not common with Christians, and which is adverse to the will of God. Comp. 1 Cor. 10. 13; 1 Thess. 3. 3, 4; 2 Tim. 3. 12. **Rejoice**—In so far as ye are **partakers of Christ's sufferings**, i. e., identified with him in suffering for the same reasons. Verse 14, ch. 2. 19-21; 3. 17, 18. Note, Phil. 3. 10; Col. 1. 24. **When his glory . . . revealed**—At his second coming. Matt. 16. 27; 24. 30. **Ye may be glad** in being made partakers of **his glory** as the reward of suffering with him. Ver. 14; ch. 5. 1; Matt. 5. 12; Rom. 8. 17, 18; 2 Tim. 2. 10, 12; Heb. 11. 25, 26; Rev. 7. 14, 15. **Reproached for**—Rather,

are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. **15** But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. **16** Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. **17** For the time *is come* that judgment must begin at the house of God: and if it first *begin* at us, what shall the end *be* of them that obey not the gospel of God? **18** And if the righteous scarcely be saved, where shall the ungodly and

the sinner appear? **19** Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

CHAPTER V.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **2** Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Commit... unto a faithful Creator

—Preserver and righteous judge, as did Christ. Ch. 2. 23. Comp. Acts 7. 59; 2 Tim. 1. 12; 4. 17, 18; Psa. 37. 5, &c. God will keep all who commit themselves to him in **well-doing**. Note, 1 Cor. 10. 12, 13; Phil. 4. 6, 7; Jude 21, 24; Rev. 3. 10.

CHAPTER V.

1-4. **The elders**—Or pastors, those commissioned to have the care of the Churches, and to preach the Gospel. Note, Acts 11. 30; 14. 23; Eph. 4. 11; Tit. 1. 5. There were also elders in respect to age as compared with those called *younger*; verse 5. **I...also an elder**—As was John the apostle. 2 John 1. Peter thus modestly puts himself on a level with the elders, though his higher office as an *apostle* (ch. 1. 1) is implied in calling himself a **witness**, i. e., an *eye-witness* of Christ's sufferings, a necessary qualification for apostleship. Acts 1. 2; 3. 8; 21. 22; 10. 39-42. **Partaker of the glory**—Note, chap. 4. 13; a pledge of which was given in the transfiguration. Note, 2 Pet. 1. 16-18. **Feed the flock**—The Church of God, of which Christ is the chief and model shepherd. Verse 4; John 10. 2-4. 14. Of this flock, under Christ, the Holy Ghost has given you the **oversight**. Note, Acts 20. 28. **Not by constraint**—Other than the constraint of love for Christ. Note, 2 Cor. 5. 14; John 21. 15-17. True pastors have a necessity laid upon them, but acting **willingly** prevents its being felt. Note, 1 Cor. 9. 16, 17. **Not for... lucre**—The love of gain, which, if it be the motive, is truly **filthy**, or mean, as the shepherd becomes a hireling, and even a wolf. John 10. 12, 13; Acts 20. 29; Isa. 56. 11; Mic. 3. 5, 11. **Of a ready mind**—As the Israelites gave

in the name of Christ, i. e., for his sake, as in Matt. 5. 11; Lk. 6. 22. **Happy**.—Or *blessed*, are ye, for the **spirit of glory and of God**, i. e., the *glory* or honor of suffering according to the will of God (verse 19) **resteth upon you**, as it did on Christ. Chap. 2. 19-21; 3. 17, 18; comp. John 12. 26; 2 Cor. 12. 9, 10. **On their part**—By your persecutors, Christ is **evil spoken of**, (ch. 3. 16;) but by you, as Christians, he is **glorified**. Note, verse 16.

15-19. **Let none of you suffer**—As an actual **evil-doer** in any of the ways here named. Comp. 1 Thess. 4. 11; 2 Thess. 3. 11; 1 Tim. 5. 13. **Suffer as a Christian**—As a follower of Christ and after his example. Ch. 2. 21. On the word *Christian* see note, Acts 11. 26; 26. 28. **Not be ashamed**—For such sufferings conduce not to shame but to honor, in that they **glorify God**. Verse 19, chap. 2. 19, 20; Acts 5. 41; Phil. 1. 20; 2 Tim. 1. 8, 12. **The time**—Rather, *it is time*, the fit time, that **judgment**, in the sense of that strict trial which determines character, (note, ver. 12, chap. 1. 7; 1 Cor. 3. 13-15; 4. 5,) **must begin at the house of God**, with his people or church, called a spiritual house. Chap. 2. 5; 2 Tim. 3. 15; Hebrews 3. 6. **And if...what...of them**—Note, verse 18. **Righteous scarcely**—Rather, *hardly*, or with difficulty, **be saved**, through fiery trials. (ver. 12,) **where shall...appear**, quoting the Gr. version of Prov. 11. 31. In other words, how certain and awful will be the destruction of the **ungodly**, i. e., the God-forgetting **sinner**. Psa. 9. 17; 50. 16-22; Prov. 1. 24-32; Isa. 10. 12, 13; Jer. 25. 29; 49. 12. To the one it is a judgment of mercy, to the other of punitive justice. Matt. 3. 2; 3. 16-18; 2 Cor. 2. 16; 2 Thess. 1. 6-10. **Suffer...will of God**—Note, ch. 3. 17.

3 Neither as being lords over *God's* heritage, but being ensamples to the flock. **4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. **5** Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. **6** Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: **7** Casting all your care upon him; for he careth for you. **8** Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: **9** Whom resist steadfast in the faith,

their services. Exod. 35. 21; 22. 29; 1 Chron. 29. 6-9. Note, 2 Cor. 9. 7. **As being lords**—Rather, *lording it*, i. e., exercising undue authority over **God's heritage**, as his people are called, Joel 2. 17; 3. 2. **Ensamples**—Note, Phil. 3. 17; 2 Thess. 3. 9; 1 Tim. 4. 12. The pope, in claiming infallibility, and lording it over the faith and practice of his subjects, shows that he is anti-Peter as well as anti-Paul (2 Cor. 1. 24) and anti-Christ. Note, 2 Thess. 2. 3, 12; 1 Pet. 4. 1-4. **Chief Shepherd**—Christ, the head of the Church. Eph. 1. 22; note, Heb. 13. 20. **Shall appear**—Visibly return from heaven with his final reward. Rev. 22. 12. Note, chap. 1. 7. **Crown of glory**—Note, 2 Tim. 4. 2; Jam. 1. 12. Called an inheritance. Note, ch. 1. 4.

5-11. **Ye younger**—In years, i. e., as compared with the elder. **Submit**—Yield the respect due them both as to age and office; Rev. 19. 32; Job 32. 4, 6, 7; note, 1 Tim. 5. 1, 2, 17; Heb. 13. 7, 17. **Be subject... humility**—Note, Rom. 12. 16; Eph. 4. 2; 5. 21; Phil. 2. 3; Col. 3. 12. **God resisteth the proud**—Note, Jam. 4. 6. **Under the mighty hand**—That is, submit to God's chastenings, which he sends for your trial and refining, (note, ch. 1. 7; 4. 12; Heb. 12. 5-11,) that **in due time**, in his own time, he may **exalt**, raise you from your sufferings to your reward. Chap. 1. 7; James 1. 12. **Casting... care**—Or, anxiety, upon God, for **he careth for you**. Psal. 55. 22; note, ch. 4. 19; Phil. 4. 6, 7. **Sober, be vigilant**—

knowing that the same afflictions are accomplished in your brethren that are in the world. **10** But the God of all grace, who hath called us unto his eternal glory by Christ Je'sus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. **11** To him be glory and dominion for ever and ever. Amen. **12** By Sil-va'nus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. **13** The church that is at Bab'y-lon, elected together with you, saluteth you; and so doth Mar'cus my son. **14** Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Je'sus. Amen.

Note, ch. 4. 7. **Adversary... devil**—Note, Matthew 4. 1. **As a... lion**—Implying his violent and insatiable thirst for prey. Psal. 104. 21; Isa. 5. 29; Amos 3. 4. **Walketh about**—As in Job 1. 1. This applies not to Satan himself, who is confined in hell, (note, 2 Pet. 2. 4,) but to his influence by his agencies. Eph. 2. 2; John 13. 2. 27; Acts 5. 3; Matt. 12. 43-45. **Resist... in the faith**—Note, Eph. 4. 27; 6. 10-16; James 4. 7. **The same afflictions**—Are the common experience of **your brethren** in Christ. Note, ch. 4. 12; 1 Cor. 10. 13. **The God of all grace**—The source of all spiritual help, **who... called** you effectually, since ye have obeyed the call, **unto his eternal glory**; not now, but after ye have suffered awhile. Note, chap. 1. 6, 7; 4. 13, 14; 2 Cor. 4. 17, 18. **Make you perfect**—In love here and now. Note, Matt. 5. 48; 2 Cor. 7. 1; 1 Thess. 5. 23; 1 John 4. 12; 17. 18. **Be glory**—Note, chap. 4. 11.

12-11. **By Silvanus**—Paul's companion and amanuensis. 2 Cor. 1. 19; 1 Thess. 1. 1. **Written briefly**—Note, Heb. 13. 22. **The true grace**—That of God, (in which you stand,) and rejoice in hope of his glory. Note, verse 10; Rom. 5. 2-5. **At Babylon**—Probably the literal Babylon. See introductory note, Matt. 1. 17. **Elected... with you**—Note, ch. 1. 2. **Mar'cus**—Probably John Mark, Peter's spiritual son. See Introduction to Mark's Gospel. **Kiss of charity**—Note, Romans 16. 16.

SECOND EPISTLE GENERAL OF PETER.

INTRODUCTION.—This epistle bears the name of Peter, (chap. 1. 1,) and claims to be the second written by him to the same persons, (ch. 3. 1; note, 1 Pet. 1. 1,) but including all true believers. Note, ch. 1. 1. The place and time of writing is unknown, but evidently not long before the author's martyrdom, a fact that gives it a solemn interest. Ch. 1. 12-15. The second chapter, which describes the false teachers that had crept into the Christian community, agrees in a remarkable manner with the Epistle of Jude, in both of which false teachers and their adherents are warned in awful terms of their guilt and danger: assuring them as scoffers that Christ's coming to judgment, though long delayed, is as certain as the fact of the deluge. Ch. 3. 8-10; Jude 14-18.

CHAPTER I.

SIMON Peter, a servant and an apostle of Je'sus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Je'sus Christ: **2** Grace and peace be multiplied unto you through the knowledge of God, and of Je'sus our Lord, **3** According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

CHAPTER I.

1-4. **Simon Peter**—Note, Matthew 10. 2; John 1. 42. **Servant**... apostle—Note, 1 Peter 1. 1. **To them**—Those addressed in 1 Pet. 1. 1, (note, ch. 3. 1.) including all of **like precious faith**; i.e., the faith which embraces the same precious promises, (verse 4,) relating to the **righteousness of ... Christ**. Note, Rom. 4. 3-16; 10. 10. Hence called *one faith*, (Eph. 4. 5,) the *common faith*, and the *common salvation of God's elect*. Titus 1. 1, 4; Jude 3. **Grace and peace**—Note, 1 Pet. 1. 2. **Through the experimental and practical knowledge of God** the Father, as revealed in **Jesus**. Matt. 11. 27; John 17. 5; Eph. 1. 17, &c.; Phil. 3. 8, &c.; 1 John 5. 20. **All things** that pertain to the new **life** of faith, which has eternal life for its issue **and godliness** as its form. Note, 1 Tim. 4. 8. **To glory and virtue**—Rather, *by his glory and virtue*, i.e., it is his glorious power or efficiency that has **called** into this new life. Note, 1 Pet. 2. 9; Eph. 2. 4-8; Phil. 2. 13. **Precious promises**—Which to believers are as sure as if they were already fulfilled. Note, 2 Cor. 1. 20; Heb. 6. 17-20. **Partakers... divine nature**—Made like God in his moral nature. Note, Hebrews 12. 10; 1 John 3. 2, 3, 9; 4. 17; 5. 18. **Escaped the corruption**—As in chap.

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. **5** And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; **6** And to knowledge, temperance; and to temperance, patience; and to patience, godliness; **7** And to godliness, brotherly kindness; and to brotherly kindness, charity. **8** For if these things be in you, and

2. 18, 20. Put off the old man, and put on the new. Note, Eph. 4. 22-24.

5-7. **Besides this**—Rather, *for this very reason*, on account of what is done for you. Vs. 3, 4. **Giving all diligence**—Implying that God's gifts must be attended by a faithful improvement on our part to secure the ultimate end of our calling. Note, verses 8-11; chap. 3. 14; Phil. 2. 12, 13. **Add to**—Rather, *furnish in*, i.e., by the exercise of **your faith**, which is God's gift, (note, Eph. 2. 8,) and lies at the foundation of the Christian character. Heb. 11. 16; Gal. 5. 6. **Virtue**—All moral excellence, especially Christian courage in the discharge of every duty. 1 Cor. 16. 13. **Knowledge**—That experimental knowledge of gospel truth in which we should constantly grow. Ver. 8; chap. 3. 18; 1 Pet. 2. 2; Col. 1. 9, 10; 3. 10. **Temperance**—Or *self-control*; abstinence from all things that hinder spiritual progress. 1 Corinthians 9. 25, 27. **Patience**—Steadfast endurance of trials of faith. 1 Peter 4. 16, 19; James 1. 3, 4. **Godliness**—Note, 1 Tim. 4. 7, 8; 6. 11. **Brotherly kindness**—Rather, *love of the brethren*. Note, 1 Pet. 1. 22. **Charity**—Rather, *love*, i.e., toward all men, even your enemies. Note, Matt. 5. 44, &c.

8-11. **These things**—If these Christian graces (verses 3-7) **be in you and**

abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Je'sus Christ. **9** But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. **10** Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail: **11** For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Je'sus Christ. **12** Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. **13** Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; **14** Knowing

abound, dwelling in your hearts in rich abundance, they **make you**, cause that you be not **barren**, rather, *inactive*, nor **unfruitful**; not cumberers, (Luke 13. 7,) but bearers of much fruit. John 15. 5; 2 Cor. 9. 8-11; Eph. 3. 16-20; Phil. 1. 9, 11; 2 Thess. 1. 3. **Lacketh these things**—The opposite of their *being in you*, &c. Verse 8. **Is blind**—Or short-sighted, has very imperfect views of spiritual things, having even **forgotten** that he had once escaped from his **old sins**. Ver. 4; ch. 2. 18-20. **Give diligence** (note, verse 5) to... **make... sure**, beyond all possible failure, **your calling and election** of God; implying that they were, in fact, thus called and elected, (note, 1 Pet. 1. 2, 3; 5. 10, 13,) and also that they were liable so to **fail** therefrom as to be finally rejected and lost. Note, ch. 2. 20-22; John 15. 2-6; 17. 12; 1 Cor. 9. 27; 10. 12. **An entrance... abundantly**—In proportion as you *abound*, &c. Ver. 8; note, Matt. 25. 29.

12-15. Remembrance of these things—Those I am now teaching you, (vs. 5-11,) called the **present truth**. Comp. 1 Pet. 1. 12. Though ye already **know**, so as to be **established** in them, (verses 3, 4,) yet it is **meet**, fit, and important, that I **stir you up**, admonish you of the danger of your being seduced from the truth by false prophets. Ch. 2. 1-3, 18, &c. **Knowing**—By the fact that he was now *old*, when, as Jesus had **showed** him, respecting the manner of his death, (John 21. 18, 19,) he must put off this **tabernacle**, i. e., the body, called also the earthly house. Note, 2 Cor. 5. 1, 8. **I will endeavor**—As long as I live, thus to remind you of these things (ver. 13) that you may

that shortly I must put off *this* my tabernacle, even as our Lord Je'sus Christ hath showed me. **15** Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. **16** For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Je'sus Christ, but were eye-witnesses of his majesty. **17** For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. **18** And this voice which came from heaven we heard, when we were with him in the holy mount. **19** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that

not forget them **after my decease**. Comp. Acts 20. 29-31. Peter here does not teach, as Romish interpreters falsely claim, that he will after death intercede for them in heaven; for there is but one Mediator. 1 Tim. 2. 5.

16-18. For we—Apostles. Have not followed cunningly devised fables—That is, lying stories artfully dressed up in the garb of truth, like those. Ch. 2. 1-3; Titus 1. 10-14. **The power and coming**—The coming of Christ with power, as in Matt. 24. 30. **Eye-witnesses**—At the transfiguration, Peter, James, and John had a glimpse of the **majesty** or glory in which Christ will appear at his second coming. Note, vs. 17, 18. **Received... honor and glory**—When the Father addressed him from the *bright cloud*, called here the **excellent glory**, declaring him his **beloved Son**. Note, Matthew 17. 1-5. **Holy mount**—So called because of this divine manifestation. Compare Acts 7. 33.

19-21. A more sure word—Rather, *the prophetic word more sure*, i. e., the O. T. prophecy concerning Christ, which was always *sure*, is now made *more sure* to us, in so far as it is confirmed by its fulfillment. Compare Luke 24. 25-27; 44-48; John 1. 33, 34; 2. 22; 14. 29; Rom. 15. 8. The fulfillment of prophecy so far in Christ's history makes us the *surer* of what is yet to be fulfilled—that relating to his future glory. 1 Pet. 1. 11; Lk. 24. 26. Of which glory the transfiguration is a pledge and sample to us eye-witnesses. Verse 16. **Do well... take heed**—Since all other teachings must be tested by the written word. Isa. 8. 19, 20; Acts 17. 11, 12. **As unto a light**—The O. T. prophecy

shineth in a dark place, until the day dawn, and the day-star arise in your hearts: **20** Knowing this first, that no prophecy of the Scripture is of any private interpretation. **21** For the prophecy came not in old time by the will of man: but holy men of God spake *as they were moved by the Holy Ghost.*

CHAPTER II.

BUT there were false prophets also among the people, even as there shall be false

is here compared to a *light*, i. e., that of a *lamp* as contrasted with that of **day-dawn** and the **day-star**, that witness of the Spirit (Rom. 8. 15; Gal. 4. 6) which Christ imparts to all believing **hearts**. Comp. Lk. 1. 78, 79; Rev. 2. 28; 22. 16. The **dark place**, literally, *filthy*, is the state of heart before conversion. Isa. 60. 2; Matt. 4. 16; Jk. 1. 79; Acts 26. 18; 2 Cor. 4. 4, 6; John 8. 12; 12. 35, 46. The light of the O. T. Scriptures is sufficient to lead all who properly **heed** it to receive Christ, the true light of the world. Luke 16. 29, 31; John 5. 39, 46, 47; 2 Cor. 3. 14–18. **Knowing . . . first**—As a reason *for taking heed* to Scripture **prophecy**, (ver. 19,) that it is not of **any private interpretation** or human invention, originated by the **will of man**, like that of false prophets, (chap. 2. 1–3, Ezek. 13. 2, 3, Jer. 23. 26,) but **holy men**, men approved of God, (Lk. 1. 70,) spake and wrote as they were **moved**, rather *borne along*, i. e., they were passive under the influence of the **Holy Ghost**. 2 Sam. 23. 2; note, 1 Peter 1. 11.

CHAPTER II.

1–3. **But . . . false prophets**—As well as the true and holy. Chapter 1. 19, 21; compare Deut. 13. 1, &c.; Jer. 23. 16, &c.; Ezek. 13; note, verse 16. **As . . . among you**—Note, Matt. 7. 15; 24. 11, 24; Acts 20. 29, 30; Jude 17, 18. **Who privily**—Not openly and directly, but stealthily and unobserved. Jude 4; 2 Tim. 3. 6. **Shall bring in**—Into the Church. **Damnable heresies**—Such as lead to destruction all who follow them. Vs. 2, 3. **Even denying the Lord**—The Lord Jesus, (Jude 4,) who had **bought**, redeemed, and washed them with his own precious blood. 1 Pet. 1. 18, 19; Rev. 1. 5. This **destruction** men bring upon themselves

teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. **2** And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. **3** And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. **4** For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them*

by *their own corruption*. Note, ver. 12; comp. Ps. 9. 16; Prov. 1. 31, 32; Isa. 3. 9, 11; Hosea 13. 9. **Many shall follow**—Even of those who have once savingly known and followed Christ. Note, vs. 20, 21; Matt. 24. 12, 24. **The way of truth**—The gospel truth shall be **evil spoken of**, brought into discredit, by giving false accusers occasion to speak the truth of them, causing their enemies to lay on Christianity itself the blame of its professors' evil practices. Contrast 1 Pet. 2. 12; 3. 16; Titus 2. 7, 8. **Through**—Rather, *in* their **covetousness**; the exercise of their insatiable lust of gain. Note, verses 14, 15. **With feigned words**—Designed with a fair show to allure and deceive, they **make merchandise**, or gain, of you. Ver. 18; 1 Tim. 6. 5; Tit. 1. 11. Contrast 2 Corinthians 12. 17; Acts 20. 33. **Judgment . . . lingereth not**—The destruction to which such incorrigible sinners will be adjudged, though they think it *lingereth*, will certainly break forth at the appointed time, (Psalm 50. 21, 22,) as shown in the examples recorded. Note, vs. 4, 9; ch. 3. 3–10.

4–10. **For if God spared not**—

Here follows (vs. 4–6) three examples of punitive justice, teaching us what is in store for all. Note, ver. 9. **Angels that sinned**—On the word *angels*, see note, Matt. 4. 11. Their *sin* implies the transgression of divine law under which they stood as probationers. Note, 1 John 3. 4; Rom. 4. 15. The sphere from which they were **cast down** is called their *first estate*, &c. Jude 6. The tradition of their fall is in all nations and in all religions, and it is clearly alluded to. Job 4. 18; John 8. 44; 1 John 3. 8; 1 Timothy 3. 6, 7. **To hell**—Greek, *Tartarus*; called the *deep*, or *abyss*, (Lk. 8. 31;) the *bottomless pit*, (note, Rev. 9. 1, 11; 20. 3;) equivalent

into chains of darkness, to be reserved unto judgment; **5** And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; **6** And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; **7** And delivered just Lot, vexed with the filthy conversation of the wicked: **8** (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) **9** The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished: **10** But chiefly them that walk after the flesh in the lust of uncleanness, and despise

to the lowest part of *hades*, and always a place of punishment. Note, Luke 16. 23. **Into chains**—That is, *as if bound* in a prison, (Rev. 20. 1-3, 7,) with **chains**, or in *dens of darkness*, (Jude 6, 13,) a figure like *outer darkness*, in contrast with the light of heaven. Note, Matthew 8. 12; compare Rev. 16. 10; 21. 23; 22. 5. **Reserved unto judgment**—That of *the great day*, (Jude 6,) appointed of God, (Acts 17. 31,) for their final doom. Note, Rev. 20. 10. Their being now bound in chains is not inconsistent with their going about. Note, 1 Pet. 5. 8. **Spared not the old world**—Alluding to the flood, when only Noah, the eighth person, i. e., Noah and seven others, were saved of all the densely populated world of the ungodly. Note, 1 Pet. 3. 20; Heb. 11. 7. **Sodom and Gomorrah**—And the cities about them. Jude 7; note, Matt. 10. 15; Lk. 17. 29. **For an ensample**—Of the fate that will befall all who in after time **live ungodly**. Deut. 29. 22-25; comp. Num. 26. 10; 1 Cor. 10. 6, 11. **Delivered... Lot**—Called just and righteous in contrast with the wicked, in the transaction recorded. Gen. 19. 1-22. The reference is to Lot's character before his sin in the cave. Genesis 19. 30, &c.; compare the case of Rahab. Josh. 6. 17, &c.; note, Hebrews 11. 31; James 2. 25. **The Lord knoweth how**—He is at no loss for means to deliver the godly, as shown in verses 4-7. He does not say deliver *from*, but out of temptation, i. e., trials. Note, 1 Cor. 10. 13; James 5. 11. **Reserve... to be punished**—When the Lord cometh at the final judgment. Note, verse 4; Jude

government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities. **11** Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. **12** But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption: **13** And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; **14** Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: **15** Which have forsaken the right way, and are gone astray, fol-

14, 15. Sin is already its own penalty, (note, Rom. 2. 15,) hell will be the full development of that punishment. Note, verse 4; Rev. 22. 11. **Chiefly them**—The characters here specified will be especially punished, as shown verses 12-22, Romans 1. 21-32. **Despise government . . . dignities**—Reject with disdain all rule, human and divine, claiming to be free from all restraints. Job 21. 15.

11-16. **Angels . . . greater**—Even Michael, the archangel, in contending against them, the powers that opposed him, used not railing accusation, blasphemous, reproachful language. Note, Jude 9. **But these**—Those in verse 10, as mere natural . . . beasts, or irrational animals, exercising no restraint over their passions. Jude 10; Romans 1. 21-32. **Made to be destroyed**—Self-fitted for destruction by their own corruption. Note, verse 1. Corruption is the seed, and destruction the developed fruit. Prov. 1. 31, 32; note, Gal. 6. 7, 8; Rom. 6. 21. **Riot in the day-time**—Contrary to ordinary sinners. Romans 13. 13; Eph. 5. 12; 1 Thess. 5. 7. **Spots . . . blemishes**—They disgrace themselves and the Church while they feast, i. e., by making the so called *love-feasts* occasions of revelry. Note, Jude 12; 1 Corinthians 11. 20-22, 29. **Eyes full of adultery**—Rather, of an adulteress, as if one filled their eyes with alluring desire, as in Prov. 7. 7, &c. **Cannot cease from sin**—So long as they have a heart . . . exercised with a desire for such practices. Prov. 6. 27-32; Jer. 13. 23. **Cursed**—Self-cursed by forsaking the right way. Note, vs. 20, 12; Jude 11.

lowing the way of Balaam the son of Bo-sor, who loved the wages of unrighteousness; **16** But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. **17** These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. **18** For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much wantonness*, those that were clean escaped from them who live in error. **19** While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. **20** For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. **21** For it had been

better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. **22** But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and, The sow that was washed to her wallowing in the mire.

CHAPTER III.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: **2** That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: **3** Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, **4** And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they*

Balaam—Comp. Num. 22. 24, &c. He desired permission to curse Israel, that he might receive from Balak the promised reward, here called the **wages of unrighteousness**. Note, Luke 16. 9. **Ass speaking**—The angel speaking through the ass with **man's voice**, so that Balaam might clearly understand the rebuke of his **madness**, as his attempt to fight against God is truly called. Acts 5. 39; 23. 9; note, Rev. 2. 14.

17–19. Wells ... clouds—Which promise **water**, but give none. Note, Jude 12. Two figures descriptive of these boastful but empty false teachers, whose **great swelling words** are found on trial to be but **vanity**, (verse 18; Jude 16,) void of the living water. Compare Jer. 2. 13; John 4. 10, 14. Contrast Prov. 10. 11. **Mist of darkness**—Rather, *blackness*, as in Jude 13. Note, vs. 4, 9. **They allure**—As in verses 2, 3, those that were **clean escaped**, i. e., *really*, (chap. 1. 4,) though but *for a short time*, escaped, and therefore easily drawn back again into the company of the wicked one who **live in error**. Note, ver. 20; chap. 3. 17; Jude 11. **Promise them liberty**—False liberty to live as they please, free from all moral restraints, by which they are actually brought in **bondage**, as the **servants of sin**. Note, John 8. 34; Romans 6. 16; compare 1 Peter 2. 16; Gal. 5. 13.

20–22. After they have escaped—Note, verse 18. **Through the knowledge**—Note, chap. 1. 3, 4. **Entangled**—As with snares, so as to be **overcome**, (verse 19,) and no longer able to

please God. 2 Tim. 2. 4. **The latter end**—Rather, *their last state*, is **worse** than the *first*. Note, verse 21; Matt. 12. 45; 26. 24; 2 Tim. 3. 13; Hebrews 6. 4–6; 10. 26, &c. **Better**—The opposite of *worse*. Ver. 20. **Holy commandment**—The Christian doctrine which enjoins holiness as opposed to their corruption. Vs. 12, 19; 1 Peter 1. 14, 15; 1 Thess. 4. 2–7. **According to ... proverb**—The truth of the proverb has been fulfilled in them; quoting Prov. 26. 11. That relating to the **sow** is said to have been a common proverb with the ancients, quoted here to illustrate further their former sins, from which they had been **washed**. 1 Cor. 6. 11; Tit. 3. 5, &c.

CHAPTER III.

1–7. This second epistle—Addressed to the same persons as the first epistle. Note, chap. 1. 1. **I stir up**—Note, ch. 1. 13, 15. **Be mindful**—Take heed to the inspired **words of the holy prophets**. Note, ch. 1. 19–21. **And of ... us the apostles**—Especially our forewarning you of **scoffers** that would come in the **last days**. Jude 17, 18; 1 Tim. 4. 1; 2 Tim. 3. 1; 1 John 2. 18. **Walking ... own lusts**—Note, chap. 2. 10. **Where is the promise**—The fulfillment of the prophecy that Christ would come to judgment: (Jude 14, 15;) that which you believers are ever looking for. Note, vs. 12–14, compare the daring words of the scoffers, Psal. 79. 10; Isa. 5. 19; Jer. 17. 15; Ezek. 12. 22; Mal. 2. 17. **All things ... as they were**—A false assertion, as is

were from the beginning of the creation. **5** For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: **6** Whereby the world that then was, being overflowed with water, perished: **7** But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. **8** But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. **9** The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. **10** But the day of the Lord will come as a thief in the night; in the which the

heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. **11** Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. **12** Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? **13** Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. **14** Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. **15** And account that the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also accord-

shown, verses 5-7. **Willingly ... ignorant**—They do not wish to know. Job 21. 14. **By the word of God**—The reference is to the chaos out of which the heavens... and the earth were formed at the command of God. Gen. 1. 1-10; Psa. 33. 6; note, Heb. 11. 3. **The world ... perished**—Not *annihilated*, but *changed*, in respect to its then existing order and its occupants. Note, chap. 2. 5. **The heavens... which are now**—The present post-diluvian world **by the same word** or power, that by which the world was created; ver. 5, are **kept in store**, to be destroyed again, not with water, (Gen. 9. 15,) but with **fire**, (note, verse 10,) at the day of final **judgment and perdition**. Note, ch. 2. 4, 9; 2 Thess. 1. 7-9. The word of God is not only the architect of the world, but also the prop by which it is upheld. Heb. 1. 3.

8, 9. Not ignorant—As the scoffers are. Ver. 5. **Of this one thing**—Considered of chief importance, as in John 9. 25; Lk. 10. 42; 18. 22; Phil. 3. 13. **One day**—Or the shortest space of time, is, **with the Lord**, i. e., with reference to his purposes and works, (Acts 15. 18,) as **a thousand years**, or the longest space of time, because his views of time, like his thoughts and ways, are different from ours. Isaiah 55. 8. What he has determined to accomplish a thousand years hence is just as sure as if he had determined to do it to-morrow. Psa. 90. 4. **Not slack**—Or tardy, as he may to some seem to be. Verse 4; Rev. 6. 10; Hab. 2. 3. In delaying to execute his threatened judgment on the wicked, (ver. 7,) God shows his **long-suffering**, as in 1 Pet.

3. 20, his desire that **all men** should repent and be saved, (verse 15,) even *scoffers*, (ver. 3,) and the *chief of sinners*. 1 Tim. 1. 15, 16; 2. 4.

10-13. The day... will come—When the Lord will come to judgment, (verse 7,) **as a thief**. Note, Matt. 24. 43; 1 Thess. 5. 2; Rev. 3. 3; 16. 15. **The heavens... earth**—Which now exist, (verse 7,) shall **pass away**, be *changed*, as described verses 11-15. Note, Heb. 1. 11, 12. **With a great noise**—Like that of a destructive fire. Joel 2. 5. Note, 1 Thess. 4. 16. **Elements shall melt**—The component parts of the material world, all of which are, more or less, capable of fusion or combustion through the action of fire, shall be **burned up**; not annihilated, but **dissolved**, decomposed, i. e., changed, and renovated, (Heb. 1. 12,) so as to compose the **new heavens and ... earth**, according to God's promise. Isa. 65. 17; 66. 22; Rev. 21. 1. **Dwell-eth righteousness**—As its essential feature, all unrighteousness being excluded. Isa. 60. 21; note, 1 Cor. 6. 9, 10; Rev. 21. 8, 27; 22. 14, 15.

14-18. Seeing that ye look for—Are expecting such things, verse 13. **Be diligent**—So as to make your calling and election sure. Note, chapter 1. 10, 11. **Found... in peace**—Fully reconciled to him. Eph. 2. 14-17. **Without spot**, in contrast to ch. 2. 13. **Blameless**—Note, Eph. 5. 27; 1 Thess. 5. 23. **Long-suffering... salvation**—Note, ver. 9; Rom. 2. 4; 9. 22. **Our beloved... Paul**—Peter here conceded to Paul that special **wisdom** which he had claimed, as the gift of God, (1 Cor. 3. 10,) and commends **all his epistles**,

ing to the wisdom given unto him hath written unto you; **16** As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction. **17** Ye therefore,

even in that in which Peter is condemned. Gal. 2. 11, &c. **Speaking . . . of these things**—The coming of Christ, the end of the world, and the importance of being ready for those events. Comp. Rom. 2. 5, 16; 1 Cor. 4. 5; 2 Cor. 5. 10; Phil. 3. 20; Col. 3. 4; 1 Thess. 3. 13; 4. 14, &c.; 2 Thess. 1. 7-10; 2. 1, &c.; Tit. 2. 13; Heb. 9. 28; 10. 37. **Hard to be understood**—Especially by the unlearned and unstable; those who are willingly ignorant, (verse 5,) who have no settled principles, and do not love the truth which reproves and condemns them; and hence **wrest**, pervert,

beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. **18** But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

and misapply these and **other Scriptures** to their **own destruction**. Note, chap. 2. 1, 2. Not so with those who study the Scriptures to know their duty and practice it. John 7. 17; Acts 17. 11, 12. Thus Paul's writings are here treated as of the same authority as the O. T. **Seeing ye know . . . beware**—Note, (verse 14,) ch. 2. 13-21. **Grow in grace . . . knowledge**—Note, 1 Pet. 2. 2, 3. The best safeguard against apoetasy—Note, chap. 1. 2-11. Grace furnishes the condition of experimental knowledge. 1 Cor. 2. 12. **To him be glory**—Note, 1 Pet. 5-11.

THE

FIRST EPISTLE GENERAL OF JOHN.

INTRODUCTION.—The writer of this epistle has not prefixed his name; but its remarkable similarity, both in matter and expression, to the other writings of the apostle John, confirms the unanimous testimony of the early Christian fathers that he was the author. (See Intro. to John's Gospel.) His tendency to repeat his own phrases arises chiefly from his child-like simplicity of spirit, which, full of his one grand theme, repeats and dwells on it with fond delight and enthusiasm. He dwells more on the inner than on the outer Christian life, and the appearance of sameness is often, probably, owing to the reader's want of an experience deep enough to discover the real differences in the passages which seem to express the same truth. 1 Cor. 2. 6, 10-14. The anxious inquirer who wishes to know the love of Christ which passeth knowledge, and to be filled with all the fullness of God, (Eph. 3. 16-19,) will here find the precise instruction he needs. Chapter 1. 8-10; 2. 5, 27; 3. 2-9; 4. 16-18; 5. 18, 21. What Paul reasons out John feels out by a kind of spiritual instinct. In thus teaching the whole truth as it is in Jesus, the writer fortifies believers against the seductions of the many antichrists of both his day and ours, called *the lust time*. Note, chap. 2. 18, 22; 4. 1, 3.

CHAPTER I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our

hands have handled, *of* the Word of life; **2** For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was

CHAPTER I.

1-4. That which was . . . the Word—Referring to the Son of God in his divine and eternal nature, as in chap. 2. 13; note. 1 John 1. 1, 2. **Which we**—The apostles particularly, **have heard . . . handled**, when made flesh and dwelling among us. John 1. 14;

Lk. 24. 39, 40; John 20. 27; Acts 1. 3; 1 Cor. 15. 5-8; 2 Pet. 1. 16-18. Called the **Word of life**, because he has life in himself, and is the author of life natural and spiritual, (verse 2,) John 1. 4; 5. 26. **Manifested**—Appeared in the flesh. Note, John 1. 14; 1 Tim. 3. 16. **With the Father**—One with him from

manifested unto us; **3** That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Je'sus Christ. **4** And these things write we unto you, that your joy may be full. **5** This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. **6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: **7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Je'sus Christ his Son cleanseth us from all

eternity. John 1. 1, 18; 16. 28; 17. 5, 24. **Fellowship with us**—In our union and communion **with the Father and... Son.** John 14. 23; 17. 11, 21. **Write we**—In this epistle, as in ch. 1. 2, 7, 8, 12–14. **Joy may be full**—Note, John 16. 24; 17. 13; Rom. 15. 13; 2 John 12.

5–10. The message—The sum total of all Christ taught is here expressed in the words **God is light**, as also in the words **God is love**, chap. 4. 8, 16. His nature is light, unmixed holiness, and he is the source of all material and spiritual light. Psal. 104. 2; 1 Timothy 6. 16; James 1. 17; 1 Peter 2. 9; Revelation 22. 5. So Christ himself is the true light, (John 1. 4, 9; 8. 12,) representing fully the brightness of the Father's glory. Heb. 1. 3; John 1. 18.

If we say—Profess to have **fellowship with him**, as in verse 3, and **walk**, or live, in **darkness** or sin, which is not at all in God, (ver. 5, ch. 3. 5, 6,) we **do not the truth**, do not live in accordance with it, as in verses 8, 10.

Walk in the light—Or state of justification, according to the light derived from him; verse 5; 1 Pet. 2. 9; John 8. 12. **Fellowship**—Not only with God, but also **one with another**, ver. 3.

The blood of Jesus—Note, 1 Peter 1. 19, 20. His sacrificial blood, shed as the propitiation for our sins, (note, ch. 2. 2,) not only justifies us through faith, (Rom. 3. 24–26,) but also, moment by moment, ever **cleanseth us from all sin**, by keeping us from known sins and by atoning for sins of ignorance. Note, verse 9; 1 Corinthians 6. 11; Eph. 5. 26, 27; Tit. 2. 14; Rev. 1. 5.

If we say—Or suppose that by nature **we have no sin** to be cleansed from, or are perfectly sinless, **we deceive ourselves** in that **the truth** of God's written **word is not in us**. Verse 10;

sin. **8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. **10** If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Je'sus Christ the righteous: **2** And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world. **3** And

comp. Psal. 51. 5; 58. 3; Eccles. 7. 20; Rom. 3. 9, 23; 5. 12; 7. 14; 8. 7, 8; Eph. 2. 3. **Confess our sins**—To God, and forsake them; he is **faithful** to his promises **to forgive us**. Job 33. 27, 28; Psal. 32. 5; Prov. 28. 13; Isa. 1. 16–18; 55. 7. In this he is **just** as well as merciful. Note, Rom. 3. 26; 1 Pet. 3. 18. The word **just** implies that we have rights in the name of Jesus which it would be unjust for God to disregard. John 1. 12, (margin;) 14. 13, 14. **Cleanse us**—Purify our hearts and lives from the guilt and defilement of **all sin**—original and actual. Note, (verse 7,) from every thing contrary to the perfect love and will of God. Note, chap. 3. 5–9; 4. 17, 18; 5. 18; Rom. 12. 1, 2; 2 Cor. 7. 1. **If we say**—Note, ver. 8. **Make him a liar**—Treat him and his word as not true. Ver. 8; compare Rom. 3. 3, 4. The words *have sinned* in verse 10 explains the *sin* in verse 8.

CHAPTER II.

1–2. My little children—A frequent expression of the most tender, heartfelt love from an aged apostle. Vs. 12, 18, 28; ch. 3. 18; 4. 4; 5. 21; note, John 13. 33. **These things**—The reason why I **write** as I have (ch. 1. 8–10) is, that **ye sin not** at all; and, in case **any man sin**, let him know that we have **an advocate... Jesus Christ**, who pleads our cause with the **Father**, (Rom. 8. 34, Heb. 7. 25, 26,) on the ground that he, **the righteous**, the sinless one, is the **propitiation for our sins**. Note, Rom. 3. 25, 26; 2 Cor. 5. 21. **The whole world**—The propitiation is as wide as the sin. Note, ch. 4. 14; 5. 19; John 1. 29; Romans 5. 18; 1 Tim. 2. 4–6.

3–6. The word rendered advocate (verse 1) is the same that is rendered

hereby we do know that we know him, if we keep his commandments. **4** He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. **5** But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. **6** He that saith he abideth in him ought himself also so to walk, even as he walked. **7** Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. **8** Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. **9** He that saith he is in the light, and hateth his brother, is in darkness even until now. **10** He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. **11** But he that hateth his brother is in darkness, and walk-

eth in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. **12** I write unto you, little children, because your sins are forgiven you for his name's sake. **13** I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. **14** I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. **15** Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. **16** For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. **17** And the world passeth away, and the lust

Comforter in John 14. 16, 26; 16. 7, where it is applied to the Holy Ghost. See notes. **Know that we know him**—To know God, in the scriptural sense, (John 17. 3,) is to have experimental acquaintance and fellowship with him, such as leads us to **keep**, and love to practice, his **commandments**. Where this is wanting the profession of knowing God is vain and false. Verses 4, 6; ch. 3. 22-24; note, John 15. 14. **Love of God perfected**—In us, ch. 4. 12; by excluding its opposites, and by bringing forth its proper fruits, thus showing that it is genuine and saving. Chap. 5. 2, 3; John 15. 7-10. **Ought...to walk**—His life should be consistent with his profession, **even as** Christ, the true example in all things. Chap. 3. 16; John 13. 15; 1 Pet. 2. 21.

7-11. **Brethren**—Rather, *beloved*, as in ch. 3. 2, 21; 4. 1, 7, 11. **No new commandment**—Concerning brotherly love, ver. 10, ch. 3. 11. It is **old** in that Christ had taught it from the **beginning**. Ver. 7; chap. 3. 11; 2 John 5. 6; John 15. 17; Matt. 22. 39. Yet there is a sense in which it is **new**, which is true **in him and in you**, because it is exemplified by Christ in a new way, and by you in so far as you walk as he walked. Verse 7; note, John 13. 34, 35; 15. 12. **Darkness is past**—Rather, *passing away*; that sin and ignorance which existed before Christ, **the true light**, came, (John 1. 5, 9,) who **now shineth** in the hearts of them only who walk as he walked. Verses 9-11; John 8. 12; 12. 35, 36;

Ephesians 5. 8. **Hateth...loveth his brother**—In him who loves there is no **darkness** nor occasion of **stumbling**; but both are found in him that hates his brother. Chapter 3. 12, 14; John 11. 9, 10.

12-17. **Little children**—Note, ver. 1. All to whom John writes are thus generally addressed as those whose sins **are forgiven** for his **name's sake**—On account of what Christ has done. Note, ver. 2. **Fathers...young men...children**—The whole body of believers are here addressed according to their different standing or proficiency in the knowledge of Christ. Compare 1 Cor. 3. 1, 2; Heb. 5. 12-14. **Overcome the wicked one**—The devil. Comp. ch. 3. 8, 10. Believers achieve the first victory over him when they pass from darkness to light, (note, Acts 26. 18, 1 Peter 2. 9,) yet to maintain this conquest and be **strong**, so as to keep the faith, they must continue the warfare. Note, Ephesians 6. 10; 1 Cor. 9. 26, 27; 2 Tim. 4. 7, 8. **Love not the world**—In general, nor any of the **things** in it, as specified, ver. 16; i. e., so far as they stand opposed to your **love of the Father**, since the two loves cannot be combined. Note, Matt. 6. 24; James 4. 4. **All that is in the world**—The particular enmities to God are here summed up in the **lust of the flesh...the pride of life**, as illustrated in the first temptation. Gen. 3. 6. **The world**—In the sense of ver. 16, **passeth away**, and, therefore, should not be the object of your love.

thereof: but he that doeth the will of God abideth forever. **18** Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time. **19** They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. **20** But ye have an unction from the Holy One, and ye know all things. **21** I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. **22** Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. **23** Whosoever denieth the Son, the

same hath not the Father: *but* he that acknowledgeth the Son hath the Father also. **24** Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. **25** And this is the promise that he hath promised us, *even* eternal life. **26** These *things* have I written unto you concerning them that seduce you. **27** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him. **28** And now, little children, abide in him: that, when he shall appear, we may have confidence, and not be ashamed

Prov. 23. 5; Matt. 6. 19-21. **Doeth the will of God**—In opposition to the love of the world and its lusts. Rom. 12. 1, 2; 2 Corinthians 7. 1. **Abideth forever**—In blessed union with God, who is an imperishable portion. Note, John 10. 27, 28; Rom. 8. 35-39.

18-20. Little children—See note, ver. 1. **The last time**—Or *last days*. Comp. 1 Tim. 4. 1; 2 Tim. 3. 1; Heb. 1. 2; 2 Peter 3. 3; note, Acts 2. 17. **Antichrist**—The adversary or opposer of Christ and his cause. Verse 22; ch. 4. 1-3. Of these there were **many**, then as now, as foretold by Christ. Matthew 24. 11, 24; note, 2 John 7; 2 Thess. 2. 3-10. **Went out from us**—Apostatized from the Church, (Acts 20. 30, 2 Peter 2. 1,) being **not of us**, not real Christians, having not the spirit of Christ. Note, Jude 19; Rom. 8. 9. **But ye**—Who abide in Christ, in whom his love is perfected, (verse 5,) have **an unction**, Gk. the *chrism*, or *anointing*, as in ver. 27, referring to the enlightening and sanctifying influences of the Holy Spirit, as symbolized in the use of the holy oil in consecrating priests and kings. Exodus 30. 30, 31; 1 Samuel 16. 12, 13. So here Christ is the **Holy One**, the *anointed of God*, (note, Luke 4. 18; Acts 10. 38,) who has received this gift without measure, (John 3. 34,) and bestows it in its fullness on believers, (John 1. 16,) making them unto God priests and kings, (note, Rev. 1. 5, 6; 1 Peter 2. 5-9; 2 Cor. 1. 21,) and thus causing them to **know all things**, i. e., all the Spirit's teachings. Note, verse 27; John 14. 26; 15. 13; 1 Cor. 2. 10-16.

21-25. Written ... because ye know—Ye not only know the truth,

that concerning the **Father and the Son**, but also are able to detect a **lie** as opposed to the truth. Note, verses 22-24. **Who is a liar**—Rather, *the* liar; i. e., the greatest of liars is he who denies the grand central truth that **Jesus is the Christ**. Chap. 4. 1-3; 5. 10; John 20. 31. **Antichrist**—Note, ver. 18. **Denieth the Father**—In denying the **Son** he virtually denies the **Father**, in that he denies the record God gave of his Son (ch. 5. 9, 10) as the only revealer of the Father. John 1. 18; 14. 7-10. **Hath not the Father**—No right views of him, and, therefore, no such union and fellowship with the Father and the Son as he has who **acknowledgeth** the Son, so as to abide savingly in him and in the Father. Vs. 24, 25; ch. 1. 3; 2 John 9; Matt. 10. 32, 33. **If that ... from the beginning**—Note, verse 7, &c. **Promise ... eternal life**—Note, ch. 5. 11, 12; John 3. 16, 36; 17. 3.

26-29. Concerning them—The antichrists, (vs. 18, 22,) who are trying to **seduce you** to follow them in leaving the Church and denying Christ. Verses 19, 22. **The anointing**—Note, ver. 20. **Need not ... teach you**—You, in whom this anointing **abideth**, need not the instruction of false teachers, for this **teacheth ... of all things** relating to the **truth** as it is in **Jesus**, (Eph. 4. 21,) and **is no lie**, like that of which they teach. Vs. 21, 22. **As it hath taught**—That if we abide in the Spirit's teaching we shall **abide in him**, in the Father and the Son. Ver. 24; chap. 3. 24; 4. 13; 5. 10. **Little children**—Note, vs. 1, 12, 18. **Abide in him**—As taught in verse 24, that **when he shall appear**—when Christ

before him at his coming. **29** If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAPTER III.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. **2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be

comes to judge the world—**we**, both writer and readers, who love his appearing, may have **confidence**, and not be **ashamed** with condemnation. Ch. 3. 20, 21; 4. 17; comp. 2 Tim. 4. 8; Tit. 2. 13; 2 Peter 3. 12, 14. **Every one**, and none else, that **doeth righteousness** in their heart and life, are **born of him** who is **righteous**, since they who are born of God must be like him in character. Note, chap. 3. 1-10; 5. 18.

CHAPTER III.

1-3. **What manner of love**—Of what surpassing excellence on the part of the **Father**, (chap. 4. 9, 10, John 15. 13,) and how precious to **us** who have received Christ by faith, that we are **called**, rather, *constituted*, the **sons of God**. Note, John 1. 12. **Knoweth us not**—For the same cause that it **knew him not**. John 15. 18-21. **Now are we**—At present, the **sons of God** by adoption, as attested by the Spirit. Ch. 4. 13; note, Romans 8. 14-16. **Not yet appear**—True, we have no doubt of our sonship, and **know** that sonship involves likeness in some degree, even *now*, in this world, (note, chapter 4. 17;) but as yet it is not manifest to us **what we shall be**—what further likeness we shall attain by virtue of this sonship; and yet **we know**, from what Christ has said, (John 14. 3, 17. 24,) that when he shall appear, at his second coming, (chapter 2. 28,) **we shall be like him**, not only in his glorious body, (Phil. 3. 21,) but also fully conformed to his moral image, (Romans 8. 29,) which is the express image of the Father. Heb. 1. 13. **See him as he is**—Face to face, and know him as he is known. Note, 1 Corinthians 13. 12. The **for** shows, that from beholding comes the resemblance. Note, Matt. 5. 8; John 17. 24; 2 Cor. 3. 18; Rev. 22. 4. **Hath this hope**—Of be-

like him; for we shall see him as he is. **3** And every man that hath this hope in him purifieth himself, even as he is pure. **4** Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. **5** And ye know that he was manifested to take away our sins; and in him is no sin. **6** Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. **7** Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. **8** He that committeth sin is of the

ing hereafter like Christ. Note, ver. 2. **Purifieth himself**—Not of himself, but with the blood of Christ as applied by faith, and in obeying his word. Ch. 1. 7, 9; Acts 15. 9; 2 Cor. 7. 1; Eph. 5. 26, 27; Titus 2. 14; 1 Peter 1. 22; Rev. 1. 5; 7. 14, 15; 19. 7, 8. **Even as he is pure**—In whom is no sin. Note, vs. 5-7; Matt. 5. 48; Rom. 12. 1, 2; 2 Cor. 7. 1; 1 Pet. 1. 15, 16.

4-10. **Committeth sin**—In contrast with vs. 3, 7, 9, **transgresseth**—acts contrary to—the **law** or will of God as made known to every man as the rule of his action. Romans 1. 19; 2. 12-15. **Sin is . . . transgression of the law**—For by the law is the knowledge of sin. Note, Romans 4. 15; 7. 7, &c. **He was manifested**—Christ assumed our flesh, not only to expiate our sins, including the sins of the whole world, (note, ch. 2. 2,) but, also, to **take away**, cleanse our hearts from, all sin. Note, ver. 8; chap. 1. 7, 9. **In him is no sin**—Note, 2 Cor. 5. 21. **Abideth in him sinneth not**—Sinneth not so long as he abideth in Christ; since the two are irreconcilable. Note, vs. 7, 9; chapter 5. 18. **Whosoever sinneth**—That is, while he is sinning; in so far as sin exists, he **hath not . . . known him**, the spiritual saving knowledge of Christ does not abide in him. 2 John 9; 3 John 11; 2 Pet. 2. 20, 21. **Little children**—Note, chapter 2. 1. **Deceive you**—By teaching either that you can abide in Christ and sin at the same time, contrary to ver. 6, or that you cannot in this life become **righteous** through Christ, even **as he is righteous**. Note, vs. 3, 9; chapter 2. 29. **Is of the devil**—A child of the devil and like him in character, in contrast with the children of God. Ver. 10. Not born of the devil in the sense of generation, or regeneration, as in ver. 9, ch. 5. 1, but of degeneration.

devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. **9** Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. **10** In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. **11** For this is the message that ye heard from the beginning, that we should love one another. **12** Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his

own works were evil, and his brother's righteous. **13** Marvel not, my brethren, if the world hate you. **14** We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. **15** Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. **16** Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. **17** But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

Note, Matthew 13. 38, 39; John 8. 44. **From the beginning**—Tempting men ever since they began to sin, as in the case of *Cain*, ver. 12; and of *Eve*, Gen. 3; 2 Cor. 11. 3. **Destroy the works**—Sin and all its awful consequences. Ver. 5; ch. 2. 2; Rom. 5. 12–21; Heb. 2. 14, 15. **Born of God**—In other words, the children of God, verse 9, do not **commit sin**, i. e., so long as they abide in him. Note, ver. 6. **His seed remaineth**—The word of God, made by the Holy Spirit the living seed of a new life in believers, and the continual mean of their sanctification, in contrast with John 5. 38. Note, 1 Pet. 1. 22, 23; Jam. 1. 18. **Cannot sin**—Not for the want of power, but of disposition; he does not desire or consent to live in sin. The new birth and sinning cannot co-exist. This is the exact translation: *Every one who has been born of God (and stays so) is not committing sin, because his seed is abiding in him; and he is not able to be sinning, because he has been born of God (and stays so.)* Note, chap. 5. 18. Sinning and sonship to God in the same person and at the same time are as contradictory as sobriety and drunkenness; yet sober men may become inebriates, and **children of God** may become **children of the devil**. Note, ver. 3. Between these there is no middle class; (Lk. 9. 50, 11. 23;) and these are **manifest** by their different acts: one class *doeth*, and the other *doeth not, righteousness*. Verse 7; chap. 2. 29; Mal. 3. 18; note, Matthew 7. 16–18.

11–17. **The message**—The gospel word **from the beginning** is, that Christians should **love one another**. Note, verse 23; ch. 2. 7, 8. **Not as Cain**—Who, because he was of that **wicked one**, the devil, (ver. 8,) instead of loving, **slew his brother**. Gen. 4. 4–8;

note, verse 15; Heb. 11. 4. **Marvel not...hate you**—The marvel would be **if the world** love you. Note, ver. 1. **We know**—As an assured fact, by the Spirit's teaching. Note, chapter 2. 27; 4. 13; Rom. 8. 16. **From death unto life**—Spiritually. Note, John 5. 24; Rom. 6. 8, &c. **Because we love**—For true love to **the brethren** is inseparable from love to God, which love is the essence of the new divine life. Vs. 16–18; chap. 4. 7–21. **Hateth**—Equivalent to *loveth not*. Ver. 14. **Is a murderer**—If not in the outward act, as in the case of Cain, (verse 12,) yet he has the spirit of murder in his heart, (Matt. 15. 19,) which both God and men regard as giving criminality to the act itself, according to Christ's exposition of the sixth and seventh commandments. Num. 35. 20, 21; Matt. 5. 21, 22, 27, 28. **No murderer**—While he thus hateth, **hath**, at the same time, eternal life **abiding in him**, but the opposite, verse 14. It is not said that no murderer can be forgiven and saved, for that would conflict with the prayer of Jesus, (Lk. 23. 34,) and with Paul's case, as stated Acts 22. 19, 20; 26. 9, 10; 1 Tim. 1. 13–16. **Hereby...love of God**—Rather, *Herein we know love*, i. e., have the highest proof of it, viz., in the example of Christ, who **laid down his life for us**; (note, John 10. 17, 18;) **and we ought**, if absolutely needed for the salvation of our brethren, to **lay down our lives**, if not actually, at least virtually, by not counting our lives dearer to us than Christ's was to him. Comp. Acts 15. 26; 20. 24; 21. 13; Rom. 9. 3; 16. 4; Phil. 2. 30. **Hath this world's good**—Or worldly substance, far less valuable than life; **and seeth**, knows, his **brother** has **need**, and shutteth, or restraineth, **his**

18 My little children, let us not love in word, neither in tongue; but in deed and in truth. **19** And hereby we know that we are of the truth, and shall assure our hearts before him. **20** For if our heart condemn us, God is greater than our heart, and knoweth all things. **21** Beloved, if our heart condemn us not, *then* have we confidence toward God. **22** And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. **23** And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. **24** And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

BELOVED, believe not every spirit, but try

bowels, meaning his *heart*, the seat of compassion, (note, 2 Cor. 6. 12,) **how** is it possible that the love of God dwelleth in him? Verse 18; chapter 4. 8-11, 20, 21.

18-24. **My little children**—Note, ch. 2. 1. **Love...in truth**—For *true* love expresses itself in deed, and not in word merely, (Deut. 15. 7, 8; Jam. 2. 15, 16,) and by this love we shall **know** that we are **of the truth**—that the truth is in us as it is in Jesus—(ch. 2. 3-5; Eph. 4. 21,) and thus **assure our hearts**, by dispelling all fear or doubt of our acceptance before God. Note, verses 21, 22; ch. 4. 16-18. **If our heart**—Or conscience, **condemn us** as wanting in this love, (verse 18,) **God is greater**, and will much more condemn us, being more perfectly acquainted with our hearts. 1 Cor. 4. 4; Heb. 4. 12, 13. **Condemn us not**—In contrast with verse 20. If we have the full assurance of the Spirit, (Rom. 8. 1, 16,) and of a good conscience, (Heb. 13. 18,) that in all things we are **pleasing** to God, then we have such **confidence** in him as to **receive of him** whatever we **ask** according to his will. Note, ch. 5. 14, 15. **His commandment**—The sum of all God requires under the Gospel is, that we thus **believe...and love**, that we may thereby dwell in him and he in us, and be assured of the fact **by the Spirit** he hath given us. Note, chap. 5. 10. The substitution of faith in the Son for supreme love to God in the first and great commandment, (Matthew 22. 37, 38,) is the last statement in the

the spirits whether they are of God: because many false prophets are gone out into the world. **2** Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: **3** And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come, and even now already is it in the world. **4** Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. **5** They are of the world: therefore speak they of the world, and the world heareth them. **6** We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. **7** Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. **8** He that

Bible of the whole law, and is a strong incidental proof of the Godhead of Jesus Christ.

CHAPTER IV.

1-6. **Believe not every spirit**—Which presents itself in any teacher claiming to be inspired of God, but **try the spirits** by the tests in verses 2, 3. **Many false prophets**—As predicted Matt. 7. 15; 24. 11, 24. **Know... Spirit of God**—Know whether those teachers be moved by the spirit of *truth* or the spirit of *error*. Verse 6. **Every spirit**—Or teacher, that **confesseth** and believeth that **Jesus is the Christ** manifest in the flesh, **is born of God**, (ch. 5. 1,) and is to be known and believed as such in contrast with every spirit that **confesseth not** this declared truth of God. Verse 3; chap. 1. 1-3; Rom. 1. 3, 4. **This is... antichrist**—Note, chapter 2. 18. **Ye are of God**—Who have known and confessed Jesus, (ch. 2. 13,) in contrast to **them**, the false teachers, whom you have **overcome** by the Spirit of God **that is in you**, (ver. 13,) which is **greater** than the spirit of antichrist which is **in the world**. Ver. 3; chapter 2. 14. **They**—The false teachers, **are of the world**, and derive their spirit and teaching from worldly men, and therefore so **speak** that the world **heareth them**, in contrast with those who know God and **hear us** teachers, who **are of God**. Ver. 6; John 8. 43, 47; 15. 19; 18. 37. **Spirit of truth**—As opposed to the **spirit of error**. John 14. 17; Isa. 8. 20. 7-14. **Let us love**—As commanded ver. 21, and because **love is of God**.

loveth not, knoweth not God; for God is love. **9** In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. **10** Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. **11** Beloved, if God so loved us, we ought also to love one another. **12** No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. **13** Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. **14** And we have seen and do testify that the Father sent the Son to be the Saviour of the world. **15** Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. **16** And we have known and believed the love that God hath to us. God is

love; and he that dwelleth in love dwelleth in God, and God in him. **17** Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. **18** There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. **19** We love him, because he first loved us. **20** If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? **21** And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER V.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is

He is its source, and he who exercises it (verse 8) shows that he is spiritually his child. **Born of... and knoweth God**—In contrast with him that loveth not. Ver. 8. **God is love**—Love is his essential nature: as is also light. Note, ch. 1. 5. **In this**—Above all other instances of manifested love is seen the love of God. John 15. 13; Rom. 5. 7, 8. **Only begotten Son**—Note, John 1. 14–18. **Herein is love**—Love in the abstract; love in its highest idea. Note, ver. 9; John 3. 16. **Not... we loved God**—Who is most worthy of love; but he loved us, who are most unworthy of love, as illustrated Luke 15. 18–24. **Propitiation**—Note, ch. 2. 2. **If God so loved**—Note, vs. 9, 10; chap. 3. 16. **No man hath seen God**—Note, John 1. 18; 1 Tim. 6. 16; but this does not prevent believers from loving him. 1 Pet. 1. 8. **If we love**—It must be because God dwelleth in us. Vs. 7, 8, 16. **Is perfected**—Attains its maturity and produces its proper fruits in us. Note, vs. 17, 18; chap. 2. 5. **Hereby know we**—Note, ch. 3. 24. **Seen... testify**—Note, ch. 1. 1–3; 2. 1, 2.

15–21. Confess... the Son of God—Or, that Jesus is the Christ, i. e. the Messiah. Note, verse 2; chap. 5. 1. **Dwelleth in God**—Equivalent to being born of God, (chap. 5. 1,) and being saved. Rom. 10. 9. **We have known... God is love**—In contrast with those in ver. 8. **Our love made perfect**—Note, ver. 12; ch. 2. 5. **Have boldness**—Rather, confidence, the opposite to fear; verse 18; note, chapter 2. 28. **As he is**—As Christ is in

heaven, and as he was on earth, perfect in love, and without sin, (note, ch. 3. 5; Heb. 9. 28,) so are we who fully abide in him. Note, chapter 3. 6. **In this world**—This present life. Note, ch. 3. 3, 6, 9; 5. 18; Luke 1. 74, 75. **No fear in love**—That is, in perfect love, which gives confidence, (ver. 17,) and casteth out fear; fear of death and the judgment, which have torment. Fear, by anticipating punishment through consciousness of deserving it, has the foretaste of it even now. Acts 24. 25; Hebrews 2. 15. **He that feareth**—This self-punishing fear is inconsistent with being perfect in love. Note, verse 17; Luke 1. 74, 75. **We love him, because**—Our love to God and his children is grounded on our experience of his precious, pre-eminent love to us. Note, verses 9–11, 20, 21; ch. 5. 1, 2. **If a man say... a liar**—Note, ch. 1. 6; 2. 4. **Loveth not... how can**—Equivalent to a strong negation; the thing is impossible. Note, chap. 3. 15. A professing Christian who loveth not his brother, the visible representative of God, cannot love God, the invisible one, as do true believers. Note, verse 12. **This commandment**—Note, chap. 3. 11, 23.

CHAPTER V.

1–5. Whosoever—Rather, every one that believeth, i. e., in his heart, so as to confess (chap. 4. 2) that Jesus is the Christ, the Son of God, (verses 5. 9–13,) is born of God by regeneration and adoption. Note, John 1. 12, 13; Rom. 8. 14–16. **Loveth him also**—Every true child of God not only loves God,

begotten of him. **2** By this we know that we love the children of God, when we love God, and keep his commandments. **3** For this is the love of God, that we keep his commandments; and his commandments are not grievous. **4** For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, *even our faith*. **5** Who is he that overcometh the world, but he that believeth that Je'sus is the Son of God? **6** This is he that came by water and blood, *even Je'sus Christ*; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. **7** For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these

three are one. **8** And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. **9** If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. **10** He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. **11** And this is the record, that God hath given to us eternal life, and this life is in his Son. **12** He that hath the Son hath life; *and* he that hath not the Son of God hath not life. **13** These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have

whose spiritual image he bears, but also loves all who bear the same image. Note, ch. 4. 20. **By this we know**—The test of our love to God is, that we **keep his commandments**, and this includes the love of the **children of God**. Note, ch. 4. 21. **Not grievous**—Not burdensome, but light and easy to the regenerate. Note, Matt. 11. 30. **Whatsoever**—Rather, *all*; including every believer who is **born of God**, as in ver. 1. **Overcometh the world**—All in the world that is opposed to God. Chap. 2. 13–16. **This is the victory**—That is, this victory is the result of **our faith** in Christ, who has overcome the world for us; (note, John 16. 33;) a victory gained only by those who truly believe that **Jesus is the Son of God**. Note, vs. 1, 10–13.

6–12. **This is he**—The Son of God, (verse 5,) that **came by water**, when his ministry was inaugurated by baptism, and he received the Father's testimony to his Messiahship as the Son of God, (Matt. 3. 13–17, John 1. 32–34,) and by **blood**, when he by his own blood made atonement for the sins of the world. Heb. 9. 12, 14; 1 Peter 1. 18, 19; Rev. 1. 5. **Not by water only**—Thus testifying that his work of redemption includes atonement as well as spiritual cleansing. Note, chap. 1. 7; 2. 2; Hebrews 9. 22; 10. 1–14. **The Spirit . . . beareth witness**—The Holy Spirit testifies in the hearts of believers that these evidences of divine Sonship in the history of Jesus are an important part of the **truth** into which he has come to guide them. Vs. 9, 10; John 16. 13–15. **Three that bear record**—This passage (verse 7) is evidently an interpolation, introduced, per-

haps, at first as a comment; still its insertion as a part of the text must have gained and held its place on the strength of its harmony with the views of the early Church and with the true scriptural doctrine of the Holy Trinity. Note, Matt. 3. 16, 17; 28. 19; 2 Cor. 13. 14. **Three that bear witness**—Namely, the **spirit . . . water . . . blood**; these three **agree in one**, concur in testifying to the one truth that Jesus is the Son of God, and that believers have life in him. Note, verses 9–12. **If we receive**—Accept as truth the **witness of men**, though fallible, according to the law, (note, Matthew 18. 16,) much more ought we to accept the **greater**, the infallible **witness of God**. Note, John 8. 17, 18; Heb. 6. 17, 18. **This is the witness**—Note, vs. 6, 8. **He that believeth**—This witness of God, that Jesus is the **Son of God**, and, as a consequence of this faith, is *born of God*, (verse 1.) **hath the witness in himself**, the inward testimony of the Spirit that he himself is an adopted son of God and an heir of eternal life. Vs. 1, 11, 12; Rom. 8. 15–17; 2 Corinthians 1. 22; Gal. 4. 6. **Believeth not**—This testimony of God (verse 9) **hath made him a liar**, in thus acting toward God as if he was a liar. Note, chapter 1. 10; 2. 22. **This is the record**—Rather, the *testimony*, i. e., the sum of God's declaration to us is, that the gift of **eternal life** is in his Son, and that he only hath this life who **hath the Son** as his actual Saviour, by believing on him. Note, John 3. 16–18, 36.

13–15. **These things**—The truths written in vs. 1–12, are addressed to them that **believe on the . . . Son of God**, that they may **know** as an un-

eternal life, and that ye may believe on the name of the Son of God. **14** And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: **15** And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. **16** If any man see his brother sin a sin *which is not unto death*, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. **17** All unrighteousness is sin: and there is a

sin not unto death. **18** We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. **19** And we know that we are of God, and the whole world lieth in wickedness. **20** And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even in his Son Jesus Christ*. This is the true God, and eternal life. **21** Little children, keep yourselves from idols. Amen.

doubted fact that they already **have eternal life** as the surety of their future inheritance. Note, verses 11, 20; John 20. 31; Eph. 1. 13, 14. **This is the confidence**—Our knowing that we have eternal life (verse 13) gives us confidence in prayer, knowing that God **heareth us**, and that we have in due time, and in his own way, all that we ask of him **according to his will**. Note, chapter 3. 21, 22; Matthew 21. 22; Romans 8. 26, 27. If we ask *amiss* we receive not. Note, James 4. 3.

16-21. See his brother—Knows that his fellow-Christian is guilty of some **sin...not unto death**, i. e., a sin that he may repent of and which may be forgiven through intercessory prayer, (ver. 17,) as in the case of Peter. Lk. 22. 31, 32. **He shall ask**—The faithful Christian (ver. 14) will ask God to forgive the erring brother, and God will **give him life**—restore him from that spiritual death into which he had fallen. Note, James 5. 15, 19, 20. **A sin unto death**—One the forgiveness of which we need not **pray for**, since there is no forgiveness for such; referring to the willful and persistent resistance of the Spirit's testimony that Jesus is the Son of God, (verses 6, 9, 10, note, Matt. 12. 31, 32, Hebrews 6. 4-6, 10. 26, &c.,) and maliciously ascribing his teachings and works to his connection with Satan.

All unrighteousness—Every transgression of God's law **is sin**. Note, ch. 3. 4. **We know**—Comp. vs. 13, 19, 20; chap. 2. 5, 14, 20. **Born...sinneth not**—Note, ch. 3. 9. **Keepeth himself**—By committing himself in well doing to God, who is able to keep him from the touch of that **wicked one**, i. e., from being overcome by him. Ch. 2. 13, 14; comp. ver. 21; 1 Tim. 5. 22; 2 Tim. 1. 12; 1 Pet. 4. 19; Jude 21, 24; Rev. 3. 10. **We know**—Note, ver. 18. **Lieth in wickedness**—Rather, *in the wicked one*, i. e., under his controlling power, in contrast with *toucheth him not*. Ver. 18. **We know**—By the infallible proofs. Verses 8, 9. **Son of God is come**—In the flesh. Note, chap. 4. 2. **An understanding**—The inner spiritual sense to discern the things of God. Note, 1 Cor. 2. 10-16. That we may not only **know him that is true**, that is, Christ as the **true God**, and also know that by believing we are **in him**, who is the source of **eternal life** to us. Note, vs. 11-13; comp. John 17. 3, 21. On the true Godhead of Christ see notes, Matthew 1. 23; John 1. 1. 20. 28; Rom. 9. 5; Col. 1. 15; 2. 9; 1 Tim. 3. 16; Hebrews 1. 3, 8. **Little children**—Note, chapter 2. 1. **Keep yourselves**—Note, verse 18. **From idols**—From all idolatry, literal and spiritual. Note, 1 Cor. 8. 4-6; 10. 14. **Amen**—Note, Matt. 6. 13.

THE SECOND EPISTLE OF JOHN.

INTRODUCTION.—This brief epistle is addressed to an *elect lady* and her children, (ver. 1,) who are commended for their adherence to the truth, and encouraged to continue therein, and to avoid giving any countenance to false teachers and their delusions. Note, vs. 1-11. The writer calls himself the *elder*, (ver. 1, as also in 3 John 1,) either in the sense of *aged*, like Paul, Phil. 9, or, more likely, he refers to his office as *presbyter*, as does Peter. 1 Pet. 5. 1. From the great similarity of style and subject between this and the First and Third Epistles of John, it is evident that the three were written by the same author and not far from the same time. See Introduction to First Epistle of John.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; **2** For the truth's sake, which dwelleth in us, and shall be with us forever. **3** Grace be with you, mercy, and peace, from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love. **4** I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. **5** And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. **6** And this is love, that we walk after his com-

mandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. **7** For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. **8** Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. **9** Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. **10** If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: **11** For he that biddeth him God speed

1-3. The elder — Denoting either the age or official position of the writer. See Introduction. **Elect lady**—The word *elect* denotes one *chosen of God*. Note, Matthew 24. 24. The person addressed was probably a distinguished Christian lady of well-known influence; and, perhaps, she and her children were the spiritual fruits of John's ministry. Note, ver. 8. **Whom I love**—Rather, *esteem*, not merely *in truth*, or *truly*, but *in the truth*, i. e., *for the truth's sake*, or on account of the truth which dwelleth in us; not in me only, but also in all who have so **known the truth** as to continue to walk in it. Note, verse 4; 3 John 3, 4. **Be with us forever**—With all who abide in Christ. Note, Jn. 14. 16, 17-23; 1 John 2. 20, 27. **Grace be with you**—Note, Rom. 1. 7.

4-11. Rejoiced greatly — Comp. 3 John 3, 4. Similar to Paul's expression of joy in the Christian standing of Churches. Rom. 1. 8; 1 Cor. 1. 4, &c.; Phil. 1. 3, &c. **Found of thy children**—Learned that some of them, at least, were **walking in truth**, according to the **commandment** and example of Christ. Note, verses 4-6; 1 John 1. 6.

Not . . . new commandment—Note, 1 John 2. 7, 8; 3. 23. **Many deceivers . . . antichrist**—Note, 1 John 2. 18, 22; 4. 1, 3. **Look to yourselves**—Take heed, lest by neglecting to walk in the truth you be led astray by the false teachers. Ver. 10; 3 John 9-11; Jude 20, 21; comp. Mk. 13. 9; Acts 2. 40; 20. 28. **That we lose not**—Rather, *that ye lose not the reward of what ye have already wrought*, as every apostate does. Ezek. 18. 24; 33. 13; note, Heb. 6. 4-6; 10. 26, &c.; 2 Peter 1. 20, 21; Rev. 2. 2-5; 3. 10, 11. **Receive a full reward**—As all believers, and they only, who abide fully in Christ, (verse 9,) do receive, even in this life, that fullness of peace, joy, and hope, (Rom. 15. 13, 14,) which is the pledge of the more full reward in heaven. Eph. 1. 3, 14; 3. 16-19; 4. 13; 1 Pet. 1. 3-8. **Abideth not . . . abideth**—This ninth verse describes, in contrast, those who do not and those who do receive the full reward, verse 8. **If there come**—Either as teacher or a brother, and bring not **this doctrine** of Christ, (verse 9,) namely, that he is the Son of God, (1 John 4. 1-3, 5. 1, &c.,) **receive him not**: have no fraternal in-

is partaker of his evil deeds. **12** Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto

tercourse with such; do nothing to aid or encourage them, lest you be **partaker**, by identifying yourself with his **evil deeds**, 3 John 11; Rom. 16. 17; 1 Cor. 5. 9-11; 2 Thess. 3. 6, 14; 1 Tim. 6. 3-5. False doctrines are the root of bad acts. Rom. 1. 21-31; Eph. 4. 18, 19.

12, 13. Many things...not write—A heart full of love pours itself out more freely **face to face**—rather, *mouth to mouth*—than by letter. 3 John

you, and speak face to face, that our joy may be full. **13** The children of thy elect sister greet thee. Amen.

13, 14. The *paper* of that time was made of the Egyptian plant *papyrus*; the *ink*, of soot and water thickened with gum; and the *pens* were usually split reeds. Note, Luke 1. 63. **Joy may be full.** Note, 1 John 1. 4. **Elect sister**—Probably a sister to the *elect lady*, and, like her, an eminent Christian, whose **children**, in her absence, here **greet** their aunt. Note, verse 1.

THE THIRD EPISTLE OF JOHN.

INTRODUCTION.—This epistle is addressed to Gaius, evidently a distinguished Christian. Verses 1-6. It can hardly be determined whether this is one of the two or three persons of that name mentioned in Acts 19. 29; 20. 4; Rom. 16. 23; 1 Cor. 1. 14; yet probably the one is meant whom Paul calls *mine host, and of the whole Church*. Romans 16. 23. Compare vs. 5-7. The epistle greatly resembles the preceding one. See Introduction to the Second Epistle of John.

THE elder unto the well beloved Gaius, whom I love in the truth. **2** Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. **3** For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. **4** I have no greater joy than to hear that my children walk in truth. **5** Beloved, thou doest faithfully

whatsoever thou doest to the brethren, and to strangers; **6** Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: **7** Because that for his name's sake they went forth, taking nothing of the Gentiles. **8** We therefore ought to receive such, that we might be fellow-helpers to the truth. **9** I wrote unto the church: but Diot-

1-8. The elder—Note, 2 John 1. **Gaius**—See Introduction. **Love in the truth.** Note, 2 John 1. **Beloved**—A term of strong affection, hence often repeated. Verses 1, 2, 5, 11. **I wish**—Or earnestly desire, as in Rom. 9. 3; 2 Cor. 13. 9. **Above all things**—Rather, in *respect* to all things, thou mayest **prosper** in thy outward condition, and especially **be in health** in body, even as **thy soul prospereth** in that it has **the truth** in which thou **walkest**. Ver. 3; note, 2 Jn. 1, 2. **Rejoiced greatly**—Note, 2 John 4. **My children**—Christians who, perhaps, had been converted through his ministry. Comp. Prov. 23. 24; note, 1 John 2. 1. **Doest faithfully**—Referring to his many acts of charity and hospitality,

which were not confined merely to his Christian **brethren** personally known to him, but extended to such **strangers** as had **borne witness** of his **charity**. Note, verses 6-8; note, Rom. 16. 23; comp. 1 Tim. 3. 2; 5. 10; Heb. 13. 2; 1 Peter 4. 9. **Bring forward...godly sort**—In a manner worthy of a servant of God, supplied with what was needful on **their journey** as gospel missionaries to the **Gentiles**, or heathen, of whom they had taken **nothing** for their support, agreeably to Matt. 10. 8-10, and the practice of Paul, Acts 20. 33-35; 1 Cor. 9. 18, 19; 1 Thess. 2. 9. **Receive...fellow-helpers**—In spreading **the truth** of the Gospel. Matt. 10. 40.

9-12. I wrote—Concerning this

re-phes, who loveth to have the pre-eminence among them, receiveth us not. **10** Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church. **11** Beloved, follow not that which is evil, but that which is good. He that doeth good is of

matter, (vs. 7, 8,) **unto the Church**, of which, probably, Gaius was a member, and **Diotrephes**, perhaps, the elder or pastor, who loved **pre-eminence**—to be foremost and domineering among them—**receiveth us not**, by not only refusing himself to receive the brethren, but also by hindering **them** that would have complied with John's request, verses 6-8. This he did by his **prating**; idly talking with **malicious words** against John, and so **casteth...out of the Church** those he could not control, thus **lording** it over God's heritage. 1 Peter 4. 3.

God: but he that doeth evil hath not seen God. **12** De-me/ri-us hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true. **13** I had many things to write, but I will not with ink and pen write unto thee: **14** But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

These evil doers John will **remember**, and duly censure when he comes to them with his superior apostolic authority. Note, Matt. 18. 15-18. **Beloved**—Note, ver. 2. **Follow not...evil**—As practiced by Diotrephes. Vs. 9, 10. **But...good**—As did **Demetrius**. Ver. 12. **Is of God...not seen God**—Note, 1 Jn. 3. 6, 48. **Demetrius**—Of whom there is no other. **Hath good report**—Similar to that of the *elect lady*. Note, 2 John 1. **And we**—John, the writer, whose **record** is known to be **true**. Comp. John 19. 35; 21. 24. 13, 14. Note, 2 John 12, 13.

THE

GENERAL EPISTLE OF JUDE.

INTRODUCTION.—As the name Jude or Judas is applied to no less than six different persons in the New Testament, it is not easy to decide positively which of these is here referred to as the writer of this epistle. But as he styles himself *the brother of James*, (ver. 1,) probably for the reason that James was better known than himself, it is quite clear that he was brother to that distinguished James who was so conspicuous at Jerusalem, (Acts 15. 13,) and not to either of the apostles bearing that name. See note, ver. 1, Gal. 1. 19, and Introduction to the Epistle of James. On the design of the epistle see note, verse 3, and on the remarkable agreement of the whole epistle with the second chapter of the Second Epistle of Peter, see Introduction to that Epistle.

JUDE, the servant of Je'sus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Je'sus Christ, and called: **■** Mercy unto you, and peace, and

1-4. **Jude**—See Introd. **Servant of Jesus Christ**—Comp. James 1. 1. To this Paul and Peter superadd their call to the apostleship, (note, Rom. 1. 2; 2 Pet. 1. 1,) which James and Jude omit, evidently for the reason that they were not apostles. Comp. Phil. 1. 1. **To them that are...called**—This address is of similar import with that of Paul and Peter. Note, Rom. 1. 6, 7; 1 Cor. 1. 2; 1 Peter 1. 2-5; 2 Peter 1.

love, be multiplied. **3** Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly

3-10. **Beloved**—Note, 3 John 2 **Gave all diligence**—Meaning that he set himself earnestly to write to them concerning **the common salvation**; that which belongs equally to all who have obtained the common like precious faith. Tit. 1. 4; 2 Peter 1. 1. **It was needful**—Rather, *I felt it necessary*, for the reason stated verses 4. 17, &c. **Earnestly contend**—Not with fire and sword, Luke 9. 54-56;

contend for the faith which was once delivered unto the saints. **4** For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Je'sus Christ. **5** I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of E'gypt, afterward destroyed them that believed not. **6** And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains un-

der darkness unto the judgment of the great day. **7** Even as Sod'om and Go-mor'rah and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. **8** Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. **9** Yet Micha-el the archangel, when contending with the devil he disputed about the body of Mo'ses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. **10** But these speak evil of those things which

Matt. 26. 51, 52; 2 Cor. 10. 3, 4,) but in the armor of God, (Eph. 6. 10, &c., Phil. 1. 27,) so as to successfully defend and retain **the faith**—the scheme of salvation revealed in the Gospel—**once delivered**, or revealed, *once for all*, as no other saving truth will be given, to **the saints**. Note, Gal. 1. 6–9. **Certain men**—False teachers who had **crept in**, stealthily entered the fold of the Church in some other way than by the door. John 10. 1, 7, 10. Note, Gal. 2. 4; 2 Tim. 3. 6; 2 Peter 2. 1. **Before . . . ordained**—Rather, *described before*; i. e., their coming, character, and punishment, have been foretold by ancient prophets, and by Christ and his apostles, (verses 14, 15, 17, 18; 2 Pet. 2. 1; 3. 2, 3; 1 John 2. 18; 1 Tim. 4. 1;) not because of an absolute predestination, but because they were, like all other **ungodly men**, self-fitted for **condemnation**, as God foresaw. Note, Rom. 9. 22; 2 Pet. 2. 1. **Turning the grace**—So perverting the doctrine of divine grace as to make it an excuse for living in **lasciviousness**, or fleshly lusts, and teaching others to do the same. 2 Peter 2. 10–18. **Denying . . . our Lord**—Note, 2 Pet. 2. 1; 1 John 2. 22; Titus 1. 16.

5–7. In remembrance—Rather, *remind you* of what you **once knew**. Comp. 2 Pet. 1. 12; 3. 1, 17. **Having saved**—By many wonderful miracles his chosen **people** from their wicked foes in **Egypt**, afterward destroyed them because they **believed not**. Num. 14. 29–37; 26. 64, 65; Psalms 106. 7–40; note, 1 Cor. 10. 1–12; Heb. 3. 8–12, 17–19. **The angels**—That sinned. Note, 2 Pet. 2. 4. **Kept not their first estate**—But voluntarily **left**, or fell from, their heavenly probation originally assigned them, called **their own habitation**, as the earth is the habita-

tion of *human* probationers for eternity. They abode not in the truth. Note, John 8. 44. **Reserved in . . . chains**—Note, 2 Pet. 2. 4. **Sodom and Gomorrah . . . an example**—Note, 2 Pet. 2. 4.

8–11. Filthy dreamers . . . speak evil—Comp. ver. 10, &c.; note, 2 Peter 2. 7, &c. **Michael**—The Hebrew word signifies, *Who is like God*, and denotes the greatness of this prince of angels, who is mentioned as having charge of the Jewish people, (Daniel 10. 13, 21; 12. 1,) and also as the champion in conflict with Satan, the prince of evil spirits. Note, Rev. 12. 7. Some think that Michael is identical with the *Angel of the Lord*, the O. T. designation of the *Messiah*, (compare Zech. 3. 1, 2; note, Acts 7. 30, &c.,) who only, strictly speaking, is *like God*. Comp. Psalm 89. 6, 7; Isa. 40. 25; Phil. 2. 6; Hebrews 1. 3. **The archangel**—Note, 1 Thess. 4. 16. **Contending with the devil**—In a verbal *dispute* about **the body of Moses**, meaning, as some think, his literal body, his sepulcher having been hidden from the Jews, (Deut. 34. 6,) lest, as they suppose, the Jews might idolize it, for which same reason the devil sought to disclose the place of its burial, and hence this dispute with Michael. Others think that by *the body of Moses* is meant the Jewish Church, of which Moses was the head and representative; the same as the *body of Christ* means the Church of which Christ is the head, (Eph. 1. 22, 23; 5. 23,) and against which the powers of hell are vainly arrayed. Matt. 16. 18. **Durst not bring . . . a railing accusation**—Because he feared **the Lord**, whose sole prerogative it is to **rebuke** in the sense of judging and avenging. Note, Heb. 10. 30; Rom. 12. 19; comp. Zech. 3. 2; Acts 23. 3–5; 2 Timothy 4. 14. **But these**

they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. **11** Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Ba'laam for reward, and perished in the gainsaying of Co're. **12** These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they* are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; **13** Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. **14** And Enoch also, the seventh from Ad'am, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, **15** To

execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against them. **16** These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. **17** But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; **18** How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. **19** These be they who separate themselves, sensual, having not the Spirit. **20** But ye, beloved, building up yourselves on your most holy faith, pray-

speak evil—The false teachers, (note, ver. 8,) in contrast with Michael, ver. 9. **Woe unto them**—Expressive both of pity and punishment; (note, Matthew 11. 21:) here equal to *cursed* children in 2 Pet. 2. 14. **The way of Cain**—The murderer, whose sin was hatred and envy of the godly. Note, 1 John 3. 12. **Ran greedily**—Like a torrent that has burst its banks; acting upon the mere selfish impulses of nature. Vs. 10, 13; Rom. 1. 28, &c. **Error of Balaam**—Note, 2 Peter 2. 15. **Gainsaying of Core**—Rather, *the insurrection of Korah*. Num. 16. 1–35.

12–16. These—Those described vs. 10, 11. **Are spots**—Blemishes: (note, 2 Pet. 2. 13,) rather, *sharp rocks*, i. e., they were to the Church what hidden rocks are to mariners, exposing them to shipwrecks. 1 Tim. 1. 19. **Feasts of charity**—Rather, *love-feasts*, referring to the religious festivals of the early Church, so called because the richer Christians provided the fare and ate with their poorer brethren to show their love to them. Comp. Jam. 2. 1–5; 1 John 3. 17, 18. These feasts becoming abused by those who came to feed **themselves** rather than the poor, and **without fear** of God or Church discipline, were discontinued. Note, 1 Cor. 11. 17–34. **Wandering stars**—Or comets, figurative descriptions of these apostate false teachers, who disappointed all just expectations. These corrupting and destroying all who came under their baneful influence, wandered away in a returnless orbit. Comp. similar figures. Prov. 25. 14; Isaiah 57. 20; Matthew 15. 13; John 15. 6; Ephesians 4. 14. **Blackness of darkness**—Note, ver. 6;

2 Pet. 2. 17. **Enoch... the seventh**—Of the patriarchs in the direct line of descent from **Adam**. Gen. 5. 3, &c.; note, Hebrews 11. 5. **Prophesied of these**—Foretold the final issue, that the **Lord cometh**, at the end of the world, to execute judgment upon these, and all like **ungodly** characters. Note, Matthew 25. 31, 32, 41; 2 Thess. 1. 7–9; 2. 8–12. **These**—Those described, vs. 10–15. **Great... words**—Note, 2 Pet. 2. 18, 19. **Having... in admiration**—Flattering such unstable **persons** as they could use to their own covetous **advantage**. Note, 2 Peter 2. 3, 14, 18.

17–21. Beloved—Note, ver. 3. **Remember**—Jude reminds believers of the warnings previously given them by the **apostles** against the ungodly **mockers** of the **last time**; as did Peter, John, and Paul. 2 Pet. 2. 1, &c.; 3. 1–3; 1 John 2. 18, 21; Acts 20. 29; 2 Thess. 2. 3, &c.; 2 Tim. 3. 1, &c. **Separate themselves**—From God, and from living, spiritual communication with the Church, (1 John 2. 19,) yet not at first from its outward fellowship. Ver. 12; 2 Tim. 3. 5; Titus 1. 16. **Having not the Spirit**—Which is opposed to the **sensual**, (Gal. 5. 16, 17,) and, therefore, not of God. Rom. 8. 5–9. **Building up yourselves**—Equivalent to *keep yourselves*, &c., (ver. 21,) in contrast with those of verse 19. **Most holy faith**—That system of gospel truth once for all delivered you to maintain. Note, verse 3. Equivalent to building on Christ, the object of faith. 1 Cor. 3. 12; Eph. 2. 20, 22; Col. 2. 7. **Praying in the Holy Ghost**—As directed and influenced by him. Romans 8. 26, 27.

ing in the Holy Ghost, **21** Keep yourselves in the love of God, looking for the mercy of our Lord Je'sus Christ unto eternal life. **22** And of some have compassion, making a difference: **23** And others save with fear, pulling *them* out of the fire; hating even the gar-

Keep yourselves—By thus praying always in the Spirit, (verse 20; Eph. 6. 18,) and by committing the keeping of your souls to God in well-doing, who is alone able to keep you from falling, (note, ver. 24; 1 Peter 4. 19; 2 Peter 1. 5-10,) and will thus keep all who keep themselves from sin. 1 John 5. 18, 21. **In the love of God**—In love to God, arising from a sense of his love to you. 1 John 4. 10: By so doing nothing can separate us from this love. Note, ver. 21; Rom. 8. 35-39. **Looking for the mercy**—Confidently expecting that **eternal life** which Christ, through his mercy or abundant grace, (1 Tim. 1. 13, 16,) will give to all who love his appearing. 2 Tim. 4. 8; Tit. 2. 13; Heb. 9. 28.

22-25. Of some—Who have been seduced into error and sin through infirmity. **Have compassion**—Reclaim or win them back by kind, gentle efforts, (Gal. 6. 1; 1 Thess. 2. 7, 8,) thus **making a difference** between them and others whom you must **save with fear**, i. e., influence them by motives of fear and

ment spotted by the flesh. **24** Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, **25** To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

terror. 2 Cor. 5. 11. **Pulling... out of the fire**—As you would were they at ease in a city or house on fire. Gen. 19. 15-17; Amos 4. 11; Zech. 3. 2. **Hating... the garment**—A strong figure, cautioning those who would save such corrupt characters (vs. 18, 19) to abhor and avoid their crimes as they would a garment defiled with the plague. Lev. 13. 47, &c.; Isa. 52. 11. **Unto him**—To God our Saviour, (note, ver. 25,) **that is able to keep you** who keep yourselves in his love, (verse 21,) and is faithful to keep persevering believers **from falling** into sin. The Vulgate reads *without sin*. 1 Thess. 5. 24; 2 Thess. 3. 3; 1 Tim. 4. 18; John 10. 28, 29. **Present you faultless**—Fully recovered from the scars of sin, (note, Eph. 5. 27; Col. 1. 22; 1 Thess. 5. 23; Rev. 14. 5,) not in some obscure place, but **before his presence**. In his own presence, eclipsing the sun, when he shall be revealed in **his glory**. 2 Tim. 2. 10; 1 Peter 4. 13. **To the only wise God**—Rather, *only God*. Note, Rom. 16. 27; 1 Tim. 1. 17.

THE REVELATION OF JOHN.

INTRODUCTION.—The writer of this book calls himself John, and the early Fathers almost unanimously ascribe it to John the apostle, the writer of the Gospel and of the three epistles bearing his name. See Introduction to John's gospel. The time and place of writing are stated as being when he was in the isle of Patmos, whither he was banished, probably by the Emperor Domitian, A. D. 94 or 95, though some fix the time at a later date. Note, chapter 1. 9, 11, 19, 10. 4. The name *Revelation* is the translation of the Greek word *Apocalypse*. It is the only book in the N. T. which can strictly be called prophetic, and as such it greatly resembles some of the O. T. prophecies, especially those of Ezekiel and Daniel; being, like them, mostly symbolical. This has surrounded the interpretation of the book with difficulties which no expositor has yet been able fully to overcome, and probably it will never be clearly and fully understood until the time of its actual fulfilment. Dan. 12. 4, 9; note, ch. 8. 12. The meaning of the symbols is commonly clear, but the application of them to specific events is by no means obvious. When the text gives no light as to any specific application of a symbol, it is wise for us to rest in the general truth taught, and give it as wide an application as the book itself and other Scriptures unmistakably authorize. Chap. 22. 18, 19; Isa. 8. 20; Dan. 10. 21; Acts 17. 11. The whole book is addressed to the seven Churches of Asia, describing their existing state as "*the things which are*," and making known, as "*the things which shall be hereafter*," the

future history of the Christian Church through all coming time. Note, chap. 1. 4, 11, 19; 22. 7, 10, 16. Every devout reader will find enough in the book to profit, since it is full of Christ, who pronounces his special blessing on such readers. Note, chap. 1. 8; 22. 7.

CHAPTER I.

THE Revelation of Je'sus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: ¶ Who bare record of the word of God, and of the testimony of Je'sus Christ, and of all things that he saw. ¶ Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things

CHAPTER I.

1-3. **The Revelation**—Rather, *a* revelation; i. e., an *uncovering* of things which had been veiled or hidden. Comp. Matthew 10. 26. The things revealed were those pertaining chiefly to the future, (verse 19; John 16. 13,) hence called *this prophecy*. Note, ver. 3; ch. 4. 1, &c. **Of Jesus Christ**—Coming *through* him from God, the Father; implying that in their official relations to each other in the scheme of redemption the Father is supreme, the Son subordinate. Mark 13. 32; John 5. 20; 7. 16; 8. 26; 12. 49, 50; Acts 1. 7. Jesus taught many things before his ascension, (John 15. 15,) but those which were unsuitable for announcement at that time he promised to reveal through the Spirit. John 16. 12-15; note, vs. 10-19. **His servants**—Including **his angel**, called both the angel of God and the angel of Jesus, (chapter 22. 6, 16,) and **his servant John**, hence called *fellow-servants*. Ch. 22. 9; comp. ch. 17. 1; 21. 9. **Shortly**—Rather, *quickly*, or soon. **Come to pass**—Meaning, probably, that the series of events here foretold will soon begin to take place, following each other in succession until their completion at the coming of Christ at the end of the world, which last event is represented as always *at hand*, (ver. 3; ch. 22. 6, 10, 12, 20; James 5. 8, 9;) and yet many intermediate events must first elapse, requiring thousands of years. Note, Matt. 24. 3-14; 2 Thess. 2. 1-8; 2 Peter 3. 3-12. **Signified**—That is, *showed*, or made known by signs or symbols, as the word means. 1 Peter 1. 11. **Who bear record . . . of all things**—That is, so far as these revelations were made to John he made them

which are written therein: for the time *is* at hand.

4 **JOHN** to the seven churches which are in A'si-a: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne: ¶ And from Je'sus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us,

known to the Churches, verses 2, 11. **Blessed is he that readeth**—Or **heareth**, with a purpose to **keep**, that is, to remember and do, as taught in **this prophecy** or revelation. Note, ver. 1; chap. 22. 7; Lk. 11. 28; Jam. 1. 21-25. **The time is at hand**—Note, ver. 1.

4-6. **John**—The apostle, and writer of this book. See Introduction. **The seven Churches**—The Churches in the province of **Asia Minor**, of which Ephesus was the capital. Note, ver. 11; Acts 2. 9. The number **seven** throughout this book is the symbol of *completeness* and *totality*. Vs. 12, 16, 20; chapter 4. 5; 5. 1; 8. 2; 10. 4; 12. 3; 13. 1; 17. 3. So here the *seven Churches* specified (verse 11) are chosen as representative Churches, embodying the chief spiritual characteristics, whether faithful or unfaithful, of all Christian Churches in all ages and places. Note, vs. 11, 19, 20. **Grace . . . peace**—Note, Romans 1. 7; 2 John 3. **From him which . . . is to come**—The Almighty, self-existent, and ever-living One. Exodus 3. 14; note, verses 8, 18. **The seven spirits**—Compare chapter 3. 1; 4. 5; 5. 6; Zechariah 3. 9; 4. 10. The *Holy Spirit* is here meant in his *sevenfold*, or *complete* energy, as specially revealed in the gospel age. Acts 2. 4, 17, 18, 33. He is one of the three divine persons from whom Paul invokes spiritual blessings. Note, 2 Corinthians 13. 14. Here the third in the Trinity is **Jesus Christ**, (ver. 4;) described as **the faithful witness**, (note, ch. 19. 11; 21. 5; John 8. 14; 1 Tim. 6. 13;) **the first begotten of the dead**, (note, 1 Cor. 15. 20; Col. 1. 18,) **the prince** or Lord of all lords, and King of all the **kings of the earth**. Ch. 19. 16; John 18. 36, 37. **That loved us**—

and washed us from our sins in his own blood, **6** And hath made us kings and priests unto God and his Father; to him *be* glory and dominion forever and ever. Amen. **7** Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. **8** I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. **9** I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. **10** I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, **11** Saying, I am Alpha and Omega, the first and the last: and, What thou seest,

write in a book, and send *it* unto the seven churches which are in A'si-a; unto Eph'e-sus, and unto Smyr'na, and unto Per'ga-mos, and unto Thy-a-ti-ra, and unto Sar'dis, and unto Phil-a-del'phi-a, and unto La-od-i-ce'a. **12** And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; **13** And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. **14** His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; **15** And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. **16** And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength. **17** And

Note, John 15. 9, 13; Gal. 2. 20: the best MS. reads, *loves* us with an unfailling love. Note, Rom. 8. 35-39. **Washed us**—In virtue of his atoning blood. Heb. 9. 14; 1 John 1. 7; note, ch. 5. 9; 7. 14; Tit. 3. 5. **Made us kings**—Rather, *to be a kingdom of priests*, to offer spiritual sacrifices. Comp. Exod. 19. 6; Isa. 61. 6; note, ch. 5. 10; 20. 6; 1 Peter 2. 5, 9. **Be glory**—Note, Heb. 13. 21.

7, 8. He cometh with clouds—Referring to the final coming of Christ in the clouds of heaven to judge the world, (note, Matt. 24. 30; 26. 64; Acts 1. 9-11,) when **every eye**, and **they**, in particular, **which pierced him**, will wail or mourn because of their sin. Note, John 19. 37. **Even so**—This, in Gk., is the same as **Amen** in Heb., signifying, It is *true*; So let it be; ch. 22. 20. **I am Alpha and Omega**—Jesus here applies the first and last letters of the Gk. alphabet to himself to show that he is the beginning and the end of all things. Note, ver. 17; ch. 22. 13. **Which is... the Almighty**—The same as ascribed to the Father. Note, ver. 4; compare Isa. 9. 6; John 1. 1; 10. 30; 16. 15.

9-11. I John... your brother—Christian brother, who, with others, was in **tribulation**, suffering persecution for the sake of the **kingdom**, or for preaching **the word of God**, and bearing **testimony** for Jesus. Note, ch. 6. 9. **Patmos**—A desolate island in the Aegean Sea, used by the Romans as a place of exile, about fifty miles south-west from Ephesus. See Introduction. **In the Spirit**—Put in special communion with the Holy Spirit, as the revealer of prophetic truth. Vs. 1, 3; ch.

4. 2; 17. 3; 21. 10. **The Lord's day**—The first day of the week, observed as the Christian sabbath. Note, Matt. 12. 8; John 21. 19, 26. **A great voice**—That of Jesus; verses 12, 13; ch. 4. 1. **Saying**—Note, verse 8. **What thou seest**—And *hearest*, including all the successive visions which make up this entire **book**, or *roll*, of prophecy. Comp. verse 3; chap. 22. 7, 18, 19. **Seven Churches**—Note, verse 4. **Ephesus**—See Introduction Epis. to Ephesians. **Smyrna**—About forty miles north-east of Ephesus. **Pergamos**—About fifty miles north of Smyrna. **Thyatira**—A few miles north-east of Smyrna. **Sardis**—About thirty miles south-east of Thyatira. **Philadelphia**—(*Brotherly love*)—About seventy miles east of Smyrna. **Laodicea**—About one hundred miles east of Ephesus. See map.

12-16. See the voice—See the speaker, from whom the voice came. Verse 10. **Seven... candlesticks**—Representing the seven churches. Note, ver. 20; comp. Exod. 25. 31, 37; Zech. 4. 2. The essential idea is, that of *light bearers*, under Christ, in the world. Note, John 8. 12; Matthew 5. 14, 16; Phil. 2. 15, 16. **In the midst**—Note, chap. 2. 1. **Like... the Son of man**—Comp. Dan. 7. 13; where, as here, Christ is meant. Note, Matt. 8. 20. Called, also, the Son of God. Note, ch. 2. 18. In the following description of his person (verses 13-16) the writer ascribes to him the characters of deity, as given Dan. 7. 9, 10; 10. 5, 6; Ezek. 1. 26, &c.; note, chap. 2. 18; 19. 12-15; Matt. 17. 2; Acts 26. 13, 15. **Seven stars**—Note, verse 20. **Two-edged**

when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: **18** *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. **19** Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; **20** The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

UNTIL the angel of the church of Eph'e-sus

sword—Wielded not by his hand, (note, Matt. 26. 52,) but by **his mouth**, significant of his piercing words. Isa. 49. 2; Heb. 4. 12. Its *two* edges may allude to its double efficacy, condemning some, saving others. Isa. 11. 4; Hos. 6. 5; note, chap. 2. 16; 19. 15; 2 Cor. 2. 15, 16.

17-20. Fell...as dead—The view being overpowering to human endurance. Comp. Ezek. 1. 28; Dan. 8. 18; 10. 10; Matt. 17. 6, 7; Acts 9. 4, &c. **The first...the last**—Compare Isa. 41. 4; 44. 6; 48. 12. Though he **was dead** for a short time, yet was not holden of death. Note, Acts 2. 24. **Alive for evermore**—Rather, *the living One*; this is his distinctive attribute. Chap. 4. 9; 5. 14. He is the first cause of all things, (Col. 1. 16, 18,) and the *arbiter* of their destinies, having **the keys**, &c., i. e., infinite control of *all things*. Note, chap. 20. 1-15; 22. 12, 13; 1 Cor. 15. 24-28. **Hell and...death**—Gk. *Hades*. Note, Lk. 16. 23. These are here personified, as in ch. 6. 8; 20. 13, 14. **Write the things**—Thou hast just **seen** in the vision. Verses 11-18. **Things which are**—The present state of things in the seven Churches, as written in chapters 2 and 3. **Shall be hereafter**—The things symbolically represented, the future church history to the end of the world. Note, chaps. 4-22. **The mystery**—The mysterious meaning of the **stars** (verse 16) and the **candlesticks** (verse 12) is here explained to denote the **seven angels** in the sense of *messengers*, or ministers, to the **seven Churches**, as specified in chapters 2 and 3.

CHAPTER II.

1-7. Unto the angel—The presiding minister or elder of the **Church**

write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; **2** I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: **3** And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. **4** Nevertheless I have *somewhat* against thee, because thou hast left thy first love. **5** Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. **6** But this thou hast, that

of Ephesus—Note, chapter 1. 11, 20.

Holdeth the...stars—In the sense of *upholding* his faithful ministering servants. Chap. 1. 20; Matt. 28. 18-20.

Walketh in the midst—With perpetual presence. Note, Matthew 18. 20; 28. 20; John 20. 19, 26.

I know—With omniscient eye, **thy works** of every kind. John 1. 47, 48; 2. 24, 25; Heb. 4. 13. The same is addressed to all the Churches. Verses 9, 13, 19; ch. 3. 1, 8, 15.

Canst not bear—Endure, or tolerate, those who teach or practice

evil works. Note, verse 6; 2 John 10. 11; 3 John 11.

Hast tried—The false teachers, who claimed to be

apostles, as in 2 Cor. 11. 13; and found them, by the unerring test of God's

word, (Isa. 8. 20,) **liars**. Note, 1 John 2. 22; 4. 1-3.

I have somewhat—Rather, *I have this against thee*, that

thou hast **left thy first love**; the love of thy espousals to Jesus, which is most

grievous to his own ever-loving and constant heart. Note, Jn. 13. 1; Rom. 8. 35, &c.; comp. Jer. 2. 2. This teaches that

such apostasy is not only possible, but a point of special danger. Note, ver. 5; ch. 3. 15, 16; 1 Tim. 1. 19; 5. 12.

Remember—Recall thy *first love*, (verse 4,) and mark how deep thou hast

fallen, so as to practically **repent**, i. e., return to the **first works**, those of thy first

love. Verses 2, 3. **Else I will come**—In special judgment, and **remove**

thy candlestick, cease to own thee as a Christian Church, or take away the

Church from Ephesus and remove it elsewhere. Comp. Matt. 21. 41, 43; Acts 13. 46, 47; Romans 11. 20-23. The

Church at Ephesus has been extinct for centuries, as an example of warn-

ing to all unfaithful Churches of all ages

thou hatest the deeds of the Nic-o-la'i-tans, which I also hate. **7** He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. **8** And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive; **9** I know thy works, and tribulation, and poverty, but thou art rich; and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Sa'tan. **10** Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful un-

to death, and I will give thee a crown of life. **11** He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. **12** And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges; **13** I know thy works, and where thou dwellest, *even* where Sa'tan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein An'ti-pas *was* my faithful martyr, who was slain among you, where Sa'tan dwelleth. **14** But I have a few things against thee, because thou hast there them that hold the doctrine of Ba'laam, who taught Ba'lak to cast a stumbling-block before the chil-

and places. Note, verse 23; 1 Cor. 10. 1-12; Jude 7. **This thou hast**—Which I approve of: that thou hatest . . . **which I . . . hate**, implying that it is a sin not to hate what God hates. Note, verse 15. **Nicolaitans**—A corrupt party, or sect, resembling the Balaamites in doctrine and practice. Note, verses 14, 15. **Hath an ear . . . hear**—The same precept, urging the deepest attention to the most important truths often uttered by Jesus, (note, Matt. 11. 15; 13. 9, 43, &c.,) is here addressed to each of the Churches. Verses 7, 11, 17, 29; chap. 3. 6, 13, 22. The **Spirit** is the divine Spirit, speaking here through Christ. Note, chapter 1. 10, 12, &c.; John 16. 13-15. **Him that overcometh**—Or, is a *conqueror*, that is, over all his spiritual foes. Ephesians 6. 6-16; 1 Timothy 6. 12; 2 Timothy 4. 7; 1 John 2. 13; 5. 4, 5. The same is repeated with a promise which varies with each Church. Verses 11, 17, 29; chap. 3. 5, 12, 21. **Eat of the tree of life**—An expression implying the promise of eternal life in heaven, of which the tree of life in Eden was the token, lost by sin, (Genesis 3. 1-24,) but restored by Christ to all conquering, faithful believers. Allusions to it occur ch. 22. 2, 14; Prov. 3. 18; 11. 30. **Paradise of God**—Heaven, represented as paradise. Note, Lk. 23. 43; 2 Cor. 12. 4. **8-11. Angel . . . Smyrna**—Note, chap. 1. 11, 20. **The first . . . last**—Note, chap. 1. 17, 18. **I know**—Note, verse 2. **Tribulation**—Both that endured already, and that which **ye shall have** from the blasphemy, i. e., blasphemous calumny, arising from them who **say they are Jews**, but are not

Compare Rom. 2. 17, 24, 28, 29. They are rather of the **synagogue**, i. e., in the service, of **Satan**, referring to the Judaizers of that day, as in verse 2; chap. 3. 9, who are called ministers of Satan, 2 Cor. 11. 13-15. **Poverty . . . rich**—Poor as to this world's goods, but rich in faith and in grace. In God's sight there are both poor-rich men and rich-poor men. Note, chap. 3. 17, 18; Luke 12. 21; 1 Tim. 6. 18; James 2. 5. **The devil**—Or, Satan, ver. 9; shall instigate your persecutors to cast some of you **into prison**—a common practice. Acts 12. 3, 4; 16. 23, 24. **Be tried**—By a tribulation for **ten days**—a symbolical designation for a *short time*, as in Gen. 24. 55; Dan. 1. 12, 14. This God will permit for the trial of your faith, and thus prepare you to receive the **crown of life**. Note, James 1. 12; 1 Pet. 1. 6, 7; 4. 12, 13. **Hath an ear . . . hear**—Note, verse 7. **The second death**—The *first death* consists in the separation of the soul from the body for a season; the *second death* is the separation from God's favor forever; (chap. 20. 6, 14; note, Matt. 10. 28;) the same as the lake of fire. Note, Rev. 20. 10; 21. 8.

12-17. **Angel . . . Pergamos**—Note, chap. 1. 11, 20. **The sharp sword**—Note, chap. 1. 16. **Know thy works**—Note, ver. 2. **Satan's seat**—Rather, *throne*, i. e., where he dwelt with great influence, having instigated his agents to murder Antipas. Verse 13. Yet, as a Church, they had held fast to the **name** and **faith** of Christ, even when this, his **faithful martyr**, fell. Comp. Acts 7. 59, 60; 8. 1-6. **I have . . . against thee**—Comp. vs. 4, 20. **Hold the doctrine of Balaam**—There were among them

dren of Is'ra-el, to eat things sacrificed unto idols, and to commit fornication. **15** So hast thou also them that hold the doctrine of the Nic-o-la'i-tans, which thing I hate. **16** Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. **17** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. **18** And unto the angel of the church in Thy-a-ti'ra write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; **19** I know thy works, and charity, and service, and

some who imitated Balaam in their teaching and practice, in regard to eating things **sacrificed unto idols**, and committing **fornication**. Note, 2 Pet. 2. 15, 16; Jude 11, 12. These were a **stumbling-block**, (note, Romans 14. 13, 21;) especially to the converts from life-long heathenism, where the two practices were usually connected. Comp. Acts 15. 20, 29. **Hold the doctrine**—And practice the deeds of the **Nicolaitans**, which the Church of Ephesus **hates**. Note, ver. 6. **Which...I hate**—Rather, *in like manner*, meaning that the doctrines of the Nicolaitans and those of the Balaamites were held *similarly*, i. e., with like guilt and results. Verses 14, 16. **Repent**—Note, ver. 5. **Fight against**—Oppose and condemn thee with the **sword of my mouth**. Note, chapter 1. 16. **Hath an ear...hear**—Note, verse 7. **The hidden manna**—Christ himself is the manna *hidden* from the world, but revealed to the believer. Note, John 6. 31–58; Col. 3. 3. Called *the bread of life*, the counterpart of *the water of life*, (chapter 22. 1, 17,) of which believers have already a foretaste. Note, John 4. 14. **A white stone**—Significant of acquittal, as black was of condemnation. Proverbs 16. 33. The **new name** is expressive of the new character and experience, known only to him who **receiveth** it from Christ. Note, chap. 3. 12; 19. 12. Comp. Gen. 32. 28; Isaiah 56. 4, 5; 65. 15; 1 Cor. 2. 9–16.

18–23. **Angel...Thyatira**—Note, chap. 1. 11, 20. **The Son of God**—Called also the Son of man, with the same description of his person. Note, chap. 1. 13, 15. **I know thy works**—Note, verse 2. **Last...more than**

faith, and thy patience, and thy works; and the last *to be* more than the first. **20** Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. **21** And I gave her space to repent of her fornication; and she repented not. **22** Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. **23** And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. **24** But unto you I say, and unto the rest in Thy-a-ti'ra, as

the first—In contrast with those who had left their first love. Ver. 4. **Thou sufferest**—Dost tolerate **that woman**, rather, *thy wife*, meaning, probably, the wife of the *angel* or minister to whom this letter was addressed. Verse 18. **Jezebel** was not, probably, her real name, but she may have been so called because she was to the Church of Thyatira what Jezebel, Ahab's wife, was to him and to Israel—a woman of enormous power for evil. 1 Kings 16. 30–33; 2 Kings 9. 37. As a self-styled **prophetess** she taught and seduced the **servants of Christ into fornication**, and to **eat things sacrificed unto idols**. Vs. 14, 22. **Gave her space**—Probably for a long time, with forewarnings to **repent**. Note, Rom. 2. 4; 2 Peter 3. 9. **Repented not**—As in chapter 9. 20, 21. **Cast her into a bed**—Bring upon her, and those who sin **with her**, some terrible judgment, called a **great tribulation**. Note, ver. 23. **Kill...with death**—They shall not die the common death of men, (Num. 16. 29,) but I will slay her, her adherents, and their **children**, with premature disease and death, not only by a physical law, but by moral retribution; (Exod. 34. 7;) as to the parents, punishment; as to the children, only calamity, and perhaps discipline. Ezek. 16. 35, &c.; 18. 1–4. **All the Churches**—Of all ages and places, as represented by the seven addressed, (note, chap. 1. 4,) **shall know** by this judgment that I search the **reins**, or the secrets, of all **hearts**, to give to **every one** according to their **works**. Ver. 22; chap. 20. 12; 22. 12; note, Rom. 2. 6, 16; Heb. 4. 12, 13.

24–29. **You...and...the rest**—Rather, *unto you, the rest*, &c., implying

many as have not this doctrine, and which have not known the depths of Sa'tan, as they speak; I will put upon you none other burden. **25** But that which ye have *already*, hold fast till I come. **26** And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: **27** And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. **28** And I will give him the morning star. **29** He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

AND unto the angel of the church in Sar'dis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. **2** Be watchful, and strengthen the things which remain, that are

there were some **in Thyatira** who had not received **this doctrine** of Jezebel, (ver. 20,) one of the doctrines of devils, (1 Tim. 4. 1,) and properly called by men the **depths of Satan**, as having been instigated by his deep arts of deceit. Chap. 12. 9; 20. 8; 2 Cor. 11. 3, 14, 15; 2 Thess. 2. 9, &c. **None other burden**—Or duty in respect to these crimes than that enjoined in ver. 20; Acts 15. 28, 29. **Hold fast**—Your present Christian purity and stability, **till I come** with your final reward. Ch. 3. 4, 11; 22. 12. **Keepeth... unto the end**—The works I enjoin to be held fast till I come. Ver 25. **Power over the nations**—That is, I will give him to share with me in that final triumph over all mine enemies, as promised of my **Father**. Comp. vs. 26, 27 with Psal. 2. 6-9; note, 3. 21; 20. 4; Matt. 19. 28; Luke 22. 29, 30. **The morning star**—That is, give him to shine like myself, the true *morning star*, (note, chap. 22. 16,) and share my kingly glory, of which the star is the symbol. Note, Matt. 2. 2. **Hath an ear... hear**. Note, ver. 7.

CHAPTER III.

1-6. **Angel... Sardis**—Note, chap. 1. 11, 20. **The seven spirits**—Note, ch. 1. 4. **Know thy works**—Note, chap. 2. 2. **A name... livest**—Their profession of a spiritual life was but a name; as to the inward, vital power of godliness, they were **dead**, with a few exceptions. Note, verses 2, 4; 1 Tim. 5. 6; 2 Tim. 3. 5; Tit. 1. 16. **Things which remain**—Their few remaining graces were about to **die**, from their

ready to die: for I have not found thy works perfect before God. **3** Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. **4** Thou hast a few names even in Sar'dis which have not defiled their garments; and they shall walk with me in white: for they are worthy. **5** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. **6** He that hath an ear, let him hear what the Spirit saith unto the churches. **7** And to the angel of the church in Phil-a-del-phi-a write; These things saith he that is holy, he that is true, he that hath the key of Da'vid, he that openeth, and no man shutteth; and shutteth, and no man openeth; **8** I know thy

having neglected to **strengthen** and make them **perfect before God**, i. e., by the divine standard. Note, Matt. 5. 48; Romans 12. 1, 2; 2 Cor. 7. 1; Eph. 3. 14-19; 4. 13. **Remember**—Recall your first experiences in the faith and love of the Gospel, and **hold fast** what remains of them, (verse 11, chap. 2. 25,) by going on to perfection. Phil. 3. 12-16; Heb. 6. 1, &c. **Come... as a thief**—Note, Matt. 24. 42-44; 1 Thess. 5. 2; 2 Peter 3. 10. **A few names**—There are a few Christians, **even in Sardis**—a place notoriously corrupt—who have not **defiled their garments**, but kept themselves morally pure amid such surroundings; and who are hence **worthy to walk with Christ in white**, in a state of purity and blessedness. Verse 5; chap. 4. 4; 6. 11; 7. 9, 13; 19. 8. **Not blot out**—Implying that **his name** is now enrolled in the **book of life**, as having a part among the righteous in heaven, (note, Luke 10. 20; Phil. 4. 3,) yet liable to be taken away by falling from grace. Note, ch. 22. 19. **Will confess**—Note, Matt. 10. 32, 33; Luke 12. 8. **Hath an ear... hear**—Note, ch. 2. 7.

7-13. **The angel... Philadelphia**—Note, chapter 1. 11, 20. **He that is holy... true**—Attributes applied to the Lord Jesus. Mk. 1. 24; Acts 3. 14; John 14. 6; 1 John 5. 20. **The key of David**—Denoting the regal power of the great Son of David. Note, Luke 1. 32, 33. **Openeth... shutteth**—Comp. Isa. 22. 22; note, ver. 8. **Know thy works**—Note, chap. 2. 2. **An open door**—Or opportunity of Chris-

works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. **9** Behold, I will make them of the synagogue of Sa'tan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. **10** Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. **11** Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. **12** Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is New Je-ru-sa-lem*, which cometh down out of heaven from my God: and *I will write upon*

tian labor and usefulness which no adversary can **shut**, or hinder thee from improving. Note, 1 Cor. 16. 9; 2 Cor. 2. 12; Col. 4. 3. To all who enter this door, and toil in true fidelity till Christ calls them away, the door of heaven is opened for their abundant entrance. Note, ch. 2. 10; 2 Pet. 1. 10, 11. **A little strength**—In proportion as thou hast **kept my word**, and adhered to **my name**; such Christ will keep in the hour of trial. Note, vs. 9–11. **I will make**—Rather, *give* them who are of the **synagogue of Satan**, (note, ch. 2. 9,) in the sense of **make them worship**, &c. Comp. Isa. 60. 14. **I also will keep**—They who keep themselves by keeping the word of Jesus, (verse 8,) he will keep, (Jude 21, 24,) that is, enable them to bear such **temptation** as God permits to come upon all his people to **try** their faith and **patience**. Note, 1 Corinthians 10. 13; James 1. 2–4, 12; 1 Pet. 1. 6, 7; 4. 12, 13. **Come quickly**—Note, ver. 3; chap. 1. 3; 22. 7, 12, 20. **Thy crown**—Which is promised to such only as **hold fast**, and are found faithful when the Lord comes. Note, chap. 2. 10, 25; 2 Tim. 4. 7, 8. **A pillar in the temple**—Give him a permanent place in God's spiritual temple. Chap. 7. 15; Ephesians 2. 20–22; 1 Pet. 2. 5. **Name of . . . God . . . my new name**—As belonging forever to God, to the heavenly city of God, and especially to Jesus the Saviour. Ch. 7. 3, 9–17; 9. 4; 14. 1; 21. 27. **Hath an ear . . . hear**—Note, ch. 2. 7.

14–17. **Angel . . . Laodiceans**—Note, chapter 1. 11, 20. **The Amen**—That

him my new name. **13** He that hath an ear, let him hear what the Spirit saith unto the churches. **14** And unto the angel of the church of the La-od-i-ce'ans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; **15** I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. **16** So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. **17** Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: **18** I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. **19** As many as I love, I

is, **the faithful and true witness**, (note, chap. 1. 5,) who will cause all his words to be accomplished. Note, 2 Cor. 1. 20; Heb. 13. 8. **Beginning of . . . creation**—The author and lord of the created universe. Note, John 1. 1–3; Col. 1. 15–17. **Know thy works**—Note, chap. 2. 2. **Cold nor hot**—A figure denoting religious indifference; a state which Jesus declares to be as loathsome and offensive to him, as **lukewarm** water is to the human stomach. Verse 16. The thing condemned is not a medium tone of true religious emotion, but a *proud self-sufficiency*, which supposes itself independent, and having religion enough. Note, vs. 17, 18. **I am rich . . . need of nothing**—This is said of spiritual and heavenly riches, respecting which they were **blind**, self-deceived, not knowing that they were actually **poor . . . and naked**, i. e., destitute of the true riches, (Luke 16. 11,) and, therefore, **wretched and miserable**, or rather, *the wretched and the pitiable* one above all others. Note, verse 18; comp. Hos. 12. 8; Luke 12. 16–21.

18–22. **Buy of me**—Of Christ, the source of unsearchable riches. Eph. 3. 8, 16–20; Col. 2. 3. **Gold . . . white raiment**—Representing the genuine spiritual wealth and clothing as contrasted with its counterfeit, (verse 17;) that which Christ gives without money or price (Isa. 55. 1) to those who count all as loss in exchange for him. Note, Phil. 3. 7–9; Matt. 13. 44–46; Luke 14. 33. **As many**—All whom **I love** and *receive* as sons. **I rebuke and**

rebuke and chasten: be zealous therefore, and repent. **20** Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. **21** To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. **22** He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. **2** And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. **3** And he that sat was

chasten—That I may thereby test and prepare them for heaven. 2 Chron. 33. 10-13; Job 5. 17; Prov. 3. 11, 12; Psalm 119. 67, 71; note, Heb. 12. 5-11; James 1. 12. **Be zealous**—The opposite of **lukewarm**, verse 16. **I stand at the door**—Jesus, who is himself the door, (John 10. 9,) and who bids us knock that it may be opened, (Matt. 1. 7, 8,) here depicts himself as knocking at the door of men's hearts by the voice of his Spirit, applying the rebuke, as in verse 19, and the word, as in ch. 1. 3; 22. 17. **Open the door**—Willingly and freely welcome me to his heart; for no one is compelled by irresistible force. Christ knocks, but is not a house-breaker. Comp. Song Sol. 5. 2; Matt. 23. 37. **Sup with him... with me**—Representing a rich feast of mutual love and joy. John 14. 21, 23. **Sit... in my throne**—Note, ch. 2. 26; Luke 22. 30; John 17. 24. **Hath an ear... hear**—Note, chap. 2. 7.

CHAPTER IV.

1-3. After this—Rather, *after these things*; marking the transition from the things which are, the existing state of the seven Churches, as a type of the Church in general in John's time, to the things which **must be hereafter**, i. e., after the time when John wrote. Note, ch. 1. 19. **I looked**—Rather, *I saw*, in vision, **a door... opened in heaven**, rather, *into* heaven. Comp. Ezek. 1. 1; Matt. 3. 16; Acts 7. 56; 10. 11. **The first voice**—Rather, *that first voice*, designating that heard before; ch. 1. 10. **Come up hither**—Not in body, but in

to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. **4** And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. **5** And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven spirits of God. **6** And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. **7** And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. **8** And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and

spirit; i. e., his mind was supernaturally elevated, (note, ch. 1. 10,) and he saw a **throne** upon which **one sat**, referring to the Infinite God. Note, vs. 8-11. **Jasper... emerald**—Precious stones of various colors. Comp. chap. 21. 11; Ezek. 8. 2; 27. 28; Dan. 7. 9.

4-11. Four and twenty seats—Rather, *thrones*; of course subordinate thrones, seated upon which were **four-and-twenty elders**, answering to the twelve patriarchs (note, Acts 7. 8) and the twelve apostles; (note, Matt. 10. 2;) the representatives of the entire Church of God under the Old Testament and New Testament dispensations. Comp. ver. 10; chap. 5. 5-14; 7. 4-17; 11. 16-18; 14. 3; 19. 4, &c. **Lightnings... voices**—Or, *voices like thunderings*; designed to awaken attention and inspire awe. Chapter 8. 5; 11. 19; 16. 18; Exod. 19. 16. **Seven lamps... spirits**—Note, chap. 1. 4. **Sea of glass... crystal**—That is, in appearance a sea or expanse of crystalline clearness and splendor. Comp. ch. 15. 2; Exod. 24. 10; Ezek. 1. 22, 26. **Four beasts**—Rather, *living creatures*; the forms **lion... calf... man... eagle**; denoting the noblest qualities known in the animal world; and the **four** denoting the four quarters of the world. They seem to represent all the created powers and agencies by which God administers his providential government, (chap. 15. 7,) which are all pervaded and directed by his omniscient Spirit. Comp. Ezek. 1. 5-21. Their being **full of eyes**, expresses their own wakeful vigilance; and their **wings**, their swift-

they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. **9** And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever, **10** The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, **11** Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. **2** And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? **3** And no man in

ness in executing the purposes of God, in which **they rest not** from singing **Holy, holy, holy**, to Him which **was, . . . is, . . . is to come**. Note, ch. 1. 8; comp. Isa. 6. 3. **When those beasts**—Rather, as often as the *living creatures give glory*—(Note, ver. 8,) the . . . **elders . . . worship**; the expression implies their simultaneous and mutual sympathy in celebrating the progressive steps of God's righteous agencies as they work out, in prospect and in fact, the final triumph of Christ's kingdom over all the nations. Chapter 5. 9-14; 7. 4-17.

CHAPTER V.

1-5. **Him . . . on the throne**—Note, ch. 4. 2. **A book**—Rather, *roll*. Note, Matt. 1. 1. **Written within . . . back side**—Comp. Ezek. 2. 9, 10. The expression implies fullness, completeness, as do the **seven seals**, (note, chapter 1. 4,) that nothing more needs to be added. Note, chap. 22. 13; comp. Isa. 29. 11; Dan. 12. 4. **Strong angel**—Comp. Psal. 103. 20. Whose **voice** penetrated the universe; chap. 10. 1-3. **Who is worthy**—In the sense of *competent*, including the idea of being honored of God, **to open the book**, and to **look thereon**—rather, *therein*—so as to read its revelations of human destiny. Vs. 4-10. **No man**—Rather, *no one*, of any order of beings, **in heaven, . . . earth, . . . under the earth, or hades**, **was able to open**, &c. Note, ver. 2. **I wept**—As one whose heart is keenly alive to the fortunes of Christ's Church and kingdom. Compare Luke 19. 41;

heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. **4** And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. **5** And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Ju'dah, the Root of Da'vid, hath prevailed to open the book, and to loose the seven seals thereof. **6** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. **7** And he came and took the book out of the right hand of him that sat upon the throne. **8** And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. **9** And they

Acts 20. 19-31. **One of the elders**—Note, chapter 4. 4. **The Lion . . . of Judah**—The Messiah, who sprung from the tribe of Judah, and unites in himself the attributes of the *lion* and the *lamb*. Verses 5, 6; Heb. 7. 14; Gen. 49. 9, 10. **Root of David**—The origin as well as the *offspring* of David. Note, chapter 22. 16. David's Lord, and David's son. Note, Matt. 22. 42-45. **Hath prevailed**—Rather, *conquered*, as described verses 6-10.

6-8. **Four beasts . . . elders**—Note, chap. 4. 6, 10. **A Lamb**—Called the *lion*, ver. 5, but who was also the **Lamb . . . slain** as a sacrifice for the sins of the world. Vs. 9, 12; ch. 13. 8; John 1. 29. **Seven horns . . . eyes**—The symbols of perfect power and perfect knowledge, here explained to be the **seven spirits of God**; (note, chapter 1. 4;) i. e., the Holy Spirit in his fullness of wisdom, (Col. 1. 19; 2. 3, 9,) as **sent forth** by the Father and the Son to complete the unfinished work of enlightening, renewing, and saving men in **all the earth**. John 14. 26; 15. 26; 16. 7-15; Acts 2. 33. **Took the book**—Note, verse 1. **Beasts . . . elders fell down**. Note, chap. 4. 9, 10. **Harp**—To the music of which they sing the new song. Ver. 9; ch. 14. 2, 3. **Vials . . . odors**—Rather, *bowls* full of *incense*, which **are the prayers of saints**, i. e., the ascending incense, as offered by the angel, represents the acceptableness to God of the saints' prayers. Psalm 141. 2; note, chapter 8. 3, 4. This gives not the least sanction to the Roman dogma of praying to

sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; **10** And hast made us unto our God kings and priests: and we shall reign on the earth. **11** And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; **12** Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. **13** And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. **14** And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever.

CHAPTER VI.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come

saints or to angels. Compare chapter 19. 10; 22. 8, 9.

9-14. They sung—Rather, *sing*, i. e., continually. Isa. 51. 11; note, ch. 15. 3. **A new song**—Of praise to Jesus, the lamb slain, who redeemed us—rather, *them*—by his blood shed for every kindred... and nation, that is, from among all mankind. Note, chap. 7. 9; 14. 4. **Kings and priests**—Note, ch. 1. 6. **Reign on the earth**—Or, *over* the earth. Christ's kingdom and people shall ultimately prevail over all the earth, and forever in the new heavens and new earth. Psal. 2. 8. Note, chap. 11. 15; 21. 1-27; 22. 5. **Many angels**—Including *all* the angels. Chapter 7. 11; Daniel 7. 10; Heb. 12. 22. **Saying... Worthy**—They ascribe all forms of honor and glory to the **Lamb... slain**; yet do not say slain *for us*, as in verse 9, which they could not do, as Christ took not on him the nature of angels. Heb. 2. 16. Still the angels love the song, as relating to the things they desire to look into. 1 Peter 1. 12. **Every creature**—The song of adoration now spreads through the whole creation of holy intelligent beings; to which the **four beasts**, or *living ones*, (note, chap. 4. 6,) respond **Amen**; and the **elders** again fall down and worship. Chapter 4. 10; 19. 1-7; Phil. 2. 9-11.

and see. **2** And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. **3** And when he had opened the second seal, I heard the second beast say, Come and see. **4** And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. **5** And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. **6** And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. **7** And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. **8** And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. **9** And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for

CHAPTER VI.

1-8. The Lamb... the seals—Note, ch. 7. 1, 5. **One of the four beasts**—Or *living ones*. Note, chap. 4. 6. The **noise of thunder** answers to the voice of the *lion*. Ch. 4. 7. **Come and see**—Addressed to John, who had *wept* over this matter. Chap. 5. 4, 5. **A white horse**—Here in verses 2-8 the *horses* denote dispensations, the character of which is indicated by their color and other emblems employed, as in Zech. 1. 8; 6. 1-3. The **white** horse is the emblem of *victory*; and the rider represents Christ going forth to **conquer** the nations. Note, chap. 7. 9, 10; 14. 14; 19. 11-16. The **red** horse is the emblem of war, (verse 4,) as the **black** is of mourning and distress, and the **balances** and the **measure** of great scarcity of food. Verses 5, 6. The **oil and the wine** were not to be **hurt**; i. e., nothing was to be destroyed that God thought best to preserve. Chap. 9. 4. The **pale** horse indicates destruction in many forms, the rider's name being **Death**. **Hell**—Gk. *hades*, is also personified, as in chap. 20. 14. To both is given power by four destroying agents to slay the **fourth part** of men. Comp. Jer. 15. 2, 3; Ezek. 14. 21. **9-11. Under the altar**—That is, at the foot of the altar of burnt-offering. Spoken of chapter 8. 5; 14. 18; 16. 7.

the word of God, and for the testimony which they held: **10** And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? **11** And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled. **12** And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; **13** And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind; **14** And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. **15** And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; **16** And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: **17** For the great day of his wrath is come; and who shall be able to stand?

The souls . . . slain—For their fidelity to the word, i. e., to Christ and his Gospel. Note, ch. 1. 9; 20. 4. **How long**—They know God would avenge, or exact righteous retribution on their murderers, and they appeal to his injured justice that it may not, as in Zechariah 1. 12, be delayed. **White robes were given**—Signifying that personally they were conquerors, and as such received their reward. Note, ch. 3. 4, 5; 7. 9, 14. **Should rest**—That is, wait till others of their fellow-servants in the cause of Christ should share with them the death of martyrdom, and receive the martyr's crown. Chap. 11. 18; 19. 2; 20. 4.

12–17. Great earthquake . . . and the heaven departed—These are all common symbols of great civil and social commotions, the fall of governments, and the wreck of society. Comp. Isa. 13. 10; 24. 18–23; 34. 4; Jer. 4. 23, &c.; Ezek. 26. 18; 32. 7, 8; Joel 2. 30, 31; 3. 15, 16; Amos 8. 9. Note, Matt. 24. 7, 29. **The kings . . . hid themselves**—Including especially the characters referred to in ver. 10; these fled for shelter to the **mountains and rocks**, glad even to have them **fall on** and bury them from the **face** of their righteous Judge, (Isa. 2. 19, 20,) and especially from the **wrath of the**

CHAPTER VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. **2** And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, **3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. **4** And I heard the number of them which were sealed: *and there were sealed a hundred and forty and four thousand* of all the tribes of the children of Is'ra-el. **5** Of the tribe of Judah *were sealed twelve thousand*. Of the tribe of Reu'ben *were sealed twelve thousand*. Of the tribe of Gad *were sealed twelve thousand*. **6** Of the tribe of A'ser *were sealed twelve thousand*. Of the tribe of Neph'tha-lim *were sealed twelve thousand*. Of the tribe of Ma-nas'seh *were sealed twelve thousand*. **7** Of the tribe of Sim'e-on *were sealed twelve thousand*. Of the tribe of Le'vi *were sealed twelve thousand*. Of the tribe of Is'sa-char *were sealed twelve thousand*. **8** Of the tribe of Zeb'u-lun *were sealed twelve thousand*. Of the tribe of Jo'seph *were sealed twelve thousand*. Of the tribe of Bea'ja-min

Lamb—the Lamb slain, note, ch. 5. 6, 9—now meeting his murderers in the **great day** of righteous and final retribution. Note, chapter 1. 7; Rom. 2. 5, 16; 2 Thess. 1. 7–9.

CHAPTER VII.

1–8. After these things—Those described in chapter 6. **Four angels**—God's ministering spirits, (Heb. 1. 14,) sent forth into the **four corners**, east, west, north, and south, including all **the earth**, for the purpose of **holding the four winds**; i. e., having control of them, as in verses 2, 3. **Another angel**—Whose coming from the east may intimate the progress of the Gospel from east to west. Matt. 8. 11; 24. 27. **Having the seal**—Of the Holy Spirit, (note, 2. 22,) to mark the **servants** or **... God** for protection against the destructive agencies soon to be let loose. Chs. 8 and 9. They are said to be sealed in their **foreheads**, to denote its being seen and known of all. Ezek. 9. 4; note, ch. 14. 1; 22. 4. **A hundred and forty and four**—A definite for an indefinite number; the aggregate of the twelve thousand from each of the twelve tribes of **Israel**, verses 5–8, chapter 14. 1. These are believing Jews. Note, John 11. 45; 12. 11; Acts 21. 20.

were sealed twelve thousand. **9** After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; **10** And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. **11** And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, **12** Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. **13** And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? **14** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

9-12. A great multitude—These are Gentiles from all nations... and tongues, as distinguished from the Jews, (note, verse 4. &c.,) called the fullness of the Gentiles, note, Romans 11. 25; Luke 21. 24. **White robes**—Note, verses 14; chap. 6. 11. **Palms**—The symbol of joy and triumph. Note, John 12. 13. **Salvation... unto the Lamb**—Ascribing the glory of their salvation to him. Note, chap. 5. 9, 13; 19. 1; comp. Zech. 4. 7. **All the angels... worshiped... saying**—Note, chap. 5. 11, 12; Heb. 1. 8.

13-17. One of the elders—Note, ch. 4. 4. **Answered**—Asking the question which might be expected to arise in John's mind. **What**—Rather, *who*, are these in **whiterobes**. Ver. 9. The question was intended to fix John's attention, that the answer might more deeply impress him. Comp. Ezek. 37. 3. **Which came**—Rather, *who come*, i. e., all who now and hereafter may come out of **great tribulation**—trials of various kinds. Ch. 1. 9; 6. 9, 10; John 16. 33; Acts 14. 22. **Washed their robes**—Whose souls were cleansed from the guilt and pollution of sin, and made **white** through faith in the atoning **blood of the Lamb**. Note, ch. 1. 5; Tit. 3. 5, 6; 1 John 1. 7, 9; comp. Psalms 51. 2, 7; Isa. 1. 16, 18; Zech. 3. 3-5. **Therefore**—Because they are thus washed—made pure and holy—for without it they could not be admitted to dwell with God in his heavenly temple. Chap. 15. 5, 6; 21. 27; Eph. 5. 26, 27; Heb. 12. 14. **Serve him**

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. **16** They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. **17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour. **2** And I saw the seven angels which stood before God; and to them were given seven trumpets. **3** And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. **4** And the smoke of the incense, which came with the prayers of the saints, as-

—Note, ch. 22. 3. **Day and night**—That is, continually, for strictly there is no night there. Ch. 22. 5. **Hunger... thirst**—These, with every form of suffering and cause of tears known on earth, shall there be known **no more**. Psalms 121. 6-8; Isa. 25. 8; 49. 10. **The Lamb**—Jesus, who is still, as ever, their *Shepherd*, (John 10. 11, 14,) shall **feed them** with food adapted to their spiritual nature; i. e., the bread and water of eternal life. John 4. 14; 6. 35.

CHAPTER VIII.

1-6. The seventh seal—Note, ch. 5. 5. **Silence in heaven**—In contrast with the previous jubilant songs. Chap. 7. 9-12. It was the silence of eager expectation of what was to follow. Verses 2-13. The **half an hour** indicates a short time, like the ten days. Chapter 2. 10. **The seven angels**—Probably *chief* or *arch* angels, who are designated as standing **before God**, (note, Lk. 1. 19,) and having **trumpets** with which to sound an alarm of approaching judgments. Amos 3. 6; note, 1 Thess. 4. 16. **Another angel**—Representing Christ in his high-priestly office, performing the functions before the altar in heaven which the Jewish high-priest performed before the altar of incense on earth, (note, Lk. 1. 8-11,) of offering the **prayers of all saints**, and making intercession for them. Note, Heb. 4. 14; 7. 25; Romans 8. 26, 27. **Golden censer**—Note, Hebrews 9. 4. **The incense... ascended**—In token of the acceptance of their prayers.

cended up before God out of the angel's hand. **5** And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. **6** And the seven angels which had the seven trumpets prepared themselves to sound. **7** The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. **8** And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; **9** And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. **10** And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; **11** And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. **12** And the fourth angel sounded, and the third

part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. **13** And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. **2** And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. **3** And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. **4** And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only

Note, chap. 5. 8. **Took the censer**, (note, verse 3,) and **cast it into the earth**—Thus symbolizing the fiery judgments about to fall on the foes of the saints in answer to their ascended prayers. Verses 7–12, &c. **Voices...** **earthquake**—Note, ch. 4. 5.

7–12. **The first angel sounded**—And each angel in succession sounded till all which his trumpet foretold was fulfilled. The language of the first four trumpets seems to be chiefly drawn from the plagues on Egypt. Exodus 7. 19; 10. 12, 21; compare Ezekiel 5. 2, 12; 38. 22; Isa. 30. 30; Jer. 51. 25; Amos 7. 4. The symbols all indicate impending judgments, that denoted by each having its own special sphere: the first upon the **earth**; the second upon the **sea**; the third upon the **ivers**; the fourth upon the **sun**, &c.; and each plague limits its destructive agency to one **third part**. Verses 7–12. Some interpreters make up a series of historic facts, which, to their minds, precisely match these symbols; but these are neither harmonious, nor very satisfactory to any but those who have made them; while others contend that the events as they occur in the future can alone clearly interpret them. Comp. Daniel 8. 17, 19; 12. 4, 9; note, Acts 1. 7.

13. An angel—Rather, *eagle*; meaning, probably, an angel **flying**, eagle-like, through mid-heaven. Contrast another angel, ch. 14. 6. **Woe, woe,**

woe—The repetition of the word is intensive, as in Ezek. 16. 23, indicating that the three trumpets **yet to sound** would foretoken yet more fearful judgments. Note, ch. 9. 10, &c.

CHAPTER IX.

1–6. **Fifth angel sounded**—Note, chapter 8. 6, 7. **A star**—The symbol of a prince and leader, as in ch. 8. 10; Num. 24. 17. **Fall from heaven**—Rather, *fallen*; i. e., sent forth of God as an angel of evil, (Psa. 78. 49,) to whom **was given the key**, i. e., the power, to open and shut **the bottomless pit**, (Gr., *abyss*, or *hades*,) the abode of wicked spirits. Note, Lk. 16. 23. Christ is said to have this key, (ch. 1. 18;) but here for a time he commits it to an angel, as in chapter 20. 1. This *abyss* is not the same as *the lake of fire*. Note, ch. 20. 10. **A smoke**—As the smoke from a **great furnace** of fire, a common image of the place of endless torment. Compare chap. 14. 10; 19. 20; 20. 10; 21. 8; Matt. 13. 49, 50; Psalm 11. 6; Isaiah 30. 33. **Came out**—Of the pit with the smoke **locusts**—a great Oriental plague. Exodus 10. 4, &c.; Deut. 28. 38, 42: made here the symbol of numerous destructive armies. Isa. 33. 4; Jer. 46. 23; Nah. 3. 15, 17. **As the scorpions**. Note, verses 5, 10. **Not hurt ... grass ... tree**—Natural events are destructive to these, showing that these beasts represent the cruel enemies sent by God to scourge **only**

those men which have not the seal of God in their foreheads. **5** And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. **6** And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. **7** And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. **8** And they had hair as the hair of women, and their teeth *were* as the teeth of lions. **9** And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. **10** And they had tails like unto scorpions, and there were stings in their tails; and their power *was* to hurt men five months. **11** And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* A-bad'don, but in the Greek tongue hath his name A-pol'lyon. **12** One woe is past; and, behold, there come two woes more hereafter.

those men which have not the seal of God. Note, chapter 7. 3; compare Ezek. 9. 4, 5. **Not kill**—Their lives are to be spared, yet to be so tormented as to leave them with a desire for a death that shall flee from, i. e., not come to, their relief. Job 3. 21; Jer. 8. 3. **Five months**—The ordinary life-period of the locusts, but here, probably, denoting simply an indefinite time, as do the expressions in verses 10, 15; chapter 2. 10; 8. 1. **Torment of a scorpion**—Note, ver. 10.

7-12. Like unto horses... crowns—Comp. verse 17; Joel 2. 4; Nahum 3. 17. **Faces... of men**—Comp. Dan. 7. 4, 8. **Hair of women**—Long, flowing hair; and **teeth of lions**. Joel 1. 6. **Sound of chariots**—Compare Joel 2. 5-7. **Had a king**—These ministers of torment (vers. 4, 5) were led on by the angel of the bottomless pit, (note, verse 1,) representing the devil, here called **Abaddon... Apollyon**, both names signifying *destroyer*. Note, Matt. 4. 1. This shows that God employs, even in this world, evil angels as his ministers of vengeance upon the incorrigibly guilty; perhaps as foreshadowing their service in the world of woe to come. Ch. 14. 9-11. **One woe is past**—One of the three foretold chapter 8. 13. The other **two woes** are described. Vs. 13-21; chap. 10 1-6; 11. 6-14.

13-16. The sixth angel—Note, chapter 8. 6, 7. **A voice from the...**

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, **14** Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. **15** And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. **16** And the number of the army of the horsemen *were* two hundred thousand thousand; and I heard the number of them. **17** And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. **18** By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. **19** For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. **20** And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that

altar—From the angel at the altar in heaven. Note, chap. 8. 3. **Loose the four angels**—Representing desolating powers, which had been bound, i. e., providentially restrained, but were now suffered to scourge and destroy a large part of the men of the earth. Verses 15-21, as in chap. 9. 4. The number *four* here is a symbol of universality, as in ch. 7. 1. The river **Euphrates** is here, as in chap. 16. 12, a symbol of the region whence these four angels should come, (verse 14,) the river whereon Babylon, the ancient foe of God's people, was situated. Note, Matt. 1. 17. **Prepared for an hour**—That is, prepared against the *hour*, &c., meaning the particular time appointed of God for them to slay the **third part of men**. Note, chapter 8. 7-12. **Two hundred thousand thousand**—A definite for a very large indefinite number, as in Psa. 68. 17; Dan. 7. 10.

17-21. Of fire... jacinth, and brimstone—That is, of red, purple, and yellow color, supposed to symbolize the cavalry wearing these colors; as **fire... smoke, and brimstone**, are symbols of their awfully destructive powers. Ver. 18. **Heads of lions**—Comp. 1 Chron. 12. 8. **Third part of men**—Note, ver. 15. **Power in their... tails**—Like the locusts they had stings, which not only hurt men, (ver. 10,) but killed them. Verse 18. **The rest of the men**—Those not included in the third part. **Repented not**—

they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: **21** Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: **2** And he had in his hand a little book open: and he set his right foot upon the sea, and his left *foot* on the earth, **3** And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. **4** And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. **5** And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, **6** And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the

That is, the preceding judgments had no influence to turn them from their worship of **devils**, or demons, and senseless **idols**; nor from **their murders** and **thefts**; but, by continuing to commit these crimes, they were ripening for still further manifestations of divine wrath. Ch. 10. 1-7; 16. 9, &c.; comp. Isaiah 9. 13-20; Jer. 5. 3; 8. 6; Prov. 29. 1.

CHAPTER X.

1-4. **Another mighty angel**—Ch. 5. 2. **Clothed with a cloud**—This description answers to that given of the Son of man. Note, chap. 1. 7, 13-16; 14. 14. **A little book open**—Containing the revelations recorded verses 5-11. **Foot upon the sea . . . earth**—In token of supreme dominion over both as their Creator. Ver. 6; chapter 5. 13; Proverbs 8. 29. **Voice, as . . . a lion**—As Christ is symbolized. Note, chap. 5. 5. **Seven thunders**—Each containing a revelation of some coming event, as did the trumpets. Chapter 8. 2, &c. **Seal up . . . write them not**—The opposite command to those in chap. 1. 19; 22. 10. Probably the meaning is that, though heard by John, they were not by him to be written in this book of Revelation. Comp. Dan. 8. 26; 12. 4, 9.

5-7. **The angel**—Note, verses 1, 2. **Lifted up his hand**—Rather, his *right* hand; the usual form of the solemn oath (Gen. 14. 22, Dan. 12. 7) applied to God

earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: **7** But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. **8** And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. **9** And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. **10** And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. **11** And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, himself. Exod. 6. 8; Deut. 32. 40; Heb. 6. 17. **Him that liveth**—Note, chap. 1. 8. **Created heaven . . . sea**—Said of Christ. Note, John 1. 1-3; Col. 1. 16. **Should be time no longer**—Rather, that *the* time; i. e., there shall be *no longer delay* in the execution of the doom threatened upon the enemies of Christ and his people. Note, verse 7; contrast chap. 6. 10, 11. **Days of the . . . seventh angel**—Note, ch. 11. 15. **The mystery of God**—Of God's scheme of redemption, so long kept secret, or but dimly shadowed forth by the prophets. Note, Rom. 16. 25, 26; Gal. 3. 8; Eph. 1. 9, 10; 1 Peter 1. 10-12. **Should be finished**—That is, more and more clearly revealed, as the Gospel develops itself to its fullest consummation at the end of the world. Note, ch. 14. 6; Matt. 24. 14.

8-11. **The voice . . . from heaven**—Note, ver. 4. **The little book**—Note, ver. 2. **Eat it up**—That is, read, and consider well its contents, the revelation of which will be at first *sweet*, i. e., pleasant; but its sad contents will fill his soul with **bitter** sorrow. Comp. Ezekiel 2. 8-10; 3. 1-3. **Prophesy again**—Not *before*, but *concerning* many peoples, in their relation to the Gospel. Note, chap. 14. 6.

CHAPTER XI.

1-2. **A reed . . . a rod**—The language of these verses is in imitation of Ezek. chaps. 40-43. The **holy city**,

and measure the temple of God, and the altar, and them that worship therein. **2** But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. **3** And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. **4** These are the two olive-trees, and the two candlesticks standing before the God of the earth. **5** And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. **6** These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn

as Jerusalem was called, (note, Matt. 4. 5,) with its **temple** and **court**, is here used to represent the professed Church of God, and the whole symbol denotes a period during which there would be some spiritual worshipers of the true God, while the many would be given up to spiritual darkness, idolatry, &c. Note, ch. 9. 20, 21. The command to **measure** denotes God's act of approving the former; answering to the sealing of ch. 7. 3, 4. **Gentiles... tread under foot**—Note, Luke 21. 24; Romans 11. 25. **Forty and two months**—The period of the duration of the beast. Note, ch. 13. 5.

3-6. My two witnesses—Not *literal*, but *representative*, characters are meant, as shown verse 4, standing for all Christian witnesses for the truth, of whom Jesus himself was at the head. Note, chapter 1. 5; 1 Timothy 6. 13. The number **two** may have allusion to the law respecting valid testimony, (note, Matt. 18. 16,) and to the fact that Jesus sent out his first witnesses *two and two*. Note, Mark 6. 7; Luke 10. 1. **A thousand... days**—The same as the *forty and two months*. Verse 2. **In sackcloth**—Expressive of their afflicted and persecuted condition. Jer. 4. 8; 6. 26. **Olive-trees... candlesticks**—The imagery imitates that in Zech. 4. 2-6, 11-14. These are said to be the **two witnesses**, because they are the repositories of God's grace, and the lights which he has appointed to shine in this dark world. John 14. 16, 17, 26; Acts 1. 8; 1 John 2. 20, 27; Matt. 5. 14-16. **If any... hurt them**—This represents the jealous care with which God watches over his faithful witnesses, and the punishment with which

them to blood, and to smite the earth with all plagues, as often as they will. **7** And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. **8** And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. **9** And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. **10** And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. **11** And after three

he visits their persecutors. 1 Chron. 16. 21, 22; Psalms 105. 14-16; Zech. 2. 8, 9; Heb. 13. 6. **Fire... out of their mouth**—An allusion to Elijah calling down fire from heaven. 1 Kings 18. 24, 38; 2 Kings 1. 10-12. **To shut heaven**—As Elijah did by his intercession with God. 1 Kings 17. 1, &c.; Jam. 5. 17. **To turn them to blood... plagues**—As Moses did at God's command. Exodus chaps. 7-12.

7-14. The beast—Corresponding to the *great dragon*, i. e., Satan himself. Chapter 12. 3, 9. **Bottomless pit**—Note, chap. 9. 1. **Make war... kill**—For Satan is really the great murderer of all the martyrs. Note, chap. 2. 13; 6. 8-11; 9. 11; 13. 7. **Dead... lie in the streets**—To leave dead bodies unburied indicated extreme insult, (vs. 9, 10,) than which no fate was deemed more dreadful. Compare Gen. 23. 4; 2 Sam. 21. 9, &c.; Eccl. 6. 3. All this is, manifestly, mere symbol, meaning that they would be silenced, *as if* they were dead; so of their resurrection and ascension. Note, vs. 11, 12. **The great city**—The seat of the persecuting power; supposed by some to be Jerusalem, near which our Lord was literally crucified, (note, Matt. 27. 31, &c.,) by others to be Rome, which **spiritually**, or metaphorically, is called **Sodom** for its moral corruption, (Jude 7,) and **Egypt** for its tyranny and oppression; (Exod. 1. 8, &c.,) also called the **great Babylon**, note, chap. 14. 8; 17. 5, &c. **They of the people**—That is, an assemblage of enemies from different parts would **make merry** over the unburied dead bodies of these *two prophets*, or witnesses, (verse 3,) who had by their prophecies **tormented them**; but this

days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. **13** And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. **14** The second woe is past; and, behold, the third woe cometh quickly. **15** And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. **16** And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, **17** Saying, We

triumph of their persecutors was only for **three days and a half**, i. e., for a short time, as in chapter 2. 10. **The Spirit of life from God**—The allusion, probably, is to Genesis 2. 7; Job 33. 4. They were not literally restored to life, (note, ver. 7,) but spiritually re-suscitated, as in the vision of the dry bones. Ezek. 37. 1–14. Effects would follow *as if* they were, by a **voice from heaven**, visibly raised from the dead and called **up to heaven**. Vs. 12, 13. This part of the representation resembles the circumstances of the death, resurrection, and ascension of Jesus, the great model Witness. Note, ver. 3; compare verses 11–13, with Matthew 27. 51–54; Acts 1. 9. The definite numbers **tenth part** and the **seven thousand** in verse 13 denote merely a large proportion, as in chapter 9. 18. **Second...third woe**—Note, chapter 8. 13; 9. 12.

15–19. Seventh angel—Note, ch. 8. 2, 6. **Great voices in heaven**—Rejoicing over the triumphs of the Gospel. Chap. 12. 10–12; 19. 1–7. **The kingdoms**—Rather, *the kingdom of this world*—the rule or sway of this world, which had been under Satan, (John 14. 30, 2 Cor. 4. 4,) now becomes the kingdom of **our Lord**, under his official title, **Christ**. Note, Matt. 1. 1. **Reign for ever and ever**—His kingdom shall be universal, and never terminate, as stated Gen. 49. 10; Psalms 2. 8; Isaiah 9. 7; Ezek. 21. 27; Daniel 2. 35, 44, 45; 7. 14, 27; Zechariah 14. 9; Malachi 1. 11; Luke 2. 30–32. **The...elders...worshiped**—Note, chap. 4. 4; 5. 8–14. **Almighty...art...wast**—Note, ch. 1. 8; 4. 8. **Hast**

give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. **18** And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. **19** And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: **2** And she being with child

reigned—Note, verse 15. **Nations...angry**—At the setting up of this kingdom, as shown in verses 7–10. **Thy wrath is come**—Upon those who persist in opposing his reign. Verse 13; comp. Psalm 2. 1–5, 9, &c. **The time of the dead**—The dead martyrs, whose cry that their enemies might be judged (chap. 6. 9–11) is now to be answered in giving to these martyrs, and to all the saints, their due reward, and in signally destroying the power of them who morally destroy the earth. Note, ver. 13; ch. 9. 7, &c.; 13. 10; 18. 6, &c. **Temple...in heaven**—Of which the temple on earth was a type, (note, chapter 7. 15,) referring especially to *the holy place*, where the ark of his testament, or the covenant of God, was seen; the symbol of his immediate presence, and of the fulfilment of his promises. Note, Heb. 9. 3–5. **Lightnings...earthquake**—The usual symbols of divine judgments. Note, ch. 4. 5; 8. 5.

CHAPTER XII.

1–9. A great wonder—Or token, significant of momentous coming events, which John saw **in heaven**, i. e., in his heavenly vision. Note, ch. 4. 1. **A woman**—A symbol of God's Church. **Clothed with the sun**—Denoting Christ's presence, and the graces of his Spirit. Comp. ch. 1. 13–16; Song 6. 10. **The moon under her feet**—Supposed to represent the triumph of the Christian Church over the less glory of the Mosaic economy. Note, 2 Cor. 3. 7, &c.; Hebrews 9. 6–15. **Twelve stars**—The symbols of the

cried, travailing in birth, and pained to be delivered. **3** And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. **4** And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. **5** And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. **6** And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thou-

twelve apostles of the New Testament, answering to the twelve tribes of the Old. Note, chapter 21. 12-14; comp. the twenty-four elders. Note, chapter 4. 4. **Travailing . . . delivered**—A symbol of the increase of the Church in times of great trial. Isaiah 54. 1; 66. 8.

3-6. A great . . . dragon—Or, a great serpent, the symbol of the *devil*. Note, verse 9. The color **red** denotes his bloody spirit and purpose; the **seven heads**, his extreme cunning; the **ten horns**, his very formidable power; and the **crowns** show him to be the Prince among evil spirits. Verses 7, 17; ch. 13. 1-15; 16. 13, 14; 17. 3-6. **His tail**—Or power, ch. 9. 10, 19. **Drew the third part**—That is, a large part, as 9. 18, of the rulers of the world; the word **star** denoting a distinguished personage, as in ch. 8. 10, 11; Num. 24. 17; Dan. 8. 10. **To devour her child**—To prevent the spread of the Christian Church, as did Herod. Matt. 2. 1-16. **A man-child**—Representing Christ, the incarnate Messiah, born of a woman, (Gal. 4. 4;) yet here thought of as born of the ancient Zion Church, the product of her faith and prayer, the gift of God to his waiting Church, according to the long-standing promise and covenant. Gen. 3. 15; 17. 1-7; Isa. 7. 14; 9. 6, 7; 54. 1, &c. Note, Gal. 4. 25, &c. **Rule . . . with a rod of iron**—Not literally, but will powerfully influence them by his agencies in providence, attended by his Spirit and truth, until they submit to his dominion. Comp. Psa. 2. 9, &c. Note, chapter 19. 15; Phil. 2. 9-11. The Greek verb here combines the two ideas of ruling and of feeding *as a shepherd*, implying that his sway is like that which a shepherd

sand two hundred and threescore days. **7** And there was war in heaven: Mi'cha-el and his angels fought against the dragon; and the dragon fought and his angels, **8** And prevailed not; neither was their place found any more in heaven. **9** And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. **10** And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. **11** And they over-

wields over his own flock. Ezek. 37. 24; John 10. 11, 16. **Caught up unto God**—Representing God's protecting care over the infant Jesus, who was made quite as safe against Herod, the dragon's agent, *as if* he had been taken up bodily to heaven. Matt. 2. 11-15. **Fled into the wilderness**—Alluding, as some think, to Mary's flight with Jesus into Egypt. Matthew 2. 13-15. Others refer it to the flight of God's people from Egypt into the wilderness, where they were miraculously fed and protected for a long time, answering here to the **thousand two hundred and threescore days**. Comp. ch. 11. 3; Hosea 2. 14. Note, ver. 14. Others refer it to the flight from Judea. Note, Matt. 24. 16, 22.

7-12. War in heaven—Representing in symbol the conflict between the powers of good and evil, of light and darkness, of the Christian and the pagan religion. **Michael and his angels**—Denoting Christ, and all the agencies employed by him; as the **dragon** does the devil, acting in and through his agents. Note, verses 8-17; comp. Dan. 12. 1. **Cast out**—From heaven, (ver. 8,) **into the earth**, midway from heaven to hell; and will finally be cast out from earth into the bottomless pit and the lake of fire. Note, chap. 20. 1-3, 10; 2 Pet. 2. 4; Jude 6. **Devil . . . Satan**—Note, Matt. 4. 1. **A loud voice . . . in heaven**—Celebrating the victory of Christ over Satan, called here **the accuser of our brethren**, the saints in heaven and in earth, and that **before . . . God**, as in Job 1. 6, &c.; 2. 1, &c.; Zech. 3. 1. **Overcame him**—As in verses 7-10. **By the blood**—Not by carnal weapons, but by faith in the efficacy of the atoning blood of Christ,

came him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. **12** Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. **13** And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. **14** And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. **15** And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. **16** And the earth

the Lamb, and their faithful testimony to his truth. Comp. Lk. 10. 17-20; John 12. 31; Rom. 8. 31-39; 2 Cor. 10. 4, 5; Eph. 6. 10-17. **Loved not their lives**—Would not renounce the truth to save their lives. Luke 14. 26; Acts 20. 24; 21. 13. **Rejoice, ye heavens**—Comp. 18. 20; Psa. 96. 11-13; Isaiah 49. 13. **Woe to the... earth**—Note, chapter 8. 13. **The devil is come down**—Having failed in his conflict in heaven, (verses 8-11,) he is in **great wrath**, knowing that he has comparatively **but a short time** to persecute the Church on earth (vs. 6, 14-17) before his final doom. Note, ch. 20. 1-3, 10.

13-17. Dragon... persecuted the woman—Foiled in his purpose against the man-child, he turns his Satanic hate and power against the woman, the Church. Note, vs. 4, 5. **Two wings of... eagle**—Representing the assistance which God gives to his Church to escape the rage of her persecutors. Note, verses 5, 6. **The time and times** of her sojourn in the wilderness agree with that in verse 5, and with that of the prophesying of the two witnesses. Note, ch. 11. 3; comp. Daniel 7. 25; 12. 7. **Cast out... a flood**—Not a literal fact, but showing that Satan leaves no effort untried to destroy the Church, as in Luke 22. 31; 2 Thess. 2. 7-12. **The earth helped the woman**—God never lacks the means to frustrate the devices of Satan, often making the very wrath of man and of devils to praise him. Psa. 76. 10; Gen. 45. 5-8; 50. 20; Dan. 3. 13-30. **Was wroth with the woman**—As Satan could not destroy the Church, as such, (verses 15, 16, Isa. 54. 17, Matt.

helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. **17** And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Je'sus Christ.

CHAPTER XIII.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. **2** And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. **3** And I saw one of

16. 18,) he turns his wrath upon the remnant of her seed, as distinguished from her man-child; (note, ver. 5,) i. e., upon individual Christians—all who have the testimony of Jesus. Note, chap. 1. 9; 6. 9; 14. 12; 2 Tim. 3. 12; 1 Pet. 5. 8, 9.

CHAPTER XIII.

1-4. A beast—Rather, *wild* beast, in contrast with those in chap. 4. 6-8. The symbol of some great persecuting power, as in Daniel 7. 3, &c. **Out of the sea**—Yet not a sea, but a land monster, as shown verse 2. The sea represents a state of disorder and unrest, as in Psa. 65. 7, Isa. 57. 20, so here; the kingdoms of the world at that time were surging and tossing in great troubles. Comp. Daniel 7. 2, &c. **Heads... horns... crowns**—Note, ch. 12. 3. Supposed to represent here the Roman empire. Note, chap. 17. 3, &c. **The name of blasphemy**—Note, vs. 5, 6; ch. 17. 3. **Leopard... bear... lion**—Symbolic of the nameless beast's character, which unites in itself the properties of these three savage and cruel beasts. Comp. Daniel 7. 4-7. **The dragon**—Note, chap. 12. 3; 9. 17. **Gave him his power**—He is made Satan's prime minister, and put into his seat, the place where he exercises great authority; chapter 2. 13. This accords with Satan's claim over the kingdoms of the world. Note, Matt. 4. 8, 9. Satan, who had in past ages used pagan Rome as an instrument in persecuting God's Church, here transfers to the second beast, supposed to be papal Rome, the same power, to be used against Christians. Note, verses 11-16. **One of**

his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. **4** And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, *Who is like unto the beast? who is able to make war with him?* **5** And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. **6** And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. **7** And it was given unto him to make war with the saints, and to overcome them: and power was given him over all

his heads ... wounded to death—Supposed to allude to the extinction of the old Roman empire under the imperial form near the close of the fifth century, and its revival again under Charlemagne, who was at the close of the eighth century crowned by the Roman pontiff as emperor of Rome, under the title of Cesar and Augustus. Note, vs. 11-16; ch. 17. **10. All the world**—Meaning the masses of the people, as in John 12. 19. **Wondered after the beast**—As explained in verses 4, &c.; ch. 17. **8. Worshipped the dragon**—By paying divine honors to the beast, his agent in persecuting the saints, as was the second beast. Note, verses 14-17. **Who is able to make war**—The answer is given ch. 17. 14.

5-10. Given unto him—The dragon gave the beast authority, (verse 2,) to speak **great things and blasphemies**, i. e., blasphemy which nothing can surpass, in arrogating the homage and worship due to God alone. Note, verses 6, 11-15; 2 Thess. 2. 4. **Forty and two months**—Indicating the same indefinite period as in Dan. 7. 25. Note, chap. 11. 2, 3; 12. 6, 14. **Against... his tabernacle**—Or, temple, i. e., to receive such worship is practically to decry and traduce the place where God dwells with all his true worshippers, whose names are recorded **in heaven**. Job 16. 19. Note, ver. 8. **Given... him**—By the same authority as in vs. 2, 5, to make **war with the saints**, as in Dan. 7. 21, 25. Note, ch. 11. 7-10; 12. 17. **All... shall worship him**—For a season all will be drawn into this false worship, save those **whose names** are written in **the book of life**. Note, chap. 2. 17; Phil. 4. 3. **Of the Lamb**—That is, the book in which Jesus, the

kindreds, and tongues, and nations. **8** And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world. **9** If any man have an ear, let him hear. **10** He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. **11** And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. **12** And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Lamb of God, (note, John 1. 29,) records the names of all who faithfully follow him unto eternal life. Note, ch. 21. 27; John 6. 37-40; 10. 27-29. **Slain**—Note, chap. 5. 6; 9. 12. Not actually slain **from the foundation of the world**, but such from the beginning was the Divine purpose. Note, 1 Pet. 1. 19, 20. **Have an ear...hear**—Note, chapter 2. 7. **He that killeth ... be killed**—The time will come when God will requite a just retribution upon all persecutors of **the saints**, (Daniel 12. 1,) who, through **faith** and **patience**, inherit the promises. Note, chapter 14. 12; Hebrews 6. 12; 10. 36, 39.

11-14. Another beast—Distinguished from the first by coming up from the **earth** instead of the sea, and as having not ten, but **two horns**, and those not of a wild beast, but of **a lamb**; yet he **spake as a dragon**, i. e., all the cunning and mischief of Satan were in his words; only the more dangerous was he for his lamb-like aspect. Note, ch. 12. 9; 2 Cor. 11. 13-15. This by some is referred to the pagan priesthood of Rome, by others to the papal priesthood, as directed by the new succession of Roman emperors. Note, verses 2, 3, 12-15. The description may be considered as including all the forms of ecclesiastical domination which go to make up that system of spiritual tyranny called antichrist, as being opposed to his Spirit. 1 John 2. 18; 4. 1-3; 2 Thess. 2. 3-12; 1 Tim. 4. 1, 3; 2 Pet. 2. 1, &c. **Exerciseth the ... power of the first beast**—Unites his ecclesiastical power with the civil power of the first beast to accomplish the same blasphemous and wicked designs. Comp. verses 3-8, with 12-17

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. **14** And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. **15** And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. **16** And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: **17** And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. **18** Here is wisdom. Let him that hath understanding count the number of the beast: for

it is the number of a man; and his number is Six hundred threescore and six.

CHAPTER XIV.

AND I looked, and, lo, a Lamb stood on the mount Zi'on, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. **2** And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: **3** And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. **4** These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being the*

Doeth great wonders—Not in reality, but only in the sight of men, whom he deceiveth with mimic miracles, like those of the Egyptian magicians, (Exod. 7. 11, &c.,) even pretending to call down fire... from heaven in imitation of Elijah. 1 Kings 18. 38. **Make an image**—Something that would represent the beast, and be an object of worship, as in Daniel 3. 1, &c.

15-18. Power to give life—This is supposed to refer to the new succession of Roman emperors, who were animated by the spirit of the papacy, and exerted their power in its interest. See ver. 3. **Speak**—This may well apply to papal Rome's pretended speaking images, and winking pictures of the Virgin Mary, and other saints; and also, to the pope's decrees, requiring all to worship him, and if they will not, to be killed, as in various ways many thousands have been under papal edicts. Note, verses 16, 17. **Causeth all**—Compels them, under the penalty named in verse 17, to receive a mark as a sign that they acknowledged his authority, and were subject to him. Comp. chapter 14. 11; 16. 2; 19. 20; 20. 4. **No man... buy or sell**—This has been literally fulfilled in the history of the papal power, whose policy has been to place those who would not bow to it under an interdict, deprive them of the means of living, and thus starve them into compliance: and thus assuming absolute control over the traffic and wealth of the world. Comp. chap. 18. 11-13, 17-19. **Here is wisdom**—Implying that wisdom is required to

have an understanding, so as to count the number of the beast; comp. ch. 17. 9. This is thought to refer to some that well understood the numerical power of the letters which compose the name of the then ruling emperor; hence called the number of man, as being such a numbering as men commonly use. Comp. ch. 21. 17.

CHAPTER XIV.

1-5. A Lamb—Rather, *the* Lamb; the same as seen and spoken of, chapter 5. 6-13; 7. 9-17; 12. 11; 13. 8. **The mount Zion**, here seen in vision as located in heaven, transfers the sacred mount of the holy city below to the heavenly city above. (note, Hebrews 12. 22,) and the **hundred forty and four thousand** refers here to *all* who bear the **Father's name**, or the *seal* of God. Note, chap. 3. 12; 7. 2. &c., in contrast with those who worship the beast. Ch. 13. 16. **Voice from heaven**—A sound like that of harpers. Note, ch. 5. 8; 15. 2. **A new song**—Note, ch. 5. 9. **The four beasts**—Note, chap. 4. 8-10. **No man**—Who has never experienced the joys of redeeming love, and of being washed white in the blood of the Lamb, **could learn that song**. Note, ch. 7. 9-14. **Nor defiled**—With spiritual fornication, or idolatry, i. e., in contrast with those of the apostate church. Note, ch. 17. 2, &c. **Virgins**—That is, chaste and pure in their espousal to Christ. Note, 2 Cor. 11. 2. **Follow the Lamb**—That is, Christ, (elsewhere called the Good Shepherd, John 10. 3, 4, 11,) wherever he goeth, even

first-fruits unto God and to the Lamb. **5** And in their mouth was found no guile: for they are without fault before the throne of God. **6** And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, **7** Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. **8** And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. **9** And the third angel followed them, saying with a loud voice, If any man worship the beast and his image,

through shame, toil, suffering, or death. Chap. 1. 9; 6. 9; 7. 14. **First-fruits**—Note, 1 Cor. 15. 20. **Without fault**—Having been sanctified and presented spotless **before . . . God**. Eph. 5. 26, 27; Col. 1. 22; Jude 24.

6-12. Another angel—Rather, *an angel*, the first of a series of three. Vs. 8, 9. **Fly**—Rather, *flying* through *mid air*, denoting the *rapidity* with which the **gospel** is to spread through **every nation**, &c., in that future period referred to. Isa. 6. 1-3; 52. 7; Rom. 10. 15, 18. **The . . . gospel**—Rather, *an* everlasting gospel, referring to a special gospel, the *good news* that Babylon has fallen. Note, verse 8. Her fall insures victory to Zion. Ver. 1. She having set herself with utmost strength to oppose the progress of the Christian cause, her fall insures the ultimate success of the **everlasting Gospel**; so called as having been preached in all past ages, (Gal. 3. 8, Heb. 4. 2,) and to be preached in all future time, to the end of the world. Matt. 24. 14; 28. 20. **Fear God . . . worship him**—This is said in contrast with the worship of the beast. Verse 9; chapter 13. 12, 15. **Babylon**—On the literal Babylon, see note Matthew 1. 11, 17. As Babylon was the chief seat of opposition to the Old Testament Church, (Isa. 21. 9, Jer. 51. 53, Psa. 137. 1-8,) so here the name Babylon is applied to Rome, both pagan and papal, as being the most formidable power with which the New Testament Church had to contend. Ch. 13 and 18. **Worship the beast**—Note, ch. 13. 12-15. **Fallen, is fallen**—Repeated to give emphasis, as in Matt. 23. 37. **Drink of the . . . wrath**—As God, through the literal Babylon, administered to the corrupt

and receive *his* mark in his forehead, or in his hand, **10** The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: **11** And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. **12** Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. **13** And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors;

nations the wine-cup of his fury, (Jer. 25. 15-30, 51. 7,) so here the mystic Babylon, by seducing the nations to commit spiritual **fornication** with her, brings upon them the **wrath** of God. Note, vs. 10, 11; chap. 16. 19. **Without mixture**—That is, wrath unmitigated, in its full strength; as expressed in their being **tormented with fire**, and that **day and night**, i. e., perpetually, **for ever and ever**. Chapter 20. 10-15; Mark 9. 43, &c. **In the presence**—In the view of the **holy angels**, and . . . of the **Lamb**, who was slain to redeem all men. Chapter 5. 9. To be **cast out** from such heavenly society will be no small aggravation of the torment of the wicked. Note, Luke 13. 27, 28; 16. 23, 26; 2 Thess. 1. 9, 10. **Have no rest**—Not even in the hope of ultimate escape or termination to their woe, having madly put themselves in the attitude of eternal antagonism against God. Note, ch. 22. 11; Mk. 3. 29. **Patience of the saints**—Note, ch. 13. 10.

13-20. A voice from heaven—Answering to that of King Jesus, the judge. Note, ch. 19. 16; Matt. 25. 34. **Write**—Put it on record forever as one of the things which shall certainly be hereafter. Note, ch. 1. 19. **Blessed are the dead**—Yet not *all* the dead, but those only who **die in the Lord**, in living union of soul with him. Note, 1 Cor. 15. 18; 1 Thess. 4. 14, 16. **From henceforth**—Blessed in the presence of Jesus from the time of their death, (Lk. 23. 43,) with no intervening period of unconsciousness, much less any intervening state of purgatory; but when absent from the body they are present with the Lord. Note, 2 Cor. 5. 8; Phil. 1. 23. **Saith the Spirit**—By whose

and their works do follow them. **14** And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. **15** And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap : for the time is come for thee to reap ; for the harvest of the earth is ripe. **16** And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped. **17** And another angel came out of the temple which is in heaven, he also having a sharp sickle. **18** And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe. **19** And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God. **20** And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand *and* six hundred furlongs.

inspiration this is written. Verse 13 ; ch. 1. 10 ; 4. 1, 2. **Rest from their labors**—Their earthly toils and sufferings for Christ. Note, chap. 7. 14, &c. ; 2 Thess. 1. 7 ; Heb. 4. 9–11. This is put in strong contrast with the eternal unrest and woe of the wicked dead. Note, verses 10, 11. **Their works**—That is, the fruit of their works, **follow**, or attend them as a witness of their fidelity to Christ. Note, ch. 22. 12 ; Heb. 6. 10 ; Matt. 25. 34–40. **White cloud**—This corresponds to the description given of the **Son of man**, chapter 1. 13–16 ; 10. 1. The **golden crown** defines him to be the glorious King and Conqueror. Note, ch. 17. 14 ; 19. 12–16. **A sharp sickle**—The figure used here and in verses 15–20 imitates Joel 3. 13. The whole description is symbolical, and refers to the consummation of all things, when the great harvest of the world will be reaped, when the righteous and the wicked shall be separated, and each receive their final appropriate reward. Note, Matt. 13. 30 ; 39–43, 47–50. The **wine-press . . . and blood** (verse 20) are descriptive of bloody wars, and immediate wide-spread destruction. Comp. chaps. 16 and 19.

CHAPTER XV.

1–4. **Another sign**—Or wonderful symbol, as in chapter 12. 1, 3. **Seven angels**—Note, ch. 1. 4, 20. **Seven . . .**

CHAPTER XV.

AND I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues ; for in them is filled up the wrath of God. **2** And I saw as it were a sea of glass mingled with fire : and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. **3** And they sing the song of Mo'ses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty ; just and true *are* thy ways, thou King of saints. **4** Who shall not fear thee, O Lord, and glorify thy name ? for *thou* only *art* holy : for all nations shall come and worship before thee ; for thy judgments are made manifest. **5** And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened : **6** And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. **7** And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

plagues—Called **last**, because in them is **filled up**, or completed, the **wrath of God** against the beast and his image. Chapter 13 ; note, chaps. 16–18. **Sea of glass . . . fire**—The terms here used describe the appearance, not the material itself. Note, chap. 4. 6. Those seen standing **on the sea** with their **harps**, are described in chap. 14. 1–5. **Song of Mo'ses . . . of the Lamb**—Praising God, the **Almighty . . . King of saints**, for his deliverance of his people, both from Egyptian bondage by Mo'ses, (Exod. 15. 1–19, Deut. 31.30,) and from its antitype, the bondage of sin, by Christ ; and for his future glorious triumph over **all nations**. Note, chap. 7. 4–9 ; 11. 15.

5–8. **The temple**—That part containing the ark of the **testimony**, or covenant, i. e., the holy of holies, (note, Heb. 9. 3, 4,) meaning here that **in heaven**, a symbolic imitation of the earthly one. Note, chapter 11. 19 ; comp. Heb. 9. 8–12, 24. **The seven angels**—Note, verse 1. **Pure and white linen**—The emblems of holiness. Exod. 28. 2–8 ; Ezek. 44. 17–19. Note, chapter 19. 8. **One of the four beasts**—Rather, *living beings*. Note, chap. 4. 6–8. **Seven . . . vials**—One to each of the **seven angels**—Note, ver. 1. **Full of the wrath**—With such judgments as the wrath of God appointed. Note, chap. 16. 2–21. **With smoke**—The symbol of God's presence.

■ And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. **2** And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. **3** And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. **4** And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. **5** And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. **6** For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. **7** And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. **8** And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. **9** And men were

scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. **10** And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. **11** And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. **12** And the sixth angel poured out his vial upon the great river Eu-phra'tes; and the water thereof was dried up, that the way of the kings of the east might be prepared. **13** And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. **14** For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. **15** Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. **16** And he gathered them together into a place called in the He'brew tongue Ar-ma-ged'don. **17** And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. **18** And there were voices, and thunders, and lightnings; and there was a great

Exod. 19. 18; Isa. 4. 5; 6. 4. **No man ... able to enter**—Not even a priest or prophet, (Exod. 40. 35; 1 Kings 8. 11,) to make intercession, so as to have God turn away his wrath till the mission of these plagues was fulfilled. Compare Exod. 32. 10; Jer. 15. 1; Ezek. 14. 12–20.

CHAPTER XVI.

1–16. Voice out of the temple—

Coming from the temple, as in verse 17, where, according to Hebrew ideas, God was supposed to dwell to hear the prayers of his people. Psal. 18. 6; Jonah 2. 4, 7. It was in answer to their prayer that this command was given the angels to **pour out... the wrath**, i. e., these judgments of God on their cruel oppressors. Comp. verses 5–7; chap. 6. 9–11; 8. 3, 4. This series of vials (verses 2–21) bears a striking resemblance to the seven seals, (note, chap. 6,) and also to the seven trumpets. Note, chaps. 8 and 9. **The unclean spirits**, called the **spirits of devils**, coming out of the mouths of the **dragon... the beast... and the false prophet**, (verses 13, 14,) answer to the description given of these characters in chap. 12. 3; 13. 1–17; 19. 20; 20. 10. **Behold I come**—This great combined struggle against Christ, (vs. 13, 14, chapter 17,) is the signal of his

final coming to judge the world. Note, Matt. 24. 29, 30; 2 Thess. 2. 1–12. **As a thief**—That is, *suddenly*, with no other special forewarning; hence **blessed** is he that **watcheth**—is awake and active in duty. Note, Matt. 24. 42–46; 1 Thessalonians 5. 1–6; 2 Peter 3. 10–14. **Keepeth his garments**—Note, chapter 3. 18. So as not to be found **naked**—without the robe of righteousness at the marriage supper of the Lamb. Note, chapter 19. 7–9; Mat. 22. 11, &c. **He gathered**—Rather, *they*, the unclean spirits, gathered them, the world-kings. Verses 13, 14. **Armageddon**—Or, Megiddon, a place famed for battles and slaughter. Judg. 5. 19; 2 Chron. 35. 22; Zech. 12. 11. The meaning here is essentially a place of immense slaughter; such as is described ch. 19. 17–21; 20. 8, 9.

17–21. Poured out his vial—The last of the **seven plagues**. Note, chap. 15. 1, 8. **Into the air**—As the place of storms and tempests, verses 18, 21. **Voice... from the throne**—Note, ver. 1. **It is done**—Though a gradual achievement, the dominion of the beast is about to come to an end forever. Comp. chap. 20. 7–10; 2 Thess. 2. 1–10. So certain was it, that John speaks of it as already accomplished. Note, chap. 10. 7. **Voices... earthquake**—Com

earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. **19** And the great city was divided into three parts, and the cities of the nations fell: and great *Bab'y-lon* came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. **20** And every island fled away, and the mountains were not found. **21** And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that

pare chapter 4. 5; 11. 19. **The great city**—Babylon. Note, chapter 14. 8; 17. 5. **Cities of the nations**—Those in alliance with Babylon—the centers of the power and influence of Satan. Note, ch. 2. 13; 18. 2, &c. **Came in remembrance**—Her sin in persecuting God's people (verses 6, 7) was not forgotten, but ever remembered for retribution. Comp. Ps. 50. 21, 22. Note, chap. 14. 8–11; 18. 5, &c. **Every island... mountains**—Note, chapter 6. 14. **A great hail**—A symbol of God's awful judgments, chapter 11. 19, as was one of the plagues of Egypt. Exodus 9. 22–26. **Weight of a talent**—The Attic talent weighed fifty pounds; the Jewish, about one hundred pounds; hailstones of such weight represent an **exceeding great judgment**. Comp. verse 18. Dan. 12. 1.

CHAPTER XVII.

1, 2. One of the seven angels—Note, chapter 15. 1. **Come hither**—Addressed to John, to whom the angel **will show**, or further explain, the judgment to which the **great whore**, or harlot, is doomed, as foretold under the symbol of Babylon. Note, ch. 14. 8; 16. 19. **Sitteth upon many waters**—Rather, *over many nations*, as explained verse 15. Comp. Jer. 51. 13. **Fornication... made drunk**—Note, chapter 14. 8; 18. 3.

3–5. In the spirit—Rather, *in spirit*, i. e., in vision, as in chap. 2. 10; 4. 2. **Into the wilderness**—Rather, *a wilderness*, representing the scene of the vision as being a scene of spiritual desolation. Verses 15, 16, 18, 20, &c.; Jer. 51. 39,

sitteth upon many waters: **2** With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. **3** So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. **4** And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: **5** And upon her forehead *was* a name written, MYSTERY, BABY-LON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. **6** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of *Je'sus*: and when I saw her, I won-

&c. **A woman**—Note, verse 1. Representing here the *apostate Church*, as the woman does in chap. 12 the faithful Church, and also the triumphant Church. Chapter 21. 9. Her sitting on the **beast** represents that the beast supports her in her base purposes. Note, vs. 4, 7, &c. Her **blasphemy... heads and... horns**, show her to be substantially the same as the beast described chapter 13. Her array in **scarlet color** answers to that of the beast in verse 3, and to that of the *red dragon*, note, chap. 12. 3; and her being **decked with gold**, &c., indicates her vast wealth and gorgeous decorations, by which she seduced the nations into all kinds of **abominations**. Ch. 18. 2, &c.; Jer. 51. 7, &c. **Name written**—Comp. chapter 13. 1. **Mystery**—Suggesting the mystic and symbolic character of her name, namely, **Babylon**, &c. Note, ver. 1, ch. 14. 8. All this well applies to historic papal Rome, *scarlet* being the favorite color of



the pope, the cardinals, and the priests, as seen in their robes, their carriages, &c.; while in her medals she represents herself holding an alluring cup with the self-condemning inscription, as seen in the cut. Ver. 6.

6–8. Drunken with the blood—Especially of the vast multitude of Christian **saints**, who became **martyrs**

dered with great admiration. **7** And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. **8** The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. **9** And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. **10** And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. **11** And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into per-

dition. **12** And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. **13** These have one mind, and shall give their power and strength unto the beast. **14** These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. **15** And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. **16** And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. **17** For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be

of **Jesus**, by papal Rome in her wars, inquisitions, &c. Note, chapter 12. 17; 13. 7, 15, &c. **Wondered**—Not, as here, with **admiration**, but rather with surprise or horror at such a spectacle, (verses 5, 6,) till explained by the angel. Verse 7. Note, verses 8–18. **The beast**—The same as in verse 3, chapter 13. 1–3, &c. The beast represents, perhaps, the Roman power, which once **was**, in the form of the old Roman empire, till, as such, it **is not**, i. e., ceased to be; then it ascended **out of the bottomless pit** (chap. 11. 7) as the papal power, which **yet is**, but shall finally **go into perdition**, (verse 11,) into the lake of fire, with all like characters. Note, ch. 20. 10; 21. 8. **And they**—All the earthly minded, who are not recorded **in the book of life**. Note, 13. 8. **Shall wonder**—Be so charmed with the beast as to follow after him with idolatrous admiration. Note, chap. 13. 3, 4, &c.

9–14. Here is... wisdom—Note, chap. 13. 18. **The seven heads**—Of the beast on which the woman **sitteth**, (verses 3, 7,) have a twofold signification: first, applied to Rome, which was built on **seven mountains**, or hills, as the seat of the beast's or woman's empire, (verse 18;) and second, to the succession of her **seven kings**, rulers, or forms of civil government. Note, verse 9, &c. Of these kings the first **five are fallen**, are extinct, and **one is**, the sixth, who then reigned; and the other, the seventh, is **not yet come**, and when come must reign a **short space**, as compared, may be, with the papal power, the **eighth** and

last, (verse 11,) which has continued already more than one thousand years, and is to continue till doomed to **perdition** by the coming of Christ. Note, vs. 8. 12–18; 2 Thess. 2. 3–12. **The ten horns** of the beast (verses 3, 7) represent **ten kings**, or forms of government, probably powers subject to Rome, who for **one hour**, a short period, (as in ch. 12. 12, 18. 8, 17,) **have one mind**, i. e., to work in full harmony with the beast in making **war with the Lamb**, who shall ultimately **overcome them**, (note, chap. 11. 15,) for he is **Lord of lords**, &c. Chapter 19. 16, 20; 1 Tim. 6. 15. **They that are with him**—His persecuted saints, (verse 6,) who are his **chosen and faithful** adherents in all this holy war. Chapter 1. 9; 2. 10; 6. 9–11; 12. 10, 11.

15–18. The waters... are peoples—This explains the last clause of ver. 1. **The ten horns**—The nations which, for a time, aided the persecuting power, (verses 12, 13,) **shall hate the whore**, turn against this scarlet city, (verses 1, 5,) and help to **desolate** and destroy her forever. Note, verse 17, chapter 18. 8, &c. **God hath put in their hearts**—So God has been wont all along the ages to make the wrath of men praise himself. Ps. 70. 10. While they think only of doing their own purpose, God, in fact, so controls them as to **fulfill his will**, in judgments upon the guilty. Comp. Isa. 10. 5–13; 37. 21–27; Jer. 51. 20–23; Ps. 2. 1–12. In this they **agree** to act in harmony, as in verse 13, not forever, for it can only continue till the **words of God** threatened against their persecuting power be **fulfilled**, at

fulfilled. **18** And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. **2** And he cried mightily with a strong voice, saying, Bab'y-lon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. **3** For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. **4** And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. **5** For her sins have reached unto heaven, and God hath remembered her iniquities. **6** Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. **7** How much she hath glorified herself, and

the second coming of Christ. Note, 2 Thess. 2. 3-12. **The woman**—(Note, verse 3.) Represents **that great city**, namely, Rome, which then controlled a great portion of the earth. Ch. 18. 3, 15.

CHAPTER XVIII.

1-3. Another angel—Come to herald the fall of Babylon. Note, verse 2. **Lightened with his glory**—The usual representation respecting the appearance of angels. Ezek. 43. 2; Luke 2. 9. **Babylon...is fallen**—Note, chap. 14. 8. **Become the...habitation of devils**; i. e., one of the places to which, as to a strong hold, demons and every foul spirit resort. Note, Matthew 8. 28. The imagery resembles that used in describing the fall of literal Babylon. Isa. 13. 19-22; Jer. 50. 39; 51. 37. **Drunk of the...fornication**—Note, chap. 14. 8; 17. 2. **Merchants waxed rich**—This represents mystic Babylon, or Rome, as a rich, luxurious harlot, enriching the nations by her commerce with them, while she corrupts them by her lewdness. Verses 9-19; comp. Isa. 47. 15; Nahum 3. 4.

4-8. Come out...my people—Implying, first, that there may be found some of God's true people even in a community, civil or ecclesiastical, as corrupt as that described verses 2, 3. Second, that by remaining there they incur the double danger of sharing in

lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. **8** Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. **9** And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. **10** Standing afar off for the fear of her torment, saying, Alas, alas, that great city Bab'y-lon, that mighty city! for in one hour is thy judgment come. **11** And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: **12** The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, **13** And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. **14** And the fruits that thy soul lusted after are departed

its **sins** and consequent **plagues**, or punishments. Isaiah 48. 20; 52. 11; Jer. 51. 6, 45; Gen. 19. 12-22; note, 2 Cor. 6. 11-17; 1 Tim. 5. 22. **Sins...reached unto heaven**—Babel-like. Gen. 11. 4. &c.; comp. Jer. 5. 9; Jonah 1. 2. **God hath remembered**—To visit in righteous judgment her **iniquities**. Note, chapter 16. 19. **Reward...rewarded you**—Rather, *render to her as she rendered*—that is, to others generally; a command addressed to God's angelic agents, as in chapter 16. 1. Compare Psalm 137. 8; Jer. 50. 15, 29; 51. 24, 49. **I sit a queen**—In imitation of her prototype, the literal Babylon. Isa. 47. 7, 8; comp. Ezek. 28. 2, &c.; Zeph. 2. 15. **In one day**—In a short time, and all at once. Verses 10, 17, 19; Isa. 47. 9. **Burned with fire**—Symbolic of her utter destruction. Vs. 21, 22; chapter 17. 16; 19. 20.

9-19. The kings...bewail her—Note, ch. 14. 8. **The merchants...merchandise**—This description of the articles in which Babylon trafficked with the nations, and the lamentation of the kings and merchants over her fall, is to be viewed as a magnificent picture of her great wealth and resources, and of her attractive influence, analogous to that so graphically sketched of Tyre. Ezek. chaps. 27 and 28. The mention of **slaves and souls of men**,

from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. **15** The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. **16** And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! **17** For in one hour so great riches is come to naught. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off. **18** And cried when they saw the smoke of her burning, saying, What city is like unto this great city! **19** And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. **20** Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. **21** And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. **22** And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall

verse 13, refers to the sale of men, both body and soul, as slaves; an extensive traffic in ancient Rome; and one of the abominations here rebuked, as are menstealers, and like characters, in 1 Tim. 1. 10.

20-24. Rejoice over her—This answers to the cry of the **apostles and prophets**, and other saints, who had been slain by this persecuting power. Chap. 6. 9-11; 17. 6; comp. Jer. 51. 48, 49. **Took up a stone**—The same emblem was used to foreshadow the fall of literal Babylon. Jer. 51. 63, 64. **Voice of harpers...no more**—Compare this description with Isaiah 24. 8; Jeremiah 7. 34; 16. 9; 25. 10. **By thy sorceries**—She had seduced and deceived the nations, and must, therefore, be visited with these awful judgments. Note, verses 8-23. **The blood of prophets**—Note, verse 20; chap. 17. 6.

CHAPTER XIX.

1-6. A great voice—Of praise from much people in heaven. Comp. vs. 4-7; 11. 15-17. **Alleluia**—The Greek equivalent of the Hebrew *hallelujah*, which means, Praise Jehovah. Note, vs. 3-6. **Salvation, and glory**—Let these be ascribed to our God for his

be heard no more at all in thee; **23** And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. **24** And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: **2** For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. **3** And again they said, Alleluia. And her smoke rose up forever and ever. **4** And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. **5** And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. **6** And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. **7** Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is

righteous... judgments, in thus avenging the blood of his servants. Chap. 18. 20, 24. **Smoke**—Of her torment, rose up for ever and ever. Note, ch. 14. 11. **The four and twenty elders**—These, with the **four beasts**, express their intense sympathy in the scenes before them, saying, **Amen, Alleluia**; Be it so, praise the Lord! Note, verse 1; ch. 5. 8, 14. **Voice...out of the throne**—From near the throne of God; requiring all...his servants to unite in this song of praise; to which a **great multitude**—the universal Church—responded. Verse 6; chapter 7. 9-12; 11. 17; 12. 10. These heavenly beings think more of the justice of God than some people do in the present world; they speak and sing of the lake of fire and of torments that last for ever and ever without any fear of disturbing weak sensibilities, for divine justice is combined with mercy. Comp. Psalm 62. 12; 136. 1, 10, 15-20; Ex. 15. 1-21.

7-10. The marriage of the Lamb—The Redeemer of the world, (chap. 5. 6, 9,) whose relation to the Church is often represented under the image of marriage. Isa. 54. 1-8; 62. 4, 5; Jer. 3. 14; Hos. 2. 19, 20; note, Rom. 7. 4; 2 Cor. 11. 2; Eph. 5. 23-33. The full and final consummation is at Christ's

come, and his wife hath made herself ready. **8** And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. **9** And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. **10** And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy. **11** And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. **12** His eyes *were* as a flame of fire, and on his head *were* many crowns; and

second coming. Note, chap. 21. 2, 9; Matt. 25. 10. **His wife**—The Church hath made herself ready, as explained ver. 8, ch. 21. 2. This remark makes prominent the Christian's own moral agency, as in 2 Cor. 7. 1; 1 John 3. 3; 5. 18; Jude 20. 21. Yet it was granted—given to her through God's free grace—to be thus arrayed in fine linen, explained to be the righteousness of saints. Note, ch. 3. 18; Phil. 2. 12, 13; 3. 9. **Write, Blessed**—Note, chapter 14. 13. Their preparation (note verses 7, 8) insures their being finally called, and made welcome to the marriage supper, as contrasted with those without a wedding garment. Note, Matt. 22. 11–13; 2 Pet. 1. 5–11. **True sayings of God**—A declaration of their being uttered by him. Chap. 21. 5; 22. 6. **Fell...to worship him**—The angel interpreter, as in chapter 22. 8, 9. **Do it not**—But worship God, and him only: (note, Matt. 4. 10;) for I am but an angel, not to be worshiped; (Col. 2. 18;) but a fellow-servant of thyself, and of thy brethren the prophets. Chap. 22. 9. The holy angels are not only intensely interested, but actually employed, in the service of God's people on earth. Heb. 1. 12; 1 Peter 1. 10, 11. **Testimony of Jesus**—Note, chapter 1. 9; 12. 17. **Is the spirit of prophecy**—That is, as the Old Testament prophets testified prophetically of Jesus, so the angel and John are now testifying for him by predicting his future glories and triumphs. Acts 3. 18, 24; 10. 43; 1 Pet. 1. 10, 11.

11–16. **Heaven opened**—Note, ch. 4. 1; 15. 5; Acts 7. 56. **A white horse**—The symbol of victory over the

he had a name written, that no man knew, but he himself. **13** And he was clothed with a vesture dipped in blood: and his name is called The Word of God. **14** And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. **15** And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. **16** And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. **17** And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; **18** That ye may eat the flesh of kings,

rider's foes. Note, verses 14–20; chapter 6. 2. **Faithful and True**—Note, chap. 3. 14. **In righteousness**—With the utmost justice and equity he doth judge and make war. Isa. 11. 3–5. **Eyes...flame of fire**—Note, ch. 1. 14; 2. 18. **Many crowns**—In token of his extensive conquests. Ch. 6. 2; 11. 15. **A name written**—Note, verses 13–16, chap. 14. 1. **No man knew, but he himself**—A secret, mysterious inscription, the meaning of which Christ only could comprehend, since the name contains the deep mystery of his nature and office. Comp. Judg. 13. 18; Isa. 9. 6; 1 Timothy 3. 16. **Vesture...blood**—Alluding to the prophecy of Isaiah 63. 1–6. As this blood is not that of "The Word," but of his foes, so here, not Christ's own blood shed for sin is meant, but that of his enemies, shed in his retributive justice. Verses 15, 18–21. **The Word of God**—The name applied to the second person of the Godhead. Note, John 1. 1; 1 John 5. 7. **The armies...in heaven**—Including the angels and the multitude of Christ's redeemed followers. Ch. 5. 9–13; 7. 9. **White horses**—Note, ver. 11. **Clothed in...white**—Note, chapter 4. 4; 7. 9. **Out of his mouth...sword**—Note, ch. 1. 16. **Smite the nations...rod of iron**—Psa. 2. 9; note, chapter 2. 26, 27. **Treadeth the wine-press**—Comp. Isa. 63. 3, 4. Note, verse 13; chap. 14. 19, 20. **A name**—Note, ver. 12. **King of kings**—Note, chap. 17. 14.

17–21. **Angel standing in the sun**—That is, exceedingly luminous and conspicuous. Ch. 10. 1. **Saying to all the fowls, in poetic language, Come...unto the supper of...God**—That

and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. **19** And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. **20** And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. **21** And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

which he prepares for you; representing an immense slaughter of his enemies, on the flesh of whom the fowls are invited to feed. Compare a similar imagery, Ezek. 39. 17-20. **The beast . . . kings . . . and their armies**—Note, chap. 16. 13, 14; 17. 12-14. **Against him . . . his army**—Note, verses 11, 14. **The false prophet**—And with him them that **worshiped his image**—Note, ch. 13. 13, 14. **Lake of fire**—Compare Dan. 7. 11; note, chapter 20. 10. **The remnant**—That is, of the armies mentioned verse 19, were **slain with the sword**, (verse 15,) and **the fowls were filled**—Note, verses 17, 18.

CHAPTER XX.

1-3. An angel . . . from heaven—His having the **key of the bottomless pit** and a great **chain**, symbolize simply his being invested with the power of restraint and confinement. Verses 2, 3; note, chapter 9. 1. **The dragon . . . Satan**—Who had been cast out of heaven into the earth. Note, ch. 12. 9. **A thousand years**—From this expression, in Latin, comes the word *millennium*, which means a period of a *thousand years*, during which Satan will be **bound**, or his influence greatly restrained, and the reign of Christ and righteousness generally prevail, as foretold Psalms 2. 8; 22. 27, 28; 72. 7, 8, 17; Isa. 2. 2-4; Dan. 7. 14, 27; Zech. 9. 10; 14. 9; note, ch. 11. 15. This does not imply a *total cessation* of Satanic influence during that period: (note, verses 7, 8, 2 Thess 2. 7, &c., Matt. 13. 30:) but by a *thousand years*, here and in vs. 3-6, is probably meant, not literally and precisely ten hundred years, but an indefi-

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AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. **2** And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, **3** And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. **4** And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and

nitely long period, as this is the Scripture usage of the phrase. Deut. 7. 9; Psalms 84. 10; 90. 4; Ecclesiastes 6. 6; Isaiah 60. 22; 2 Peter 3. 8. In this long, indefinite sense it is the antithesis of the phrase *a little season*, verse 3. Compare a similar antithesis, Isaiah 54. 7, 8; 2 Corinthians 4. 17. **Cast him . . . bottomless pit**—Note, ch. 9. 1. Called *his prison*, (ver. 7;) he is afterward cast into *the lake of fire*. Note, ver. 10. **Set a seal**—A figure denoting strict precaution for absolute security. Dan. 6. 17; Matthew 27. 66. **Deceive . . . no more**—During this period. Note, verse 2. **Loosed a little season**—A short period as compared with the one thousand years. Note, verses 2, 7-9.

4-6. Saw thrones—Upon which **they sat** to whom **judgment was given**; referring, not, as some think, to the apostles, as in Matt. 19. 28; nor to the saints generally, as in Dan. 7. 22, 27; 1 Corinthians 6. 2, 3; but to the **souls of them** that had been **beheaded**, slain or killed, for **the witness of Jesus**; to whom is now given the **judgment** they had prayed for upon their guilty murderers. Note, chap. 6. 9-11. **Not worshiped the beast . . . his mark**—Note, ch. 13. 15, 16. **Lived and reigned with Christ**—As kings and priests of God and of Christ. Note, verse 6. It is not said *on the earth*, as in chapter 5. 10. Possibly their souls were already united to spiritual bodies, and they reigned with Christ in heaven as an honor conferred on these pre-eminent martyrs of Christ, an honor to which even the **rest of the dead**, that is, the righteous dead, had not yet arrived, (note, verses 5, 6,) and

reigned with Christ a thousand years. **5** But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. **6** Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. **7** And when the thousand years are expired, Satan shall be loosed out of his prison, **8** And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Ma'gog, to gath-

er them together to battle: the number of whom *is* as the sand of the sea. **9** And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. **10** And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. **11** And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away;

hence called the **first resurrection**, i. e., an instance of pre-resurrection, like that in Matt. 27. 52, 53, as distinguished not from a second, but from the one general resurrection. Note, verses 12, 13. But as John says, he saw the *souls*, not the *bodies*, of these martyrs, the probability is, that by the *first resurrection* he means the raising of souls from death in sin to a **blessed and holy** life in God by vivifying faith, which, in John's gospel, is twice described as a resurrection. John 5. 24, 25; 11. 23-26; comp. Rom. 6. 4-11; Eph. 2. 1, 5, 6; Col. 3. 1, 3. If the doctrine of *two* literal resurrections, one thousand years apart, be a revealed truth, it is strange that it should be directly and explicitly taught in *one* passage only. The uniform testimony of all other Scripture is to the effect that there is but *one* **literal resurrection**, and that **universal**, and simultaneous with the second coming of Christ, to judge the righteous and the wicked together, at the end of the world. Dan. 12. 2, 3; Mark 8. 38; John 5. 28, 29; Matt. 13. 30, 38-43, 49, 50; 16. 27; 25. 31-46; Acts 17. 31; Rom. 2. 5-16; 1 Cor. 4. 5; 2 Cor. 5. 10; 2 Thess. 1. 6-10; 2 Tim. 4. 1; 2 Peter 3. 4, 8-15; note, vs. 11-13; Matt. 24. 14; 1 Cor. 15. 23, 24. **The second death**—Note, chap. 2. 11; 21. 8. In this verse the *first resurrection* and the *second death* are brought together and contrasted; the first relates to the *soul* only, the second to both *body and soul*. Note, Matt. 10. 28. **Priests**—Note, ch. 1. 6. **Shall reign**—Note, verse 4.

7-10. **The thousand years**—Note, verse 2. **Satan ... loosed**—Note, verse 3. **To deceive the nations**—As before. Chapter 12. 9. As Satan was permitted to tempt and deceive our first parents in paradise, (note, 2 Cor.

11. 3,) so he will have like permission in this millennial state to show that no state or condition on earth, however perfect and holy, is exempted or secured from his evil designs. Compare Job 1. 6-12; Matt. 12. 43-45. **Gog and Magog**—These seem to have been formerly the general name of the northern nations of Europe and Asia; of the mustering of which a similar account is given Ezekiel, chaps. 38 and 39. Here they are probably mystic names, as are Sodom, Egypt, and Babylon, in chapter 11. 8; 16. 19. **Gather ... to battle**—Note, chapter 16. 14, 16. **As the sand**—A hyperbolic expression, like that in Joshua 11. 4; Gen. 22. 17; Heb. 11. 12. **Camp of the saints**—The heavenly army of Christ's followers. Ch. 19. 14. **Beloved city**—The new Jerusalem Church, called also the great and holy city. Chap. 21. 2, 10. **Fire ... devoured them**—As described verses 10, 14, 15. **The devil**—Note, verses 2, 7; chap. 12. 9. **The lake of fire**—This is not the same with the **bottomless pit**, verse 1; note, chap. 9. 1. The latter being a place of duress or confinement only; (vs. 1-3; 2 Peter 2. 4; Jude 6;) but this **lake** is described as a place where he is **tormented ... for ever and ever**, with those who co-operate with him. Verse 15; chap. 19. 20. The same as *perdition*, ch. 17. 8, the everlasting fire prepared for the devil and his angels. Note, Matthew 25. 41.

11-15. **Great white throne**—The same as that called *the throne of his glory*; i. e., of Christ, when he comes at the final judgment: (Matthew 25. 31:) the **white** being significant of purity and righteousness. Chap. 6. 2; 14. 14. **The earth ... heaven fled away**—As if they could not bear the overpowering majesty of his **face** or presence. Com-

and there was found no place for them. **12** And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. **13** And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. **14** And death and hell were cast into the lake of fire. This is the second death. **15** And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

pare chapter 6. 14-17. **Found no place for them**—They ceased to exist, at least as to their present state. Note, Heb. 1. 11, 12; 2 Peter 3. 7, 10, 12. **Saw the dead**—Of every age, rank, and condition. **Stand before God**—Rather, *before the throne*. Ver. 11; Matt. 25. 31, 32. **The books were opened**—The books of God and man's remembrance, in which all the words, thoughts, and actions of men have been registered against this great day of final account. Matt. 12. 36, 37; Romans 2. 5, 6, 16; 1 Cor. 3. 13; 4. 5; 2 Cor. 5. 10. **Another book**—Containing the names of all that have died in the Lord. Chapter 14. 13, and of those that are his and alive at his coming. 1 Thess. 4. 15-17; Mal. 3. 16, &c. **The sea**—Gave up the myriads who found their graves there. **And death**—The *grave*, which contained the dead bodies, is thus poetically styled. Job 3. 22, 23. See Gk. **And hell**—Or *hades*, the place of disembodied spirits. Note, Luke 16. 23. These are personified, as in ch. 6. 8, and, having fulfilled their mission, cease to be, or are figuratively cast into **the lake of fire**, (note, verse 10;) as are literally all those whose names were **not found . . . in the book of life**. Ver. 15, chap. 13. 8; 17. 8.

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1-4. **New heaven . . . new earth**—Note, 2 Peter 3. 10-13. The phrase is in imitation of Isa. 65. 17-25; 66. 22. Yet, while the words of Isaiah represent the millennial state, (ch. 20. 1-4,) they here relate to scenes *after* the general resurrection, and after the **first**

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. **3** And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. **4** And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. **5** And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. **6** And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. **7** He that overcometh shall inherit

heaven and . . . earth are passed away. Note, ch. 20. 11. **No more sea**—As the *sea* symbolized the political tumults out of which the beast arose, (note, chap. 13. 1,) so here the absence of sea probably denotes the absence of all commotion, or unrest of any sort, especially that of sin. Note, Lk. 21. 25. **I . . . saw (in vision) the holy city, new Jerusalem**—Referring to the heavenly state and future abode of the righteous, of which Jerusalem was the emblem or symbol. Note, verse 10, &c.; chapter 3. 12; Gal. 4. 25, 26; Heb. 12. 22, &c. **Prepared as a bride**—The Church washed from all sin, clothed in white, the glorious robe of perfect righteousness. Note, chap. 19. 7, 8. **The tabernacle of God is with men**—Representing that the blessedness of the heavenly world consists in the intimate and perpetual presence and communion of God with his people. Note, ch. 7. 15; 22. 4; John 12. 26; 14. 3; 17. 24. **All tears . . . death . . . sorrow . . . passed away**—This represents the heavenly state *negatively*; as verse 3 does its *positive* state. Compare verses 8, 9, 22-27; chap. 22. 1-5; Psa. 16. 11.

5-8. **He . . . upon the throne**—Note, chap. 4. 2; 20. 11. **All things new**—To correspond with the new heaven and new earth. Note, verse 1. **Write . . . words are true**—Note, ch. 19. 9. **It is done**—Note, ch. 16. 17. **Alpha and Omega**—Note, chap. 1. 8. **Him that is athirst**—To all who earnestly desire **the water of life**, the living waters of salvation, the fullness of the Holy Spirit, Jesus, the **fountain**, will ever and **freely** give. Note, ch. 22. 17;

all things; and I will be his God, and he shall be my son. **8** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. **9** And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. **10** And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. **11** Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. **12** And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: **13** On the east three gates; on the north three gates; on the south three gates; and on the west three gates. **14** And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. **15** And he that

talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. **16** And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. **17** And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. **18** And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. **19** And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; **20** The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst. **21** And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. **22** And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. **23** And

John 4. 10, 14; 7. 37, 38; 14. 16, 17; comp. Isa. 12. 3; 55. 1. **Overcometh**—Successfully resists the devil and every spiritual foe, as in Eph. 6. 11–18, and continues faithful unto death. **Shall inherit all things**—Rather, *these things*, those here under consideration. Vs. 1–6; ch. 2. 7, 10, 11; 17. 26. **His God... my son**—Comp. Zech. 8. 8; 2 Cor. 6. 18; Heb. 8. 10. **The fearful**—Those who shrink before the dangers of persecution: (Luke 12. 4–9;) and the **unbelieving**, who have no faith in God, his word, or his Son: (1 John 5. 3–5, 10;) and the **abominable**, all such vile characters as are named here and in verse 27; chapter 22. 15; 1 Cor. 6. 9, 10; especially **all liars**, who co-operate with the father of lies in seducing men into all wickedness, (chapter 12. 9; John 8. 44; 2 Thessalonians 2. 8–12,) shall have their part in **the lake... of fire**, called the **second death**. Note, chap. 20. 14, 15.

9–14. **The seven angels**—Probably the same as in ch. 17. 1. **The... Lamb's wife**—Note, ver. 2, ch. 19. 7. **In the spirit... mountain**—Note, ch. 17. 3; compare Ezek. 40. 2. **The holy Jerusalem**—Note, verses 2, 3. **Having the glory of God... her light**—The manifestations of his presence. Isa. 60. 1, &c. Note, ver. 23; ch. 22. 5. **Twelve gates**—Guarded by **twelve angels** against the entrance of all the unholy. Verses 8, 27; chap. 22. 14, 15. Each

gate bearing the name of one of the **twelve tribes**, and of one of the **twelve apostles**, figuratively showing that it was the abode both of the Old Testament and the New Testament Church, whose **foundations** were laid by these twelve representatives. Note, chap. 7. 4–9; Eph. 2. 20.

15–21. **He that talked with me**—The angel. Note, ver. 9. **A golden reed**—Comp. chap. 11. 1, 2. **Measure the city**—The passage (verses 17–21) imitates Ezekiel 40. 5, &c.; 48. 30–34; Zech. 2. 1–5. The measurement is the appropriate symbol of its vastness and glory, its perfect symmetry and unsurpassed magnificence; all the resources of things splendid, beautiful, rare, and costly, seem to be drawn upon and exhausted in this description of the heavenly city. Compare verses 22–27; chapter 22. 1–5. Of the reality which corresponds with this wealth of imagery what can we know, as yet, save that Jesus is there to fit up the mansions of heaven for all who shall there see him as he is, by purifying themselves here as he is pure? Note, John 14. 1–3; 1 John 3. 1–3; 1 Corinthians 13. 12; 17. 24.

22–27. **No temple**—No particular place set apart as holy and consecrated to the worship of God, as in the earthly Jerusalem; for the all-pervading presence of **God... and the Lamb** make heaven *all temple*, (chap. 7. 15;) and for

the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. **21** And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. **25** And the gates of it shall not be shut at all by day: for there shall be no night there. **26** And they shall bring the glory and honor of the nations into it. **27** And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAPTER XXII.

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. **2** In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. **3** And there

the same reason it has **no need of the sun**, nor of the **moon**, for there is **no night there**. Ch. 22. 5. **Nations . . . walk in the light of it**—The language in this passage (verses 24–26) is similar to that in Isa. 60. 3–11. **Any thing that defileth**—That is, *unclean*, or unholy. Ver. 8; ch. 22. 13, 15; Heb. 12. 14; 2 Peter 3. 13; 1 Cor. 6. 9, 10; Eph. 5. 5. **Written in . . . book of life**—Note, chapter 3. 5; 20. 12; Phil. 4. 3.

CHAPTER XXII.

1–5. **River of water of life**—This scene imitates that in Ezek. 47. 1–12. That, however, represents the gospel blessings in the millennial age, while this describes the blessedness of heaven; the *river* being a symbol of abundant blessings forever flowing. Psa. 36. 8; 46. 4; Isa. 48. 18; 66. 12; Jn. 4. 14; 7. 38. Its coming from **the throne** denotes that all the blessedness of heaven, especially the abiding Comforter, proceeds from **God and the Lamb**. Jn. 14. 16, 17; 16. 13–15. **In the midst . . . tree of life**—That is, this kind of tree abounds in every part of the city, yielding various **fruits . . . every month**, i. e., there is no season without its fruit; representing the constancy, the ever-fresh and invigorating blessings which the saints will be forever receiving, for **the healing**, or as a preservation against death, sorrow, pain, and sickness. Chap. 21. 4; Isa. 33. 24. This tree of life, like that in Ezek.

shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: **4** And they shall see his face; and his name *shall be* in their foreheads. **5** And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. **6** And he said unto me, These sayings *are* faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. **7** Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. **8** And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. **9** Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. **10** And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. **11** He that is unjust, let him be unjust still:

47. 9, 12, has its prototype in the garden of Eden. Gen. 2. 8, &c. **No more curse**—Or, visitations of divine displeasure, as in Gen. 3. 17. **Serve him**—In what sort of service is not said, but a heaven in which God's **servants** can do nothing is an absurdity, (ch. 7. 15,) and certainly unlike that of the angels. Heb. 1. 14. **See his face**—Indicating the most precious intimacy. Note, Matthew 5. 8; 18. 10; 1 Cor. 13. 12; 1 John 3. 2. **No night . . . need no . . . sun**—Note, chapter 21. 23, 25. **Reign for ever and ever**—As distinguished from the millennial reign. Chap. 20. 6.

6–13. **These sayings**—Those of this book. Verse 7. **Faithful and true**—Note, chap. 21. 5. **Sent his angel**—To show the things which must **shortly be done**. Note, chapter 1. 4. **I come quickly: blessed is he**—Note, chap. 1. 3. **Saw these things**—Saw some in visions and symbols, and **heard** others by direct revelations, as in chap. 1. 10–12. **Fell . . . to worship . . . do it not**—Note, chap. 19. 10. **Seal not the sayings**—As if they were designed for future use only, as they are not. Verse 7, chap. 1. 3. Contrast ch. 10. 4; Daniel 8. 26; 12. 4, 9. **Unjust . . . unjust still**—This verse teaches the unchangeable character, and therefore the fixed, ultimate destiny of all men in the future state after the day of judgment; that the reward of holiness is holiness, and the punishment of sin is sin. Note, Mark 3. 29; 9. 43, &c. **Eternal punish-**

and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. **12** And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. **13** I am Alpha and Omega, the beginning and the end, the first and the last. **14** Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. **15** For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. **16** I Jesus have sent mine angel to testify unto you these things in the

churches. I am the root and the offspring of David, and the bright and morning star. **17** And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. **18** For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: **19** And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. **20** He which testi-

ment is not so much an arbitrary law, as a result necessarily following in the nature of things, as the harvest results from the sowing. Isa. 3. 10, 11; note, Gal. 6. 7, 8. The severest punishment God can lay on sinners is to give them up to themselves. s. Rom. 1. 24, 28; 2 Thess. 2. 11, 12. **I come quickly**—To reward finally and equitably every man as **his work shall be**. Note, Matt. 16. 27; Rom. 2. 5, 6. **Alpha and Omega**—Note, chap. 1. 8.

14-16. Do his commandments—Note, verse 7; chapter 1. 3; James 1. 22-25; 1 John 3. 22-24. **Tree of life**—Note, ver. 2; chap. 2. 7. **Enter... the city**—The new Jerusalem, (ver. 2,) from which all sinners are excluded, as were Adam and Eve from paradise. Gen. 3. 22-24. Note, ver. 15. **Without**—Outside are the vicious characters here named, like the undomesticated dogs around Oriental cities, howling and gnashing their teeth, (Matthew 8. 12,) to gratify their ever-rapacious and filthy appetites. Note, ver. 11; Phil. 3. 2. **I Jesus... in the Churches**—Note, chapter 1. 1, 4, 11. **Root... offspring**—That is, a growth from the root, equivalent to offspring; thus identifying Jesus as the very Messiah of ancient promise. Isa. 11. 1; Acts 13. 22, 23; Rom. 15. 12. David's Lord, yet David's Son. Note, Matt. 22. 41-46. **The... morning star**—Note, chapter 2. 28. The harbinger ushering in upon his people the splendors of eternal day, of which he is also the sun. Mal. 4. 2; note, ch. 21. 23. The promise of light and glory to this world, otherwise all dark and desolate. Isa. 60. 1-3; note, 2 Peter 1. 19; Luke 1. 78, 79.

17. The Spirit... bride—The inditing Holy Spirit in the Church of

Christ. Chap. 1. 10; 2. 7. **Say, Come**—Come to Jesus, (verse 16,) the only Saviour of lost men. Isaiah 45. 22; John 14. 6; Acts 4. 10-12. **Him that heareth**—That savingly hears the call of the Spirit and bride, and of Jesus himself. Matthew 11. 28-30; John 7. 37, 38. Let all such in the ministry and the laity—not only let every **him**, every man, but every woman also, as she of Samaria did, (John 4. 28, 29;) and those mentioned Matt. 28. 6-8; Lk. 2. 38—say, Come. Note, Acts 8. 4. And lest some longing, yet despairing one, should say, "That invitation is not for me," it is added. Let him that is **athirst**, and **whosoever will**, let him take the **water of life freely**. It is provided for, and freely offered to, all. Isa. 55. 1; note, chap. 21. 6. None shall fail but those who *will not come*. The free will is the hinge of destiny. Matt. 22. 3, 8; 23. 37; John 5. 40.

18-21. I testify—Jesus is still the speaker, as in vs. 16, 20. **Unto every man**—To all who shall ever hear or read **the words... of this book**, and presume to add unto them by interpolations, or otherwise, **God shall add... the plagues**—Such judgments as are named in chapter 9. 20; 11. 6; 16. 9; 18. 4, 8. Note, ver. 19. **And... take away**—From the words, by intentional or careless misconstructions and misinterpretations. These solemn admonitions apply to every part of divine revelation. Deut. 4. 2; 12. 32; Prov. 30. 6. **Take away his part**—Deprive him of **the things**, i. e., the glorious promises, *written in this book*, especially those relating to the new name in the **book of life**, or to the **holy city**, which he has once had, or might have had. Note, ch. 3. 5, 12. **He which**

fieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Je'sus. 21 The

grace of our Lord Je'sus Christ be with you all. Amen.

testifieth—That is: Jesus (note, verse 16) saith, **Surely I come quickly.** Note, verse 12. **Amen. Even so**—Note, chapter 1. 7. Such was John's response of welcome to the final coming of the **Lord Jesus**, as it is that of all who look for and love his appearing. Note, 2 Tim. 4. 8; 2 Pet. 3. 12, 14. **The grace, &c.**—Note, Rom. 16. 20, 24. Thus closes this matchless book, the sublime utterances of which have long thrilled the hearts of true believers

more and more as its true meaning is correctly opened. May it be an effective power toward that great consummation of victory to Zion and her King which its symbols so magnificently foreshow! Note, v. 7, ch. 1. 3.

Thus the annotator ends, at the age of seventy-five, the delightful toil of eighteen years. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end." Amen.

THE END.

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